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HE SLEEPS IN DEATH

THE death of John Edgar Cross occurred at his home in Oregon, Illinois, on the evening of October, 2 1926. He had been in failing health for more than two years, though he was regular at his office in the discharge of his duties until early in July, last.

The deceased was born February 1, 1861, in Pine Rock Township and lived his entire life in the county of his birth. He was one of five children, namely, John, Flora, Alice, Jane and Ernest, who were born to James L. and Mary, nee Rathbun, Cross.

On November 2, 1887, he united in marriage with Nellie Booth, to whom were born Leroy, Clarence, Cecile and Maude.

About 1894 Bro. Cross professed a confiding faith in Jesus Christ, uniting with the brethren of the Antioch Church of God, near Chana. Though quiet and reserved his sterling qualities made him one who was sought out for responsibility for church activity—first at Antioch, afterward at Oregon.

Bro. Cross spent his life as an educator. He early began teaching school, continuing till 1907, when he was appointed to be Assistant County Superintendent of Schools. In the election of 1910 he was chosen to the office of Superintendent, which position he held till death—but three months less than twenty years in all.

Bro. Cross was one of the founders of The Restitution Publishing Co., and The Restitution Herald. He was a member of the Executive Board from its incorporation in 1911 until his death, and was one of the few who apportioned and paid the annual deficit.

In 1923 he was sought out for Treasurer of the General Conference of the Church of God. This position he held till, because of his failing health, he was relieved in August 1926.

In the death of Bro. Cross the church and Ogle county

must suffer the loss of a capable, worthy, and honored man.

He is survived by his ever faithful widow; by three children—Clarence, of Chilton, Wisconsin; Mrs. Ward Scott, of Lockport, Illinois; and Mrs. Roland Stilson, of 312 E. South St., South Bend, Indiana; by 13 grandchildren; by one sister, Mrs. Jane Rummell, and one brother, Ernest, both of Rochelle, Illinois.

In deference to public wish the funeral services are being held this October 5, at the spacious Coliseum rather than at the Oregon church.

He has fallen asleep under the enemy, death, but for years previous to that fall he was an earnest believer and servant of Him who is the resurrection and the life. Those who knew him sorrow not as those who have no hope.

F. L. Austin.

* * *

WHAT IS TRUTH?

THIS question asked by Pilate of the Savior with reference to Himself and the kingdom, John 19:

36-38, pertains with equal force to many of life's problems. The finite mind is brought over and over again to "its wits' end" in trying to fathom the meaning or the reason of life's circumstances. We are prone to reason that because one lives a clean, pure life, exercising careful and faithful trust in God, therefore, he should be particularly relieved from having to endure sin's heavy hand. The record of the Scriptures does not bear out this reasoning. There was no guile in the mouth of our Lord; His finger touched no sin; His lips spake no wickedness—and yet from without sin threw around about Him its steely arms and drew Him down to bitter death. It was because of the *righteousness* and *godliness* of Stephen that sin from without hurled the heavy stones, bruising

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Brother John E. Cross

And there were in the same country shepherds abiding in the field, keeping watch over their flock by night. And, lo, the angel of the Lord came upon them, and the glory of the Lord shone round about them: and they were sore afraid. And 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. 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.

And it came to pass, as the angels were gone away from them into heaven, the shepherds said one to another, Let us now go even unto Bethlehem, and see this thing which is come to pass, which the Lord hath made known unto us. And they came with haste, and found Mary, and Joseph, and the babe lying in a manger. And when they had seen it, they made known abroad the saying which was told them concerning this child. And all they that heard it wondered at those things which were told them by the shepherds.

But Mary kept all these things, and pondered them in her heart. And the shepherds returned, glorifying God for all the things that they had heard and seen, as it was told unto them.—Luke 2:8-20.



Greetings of the Season to All

Christmas
1926

New Year
1927



GIVING THE GIFT OF GIFTS

By R. H. Judd

"To give knowledge of salvation to his people for the remission of their sins, because of the tender mercy of our GOD whereby the dayspring (sunrising) from on high shall visit us, to shine upon them that sit in darkness and the shadow of death".—Luke 1:77-79.

CHRISTMAS time is supremely the time of great rejoicing, of union of hearts and of giving and receiving gifts. Jesus Christ said, "It is more blessed to give than to receive", and surely each of us knows this from happy experience. Oh, the pleasure it gives us to be able to give, and give of our best to those we love! Some of us, indeed, are mournful because we have not the means that others have to express our love by some substantial gift. But stay, what, after all, are the real things in this life, the things that abide? They are not the things which we can handle, and upon which we can put the "Hall mark" of our name, but they are "the things that are not seen", those which form the character which knits us together in sympathetic union to those we love, and which in some small measure are reflected in the gifts which we bestow.

We may have often wondered why John the Baptist was probably the lowliest of the prophets with regard to the things so commonly desired among men. Was it not that he might have nothing of his own to give, so that he might realize, as some of us need to realize, that he was only the channel through whom God Himself might be glorified? His one objective was to GIVE, not his own, but that which had already been given to him; for no man can give that which he himself does not possess. Matthew draws a beautiful picture of the worldly poverty of John the Baptist. First he represents him as a man with a great message, no less a message than that "the kingdom of heaven is at hand"—GOD'S messenger and the forerunner of a KING. Then, as if to throw the whole attention of the reader on the message rather than the messenger, he says, "this same John" had his raiment of camel's hair, and a leathern girdle about his loins, and his food was locusts and wild honey. Better still, John himself recognized, and not

only recognized but acknowledged his own unworthiness. It is to such men (and women) as these to whom GOD intrusts the greatest gift that man can pass on to man.

Then, what is the gift? Listen. "To give knowledge of salvation to his people for the remission of their SINS", and remember that this privilege is yours also; to possess, to pass on, and still possess. Some tell us that salvation is prospective and not a thing of knowledge. Again and again the Scriptures echo the words "that ye may know", and if there is one thing in this world that man needs to know and to have, it is "knowledge of salvation . . . for the remission of sins".

It is "because of the tender mercy of our GOD" that you and I are possessors of this boundless gift; "for GOD who commanded the light to shine out of darkness (think of it, for none but GOD could do that) hath shined in our hearts". Why? That we may "GIVE the light of the knowledge of the glory of GOD in the face of JESUS CHRIST.

*Then give as you never gave,
This gift of the GOD of Grace,
The knowledge that Jesus came to save
Sinners of the human race.*

*Then give as you never gave,
Because He gave to you
The knowledge that Jesus came to save
From sins of the crimson hue.*

"Wherever Christ went, fear fled away. They who learned of Him had no more dread, but walked with serene souls through the hard places. They, in their turn, carried the blessing of peace with them. So it comes to us, keeping our Christmas feast with joy and gratitude and love. We celebrate the abolition of fear. We look about us, and perceive also that the kingdom of peace has much wider boundaries than it had a year ago. We look above us, and over all is the Eternal Father regarding us with unimaginable affection"—Dean George Hodges.

THE TWELVE SPIES

By Auntie Wince

IT WAS in the days of Moses. The children of Israel were in the wilderness of Paran, marching for Canaan, and they very much wanted to know what kind of land it was that God was going to give them for a possession.

So they chose one man out of each tribe to go and settle the question. They found it a good land, flowing with milk and honey, there were so many cows and so many bees. And the fruit—what an abundance of luscious fruit there was!—pomegranates and figs and grapes; such great clusters of grapes that it took two men to carry one cluster. We have fine grapes in our country, but not such grapes as that.

Caleb and Joshua were for going up at once to take possession of that lovely land. They were sure they could do so without any trouble, but the rest of the spies were afraid. They had forgotten God, had forgotten how easy it would be for Him to paralyze the arms of all those dreadful Anakins, Canaanites, and Perizzites. God did not like it. He was angry because of their lack of faith in Him. When He told them so they concluded to go and try their strength in fighting against these dreaded giants. God forbade this and told them positively that He would not go with them if they did, but they were a headstrong people. Like a little girl who steadfastly affirmed that there were seven children in her

father's family, though two were dead, these Israelites would go and fight, and of course they were beaten with fearful loss. And worse yet, instead of being permitted to go straight ahead into the beautiful land of promise they were made to turn right about and begin a mazy wandering that would not end until every rebel among them was dead. Men think it a little thing to disobey God. But listen: It is dangerous business. Nothing is ever gained by refusing to obey, but, O, how much is lost, how much that can never be regained!

When life is done, we cannot go back and travel the road over again. No matter how unsatisfactory our record may be, it must stand. We can not change it nor blot it out. We may toss wildly on our beds, and scream and cry and plead for more time as I once heard a young girl do, but it will avail nothing. It will be too late. *NOW* is the accepted time; now is the day of salvation.

The morrows go by on eagles' wings. "Time and tide wait for no man."

"Take the name of Jesus with you
Child of sorrow and of care;
Take the name of Jesus with you,
He will all your burdens bear."

The spies left God out and they lost the land. All will lose it who forget Him.

THE THRONE OF DAVID

By Jas. A. Patrick

I HAVE before me a little book in which the author, C. R. Nichol, tries to prove that Christ is now sitting upon David's throne. Why? Because he wants to make it appear that the kingdom was set up on the first Pentecost after Christ's resurrection, and that Christ is now reigning over His kingdom seated on David's throne. The argument is very ingenious, too.

Let me give you some of his argument:

Christ Promised David's Throne

"Luke 1:32. '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'.

David's Throne Is the Lord's Throne

"1 Kings 2:12. 'Then sat Solomon upon the throne of David his father; and his kingdom was established greatly.' 1 Chron. 29:23. 'Then Solomon sat on the throne of the Lord as king instead of David his father.'

David's Throne Is in Heaven: an Oath

"Psalm 89:35-37. '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.' Psalm 11:4. 'The Lord's throne is in heaven.'

"As the throne is in heaven, and Christ was to be given that throne, He could not be seated on it till He went to heaven where the throne is. But the kingdom was to be established from the time He took the throne.

Kingdom Established: 'from Henceforth'

"Isaiah 9:7. 'Of the increase of His government and peace there shall be no end, upon the throne of David, and upon His kingdom, to order it, and to establish it with judgment and with justice from henceforth even for ever.'"

The above is the argument of Mr. Nichol and you can see that he is quoting Scripture. Has he established the fact that Christ is now on David's throne? If so, he has also established the fact that the kingdom began at the time He took the throne. And our people, and others who argue that Christ is now on David's throne, might as well stop arguing that the kingdom

is yet in the future and stop praying, "Thy kingdom come. Thy will be done in earth, as it is in heaven."

The Scriptures quoted above seem to teach what Mr. Nichol wants them to teach—That Christ is now reigning on the throne of David, and that the kingdom is in existence now. Do they teach these things? No. Why do they seem to teach them? Because Scripture has not been compared with Scripture. There is one other Scripture which Mr. Nichol quoted which I will quote here. "To him that overcometh will I grant to sit with Me in My throne, even as I also overcame, and am set down with My Father in His throne." This was quoted to prove that Christ is on David's throne. Does it prove it? Certainly not. It proves just the opposite. The "My" throne is a different one from the one in which He is sitting when the language is uttered. What throne is His throne? David's, according to the other Scriptures quoted.

Was David's throne in heaven? Certainly not. David was never in heaven and is not there now, according to Peter. The Lord had two thrones. One on which He sat in heaven and the other on which David, Solomon, and some others sat and administered the affairs of Israel under the Lord's directions.

Christ and His followers are to reign on the earth according to Revelation 5:10. And yet, some would try to make it appear that "on" means "over". It is true that *epi*, the Greek word rendered "on" in the above text, is sometimes translated over, as in the following text, "Whom the Lord hath made ruler over (*epi*) His household." And in order that this text should mean what some want Rev. 5:10 to mean the ruler would have to rule from the house top in order to rule "over" in the sense that it is desired that *epi* should be taken in the text in Revelation. Some try to prove that "over" means position and that one ruling over must be above the ones or the thing ruled. "I will make him ruler over many things." Must he be above them in order to rule over

them? Doesn't King George rule over England? Is he above it in position?

The position that Christ will not reign on the earth is taken by many, especially the I. B. S. A., to bolster up another position, held, I fear by some of our people. That is, that Christ is not now a being with flesh and bone, but some sort of spirit. I hardly know what they do mean. They claim that He is a spirit being, but fail to tell us what that means.

However, the language of Scripture is clear on this point and there need be no misunderstanding as to what it teaches. Christ 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." Could language be plainer? And yet, it is said that Christ meant to say to them, "As YE see Me have", with emphasis on the word "ye". That is, He didn't really have any flesh and bone, but assumed them for the occasion, just as it is said that God assumed "back parts" in order to show Himself to Moses. Is it possible that our Father and our Savior are imposters? Could one pretend to show that which he did not possess and not deceive? Did Christ have flesh and bone or not? What did He mean when He told Thomas to feel of the hole in His side and the nail prints in His hands? What did Paul mean when he said, "Now that He ascended, what is it but that He also descended first into the lower parts of the earth? He that descended is the same also that ascended up far above all heavens, that He might fill all things." Eph. 4:9, 10. In Matthew 28:6 the angel said to the women, pointing to where Christ had lain, "Come, see the place where the Lord lay." It was the Lord that had lain there. What constituted the Lord as He lay there? Flesh and bone. That is what He said He had after He had risen from the dead. And Paul said the same one that went into the grave was the one that ascended up on high. I guess we had better take the Bible as it reads and not try to spiritualize it away.

WHY CONTINUE?

By Mrs. Edith Mann

DEAR EDITOR: In reading your daily paper, I see quite frequently these headlines, "Gone to the Spirit World", "Passes to the Maker", and "Gone to His Reward". Do you know that such lines are a contradiction to the teachings of the Bible? In the ninth chapter of Ecclesiastes we read, "The living know that they shall die; but the dead know not anything." In the tenth verse we read, "Whatsoever thy hand findeth to do, do it with thy might; for there is no work, nor device, nor knowledge, nor wisdom in the grave, whither thou goest." In the seventeenth chapter of Job we read, "If I wait the grave is mine house." In the 146th Psalm, verse 4,

we read, "His breath goeth forth, he returneth to his earth; in that very day his thoughts perish."

May I ask what need there would be for a resurrection, if we go to our Maker at death? We are plainly taught that when Christ comes, then, and not until then, will we receive any reward. 2 Timothy 4 tells us Jesus will judge the quick (living) and dead at His appearing and His kingdom. We are plainly taught that Jesus will set up an everlasting kingdom when He comes; that there will be two resurrections.

Now space and time forbid me giving all the references I would like to, but if these are not enough to prove that the grave is the resting place of the dead until the resurrection, I can give you many more. There isn't a place in the Bible that tells us we have an immortal soul. In 1 Timothy 6:16 we read of who only hath immortality. Eccl. 12:7 tells us the spirit returns

to God. But if you are a Bible student you will know that the word spirit was translated from the Hebrew word "*ruach*" and means *breath*. The word *breath* in Genesis 2:7 is "*neshamah*". In Eccl. 3:19 it is "*ruach*". God told Adam in Gen. 2:17, "thou shalt surely die", and the third chapter, nineteenth verse, "for dust thou

art and unto dust shalt thou return." Many people prefer to believe the Devil, but I believe God.

I sincerely hope you will publish this article, as there are too many people believing the Devil's lie, that was started in the Garden of Eden, when he told Eve, "Ye shall not surely die."—*Commercial Review, Portland, Ind.*

JESUS CHRIST—WHO IS HE?

NUMBER 14

By R. H. Judd

PSALM twenty-two is perhaps one of the most prominent Messianic Psalms, for there we have some of the prophetic utterances of the Christ in the bitterest hours of His human experience.

Can we attempt to fathom the depth of feeling contained in those words, "My God, My God, why hast Thou forsaken Me?" Look back over His ministry as He journeyed on His "Father's business" and daily sought to do His Father's will. Look back on the days and nights spent in prayer and intimate communion with Him whom He told His disciples was His God and their God also. There is published, I believe, a Bible bearing the title, "The Emphatic Bible", showing to the reader the correct words on which emphasis should be placed. But to one who has passed any appreciable distance along life's pathway there will be little difficulty in rightly placing the emphasis here. Surely it will be, "My God, My God, why hast *Thou* forsaken Me?" In the Garden all forsook Him and fled. He could understand that, for was He not "touched with the feeling of our infirmities"? Paul said, "All men forsook me", but in the joy of realization he added, "The Lord stood by me". Oh, the contrast. We speak of agony of mind, but surely the bitterest cup of all must be that He who knew no sin must Himself be forsaken of God because He bore the sin of others. Up to the very last He had realized the presence of God, as is evidenced by His prayer in the Garden, but now when the guilt of your sin and mine was actually upon Him God had to forsake Him that He might redeem them who through fear of death were all their lifetime subject to bondage.

But for a moment let the curtain drop over this awful scene, and let us again ask the question, "Who is He?" Some wishing to do Him honor say that He is God—the great "I AM"—the one and "only true God"—"He that liveth for ever and ever." To whom then does He raise this awful cry, "Why hast *Thou* forsaken Me?" They tell us that God died. Who, then, is represented by "*Thou*", and to whom does the "*Me*" refer? Paul tells us "He was obedient unto death, even the death of the cross." Reverently we ask it, To whom was God obedient?

Passing over other verses let us now turn to verse 30: "A seed shall serve him; it shall be accounted to the Lord for a generation." It was to the Jew a distinguishing

mark of God's favor that his "generation" might be well accounted. Jesus Christ had none, but God accounted to Him a seed that should serve Him, even the seed of Abraham by faith—"a great multitude, which no man could number, of all nations, and kindreds, and peoples"; and, as we shall see later, the Scriptures add, "He shall see His seed, He shall prolong His days, and the pleasure of the Lord shall prosper in His hand."

Psalm 45:6—"Thy throne, O God, is for ever and ever: the sceptre of Thy kingdom is a right sceptre" is the next important allusion to Christ to gain our attention. This is frequently quoted in support of the doctrine that Jesus Christ is God in the strictest sense that that word conveys. We need to give it careful consideration. Apart from Paul's citation of it in Hebrews 1:8, as having direct reference to Christ, the context itself as contained in verse 7 (and also in Heb. 1:9) gives abundant evidence that the word "God", as applied to the one spoken to, is used in a different and subjective sense to the one spoken of. Few realize that the Hebrew word "Elohim" here translated "God" is applied not only to the one true and living God, but to angels, also to idols, and under certain circumstances even to men; hence the context alone can decide the import of its particular use. It must therefore be apparent to the most casual thinker that to apply the words "*thy* God" in any reference whatever to Him who is "God over all" would be contradictory in the extreme, for God Himself owes allegiance to none.

Psalm 72: Time forbids consideration of the many detailed references to Christ in the Psalms, but we cannot pass by those in the seventy-second Psalm. On most of these comment is needless. Clear and concise in expression their appeal is vibrant with human experience and expectancy. For instance: verse 4, "He shall judge the poor of the people, He shall save the children of the needy, and He shall break in pieces the oppressor"; v. 7, "In His days shall the righteous flourish; and abundance of peace so long as the moon endureth"; v. 14, "He shall redeem their soul from deceit and violence: and precious shall their blood be in His sight." This last is a very probable reference to those who suffer death for His sake. If so the next verse as rendered by the Revised Version is a beautiful comment, v. 15, "And *they shall live*; and to Him shall be given of the gold of Sheba, and men shall pray for Him continually, they shall bless Him all the day

long." Verse 17, "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 marginal rendering of this verse is exceedingly interesting and is given as the direct rendering of the Hebrew. "His name shall be—shall be as a son to continue his father's name for ever." To some minds there is suggested in the first part of this something in the nature of a blank check, viz., His name shall be: "*Jesus*", "*The Door*", "*The Way*", "*The Truth*", "*The Life*"; and the second is ample vindication of the truth that "all power is *given*" unto Him.

Psalm 89:19—"Then thou spakest in vision to Thy Holy One, and saidst, I have laid help upon one that is mighty, I have exalted one chosen out of the people." Verse 27—"Also I will make Him My firstborn, higher than the kings of the earth."

Psalm 110—Verse 1: Another remarkable Messianic Psalm, the first verse of which Christ Himself made use of to confound the Pharisees when He asked them directly and pointedly, "What think ye of Christ?" "Whose son is He?" They say unto Him, "The Son of David." Tactfully Jesus admitted their answer as correct and skillfully followed up the advantage thus gained by asking, "If David then call Him Lord, how then is He his Son?" The Pharisees left the question unanswered. It is remarkable that Matthew, Mark and Luke record the incident, but John omits it. Many to-day endeavor to make use of the passage to prove the *Deity* of Jesus the Christ, failing to see that two distinct Hebrew words are

used for the word "Lord". The first has direct reference to Jehovah, and this is made clear in the translation by printing the word in capitals, LORD. The second use of the word is the translation of the Hebrew word that implies homage to one who may be God, angel, or man, whoever may be the one spoken to. Apart from any knowledge of Hebrew, the casual reader surely must observe that two personalities are necessarily involved, for one speaks and the other is spoken to. Both, therefore, cannot be in actual fact the *one* God. Scripture is clear that Jesus Christ is the son of David, but Scripture is also abundantly clear that God (the *only* true God) has "*given*" to Him a name which is above every name, that at the name of Jesus every knee should bow". Hence David rightly calls Him, "Lord".

Verse 4: "The Lord hath sworn, and will not repent, Thou art a priest for ever after the order of Melchizedek." In Hebrews 5:5 Paul quotes this passage in proof of the priesthood of Christ. Thus we have added to the honor of Prophet and King the honor of Priesthood, and it is interesting to note how steadfastly these three aspects of the Messiah are kept in view by the Sacred Record.

NOTICE—The writer desires to make up a *complete set* of his articles on "The Trinity" which appeared in issues of "The Restitution" and would be much obliged of readers of "The Herald" could kindly help him with spare copies, as he has failed to get the return of one complete set formerly in his possession. Address R. H. Judd, Grafton, Ontario.

COMING! A GREAT DRAMA

By A. E. Bloom

JUST outside the city limits of a great metropolis of the West, stood an immense sign, glaring with red and yellow lights and bearing the words, "Coming—The Passion Play." Thousands watched for its appearing with anticipation. The popularity of this play has stood the test of changing generations. Conflicting creeds have failed to dim the interest of humanity in it, and "The Passion Play" is still proclaimed the greatest dramatic achievement that the world has produced.

But a far greater drama than this is coming. The proclamation of its appearing has been painted on the sky and heralded from the courts of heaven. Prophets of old have announced it. The Chief Actor Himself gave the setting and the manner of it. It is the greatest topic of the Bible, and the one most frequently mentioned. All the apostles faithfully told of it. The angels of heaven, who played a great part in the first advent, bear testimony of Jesus' second appearing. Signs down through the years have announced it to every generation.

The drama will be essentially modern—in fact, more modern than any ever given; yet it will be based on the history of the world since Eden. It was planned by the Ruler of the universe more than six thousand years ago. Bleak and long have been the years of waiting since the Chief Actor promised to perform the great drama. The

announcements of it have been unheeded by the masses. Soon, now, the vast curtains will be rolled back, and every eye will see the great consummation of the plans.

The last great scene of this world's history is the theme of the Old Testament prophets. Sometimes they merge the first appearing into the second; but the doctrine is there. "Of which salvation the prophets have inquired and searched diligently, who prophesied of the grace that should come unto you: searching what, or what manner of time the Spirit of Christ which was in them did signify, when it testified beforehand the sufferings of Christ, and the glory that should follow." 1 Peter 1:10, 11.

Christ Himself, the Chief Actor in the coming event, announced it. He not only promised to come and receive His redeemed ones, but He told them the manner of His coming. "For as the lightning cometh out of the east, and shineth even unto the west; so shall also the coming of the Son of man be" (Matt. 24:27). Then a little later He told His followers, "And then shall appear the sign of the Son of man in heaven" (24:30). Christ meant that He should return after the signboards had announced the staging of the great scene, for in the verse before He says, "Immediately after the tribulation of those days shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken" (24:29). And then He shall appear. Verifying His statements, He said, "Heaven and earth shall pass away, but My words shall not pass away" (24:35).—*Our Hope*.

Now Is the Time to Work

"Whatsoever thy hand findeth to do, do it with thy might." Eccl. 9:10.

If you've any work in view,
This is God's message, friend, to you;
With all your soul now do it.

Let there be now no delay,
If for God you've aught to say,
With all your soul now say it.

If to service for the Lord
You stand pledged by your own word;
With all your soul now serve Him.

ONE OF THE SIGNS OF THE TIMES—WATCH IT!

THAT there will be a partial restoration of the Jews in unbelief in Palestine, and a Jewish government formed with a governor placed over them by the powers guaranteeing the protection of the new state, is what the Zionist movement is working for. And it will come when we see a new Jewish state formed in Palestine. It will mark the commencement again of the national life of Israel.

The king over this temporary Jewish state will be an antichrist. How shall we recognize him as antichrist? 1 John 2:22. This is the antichrist, even he that denieth the Father and the Son. The Word of God is authority for the statement that the coming antichrist will be a rampant atheist. He will declare himself an unbeliever in both the Father and the Son.

Then to name some other character as being the antichrist, who is known to be an avowed believer in both the Father and the Son, although he may be an ignorant worshiper of both of them, is to lead people astray.

This king over the temporary Jewish state, is spoken of in Dan. 8:23, 24 as the king of fierce countenance. Dan. 9:27 says he will make a covenant with the Jews for one week, seven years, and break it in the middle of the week. In Dan. 11:36 he shows his atheistical character: "And the king shall do according to his will; and he shall exalt himself, and magnify himself above every god (when transgressions are come to a full), and shall speak marvelous things against the God of gods, and shall prosper until the indignation be accomplished (which will be at the end of the seventieth week): for that which is determined shall be done. Neither shall he regard . . . : for he shall magnify himself (as being supreme) above all." This event has not yet become an historic fact, as the character here spoken of does not appear until "transgressions are come to the full".

Judging from the present awful wicked and corrupt condition of affairs, the cup of transgressions is near to overflowing. Out of this caldron of corruption the blasphemous atheist, who recognizes no god higher than himself, who will be the "little horn" of Dan. 8:9-12, and who will be known as the king of fierce countenance, will have undisputed control of affairs for the space of three and one-half years. He "shall prosper till the indignation be accomplished." The king of fierce countenance and the

"man of sin" are the same person. 2 Thess. 2:3, 4. Let no man beguile you in any wise for it (the day of the Lord's coming) will not be except the falling away come first, and the man of sin (a person, a king) be revealed, the son of perdition, he that opposeth and exalteth himself against all that is called God, or that is worshiped (the papacy never did that), so that he sitteth in the temple of God setting himself forth as God.

This clearly shows the rampant, atheistical character of the person described as the antichrist, the "man of sin", the "son of perdition", the king of fierce countenance.

We frequently hear the papacy referred to as being the antichrist. Now, right here I wish to ask a few plain questions:

Can anyone show from history, giving the date, where the Roman Catholic Church officially, through its councils or Pope ever denied both the Father and the Son?

Will any person who claims that Papacy is the "man of sin" please quote from history and give time and place where any Pope ever opposed God and exalted himself to the extent of claiming to be superior to the Great Eternal as an object of worship?

Will any person who may claim that the king of fierce countenance is Papacy please quote from history, giving time and place, where any Pope ever spoke marvelous things against the God of gods?

Please also show that the Popes of Rome do not regard God but do magnify themselves above all mentioned in Dan. 8:4 about the little horn, that he shall speak words against the Most High.

Please give proof from history when it has been the practice of the Popes of Rome to speak evil things against the Most High. To fail to produce the proof asked for is to fail to prove that the characters spoken of represent Papacy.

These several characters represent one person, but never a *succession* of Popes.

The beast of Revelation, "antichrist", man of sin", little horn, etc., all refer to one person, an atheist.—*Extracts from the late W. H. Wilson's book "Destiny of Russia, and the Signs of the Times.—Selected by Mrs. A. J. Chaplin.*

Daily Scripture Readings for 1926

Prepared by F. L. Austin

Sunday—October 10—Col. 2

Mem. V. 8

THE meat of the Colossian letter is doctrinal rather than practical. The first portion, beginning with 2:8, deals with the fact that the Christian is dead in Christ, while the second doctrinal portion, Col. 3:1, deals with the fact that the Christian is alive in the new, that it, in the risen Christ. Paul begins, v. 9, with the assurance that Christ is filled entirely with the characteristics or properties of the Divine, even of God. The Greek here used for "Godhead" is nowhere else used in the New Testament. Christ being of such characteristic is incomparable with man concerning whom the traditions and philosophy of man greatly mar. Therefore, "Beware", v. 8. Verse 9 assures that the Christian *has been made full* (same word as "complete", v. 8) in Christ, and that this same Christ is the head of the chief of rulers and of their authority or power. Not only is the Christian full or complete in Christ, but in Him they are circumcised also "in the stripping off of the body of the flesh".—Rotherham. That is, in our baptism we are buried with Him "into His death", Rom. 6:3, "even into death", Rom. 6:4, a stripping off or a renouncing of the old order of life just as Christ freed Himself from the dominion or over-lordship of sin—"in that He died, He died unto sin". Therefore, having died unto sin, in His resurrection sin and "death had no more dominion over Him", Rom. 6:9-10. Man, to get into relationship with Christ, one with Him, must with Him or through Him die unto the old man, even unto sin, that he may be in position to arise and walk in newness of life.

Monday—October 11—Col. 3

Mem. V. 16

THE second great doctrinal truth of the letter is emphasized in this chapter: "If ye then being risen with Christ". But one cannot be risen with Him unless he shall have previously died *with Him*, and having died with Him there is the certainty of the resurrection with Him. In just such measure or degree as one to-day, in this present, mortal existence, dies with Christ through faith, repentance, obedience, in like measure and degree is he raised with Him; raised by the power of God; raised free from the condemnation which sin would thrust upon Him; free in Christ who is alive from the dead, liberated from sin's encroachments; free in life. Therefore, says Paul to all such, "Set your affections (margin, 'your mind') on things above, not on things on the earth". His reason is given in verse 3, and the hope is announced in verse 4 that when Christ "who is our life shall appear, then shall ye also appear with Him in glory".

Because of these great bed-rock truths, and because of the fact that certain ones at Colosse had individually embraced them, Paul, therefore, exhorts each one to

"mortify", that is, put down, destroy, conquer "your members which are upon the earth; fornication, uncleanness, inordinate affection, evil concupiscence, and covetousness, which is idolatry: for which things' sake the wrath of God cometh on the children of disobedience." Paul thus reveals to the Colossians how that practical, every-day Christian living results from, is the fruitage of, the great doctrinal truths of the Scripture. And he bases them all upon the great fact of the death of the individual to sin with Christ, from whom the Christian receives all his fullness of Christian ability, and upon the further fact that the Christian is no longer dead in Christ but risen with the risen Christ into the favor and blessing of God.

Tuesday—October 12—Col. 4

Mem. V. 12

Wednesday—October 13—1 Thess. 1

Mem. V. 3

Paul rejoices because of their joy and hope and patience in the Lord Jesus Christ, and assures them, v. 4, of their "election of God". In verse 8 he mentions how that their faith to God-ward is spread abroad; so that we need not to speak anything". They had "turned to God from idols to serve the living and true God; and to wait for His Son from heaven".

Thursday—October 14—1 Thess. 2

Mem. V. 19

Friday—October 15—1 Thess. 3

Mem. V. 13

Notice Paul's beautiful prayer in their behalf, vv. 11-13.

Saturday—October 16—1 Thess. 4

Mem. V. 16

PAUL exhorts the brethren to steadfastness and then engages in a brief word of instruction for their comfort. They were perhaps sorrowing because of their dead. Paul's assurance was that "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." This "caught up together" is very definite in the Greek, not that the living are caught up and united with the raised dead previously caught away, rather that the dead are raised before the living are changed, fashioned like unto the raised, and together, the raised and the changed living are caught away, in one group, in one body, at one and the selfsame time to meet the Lord in the air. This particular instruction of Paul was given that they should not be ignorant and that they might have comfort. It also gives the present-day Christian knowledge of this one great work. The giving of life to the Christians will all take place at one time, whether sleeping or waking. At the call of the Master the Christian meets Him with all others who are called unto that marvelous change, fashioned like unto His glorious body.

EDITORIAL

F. L. AUSTIN, Editor.

F. A. STILSON, Ass't Editor.

THE HERALD IN NEW FORM

THE HERALD appears this week in new form. The change is in harmony with our effort to improve the paper continually, week by week. We believe that this form permits of a better paper through better service. We ask for suggestions from all Herald readers, always, with a view to improving its columns and its service.

We also solicit the aid of all to increase its circulation.

NEW CHURCHES

THE BRETHREN of the Dixon, Illinois church have given all an example of what results from a decision to prayerfully undertake increased service for the Master. The Dixon church is of few members. Meetings have formerly been held in a third floor Hall hard of access by the members and most uninviting to strangers.

The brethren longed for a church building. The lot was presented. Then all proceeded to work harmoniously and zealously. Each of four or five, after contributing all they thought they could, proceeded to personally borrow on 10 year notes sufficient to nearly complete their building. At time of dedication they had their \$5000 property all financed excepting about \$500.

Let's take lesson from Dixon, Eldorado, Cleveland, Grand Rapids, all of whom have this year been in the New Church business.

PRESSING TOWARD THE MARK

SOMEONE has said: "The greatest thing in life is to live." To this I feel bold to reply that greater than just to live is the earnest effort to live so as to attain unto the greatest height made possible by God.

The more one's mind meditates upon the beauteous grandeurs of God's plans and purposes the more he realizes the great prize held forth for man. The inspiration and invigoration consequent on reaching and ever reaching toward this prize makes for spiritual strength and courage with which to surmount obstacles in pressing toward the mark for the prize. And the more one engages in this great effort the more does he discover that the very best method to pursue, as in every race of life, is to at all times rush straight toward the mark.

It is said of "Red" Grange, who was the noted football star in 1925, that the secret of his great success was that whenever he grasped the ball his one and only thought seemed to be to reach the goal. Interference from the opposing team apparently did not enter his

mind. His own team was trained and practiced in protecting him in his race and in opening a way for him through his opponents' line. Thus, his one strenuous effort was to reach the goal.

The Christian to-day has a goal to reach. Victory therein is indescribable. Would that each and every person consecrating himself to the effort would disregard absolutely not only the opposition but the allurements of the present life and press with all possible strength toward the end in view.

Our Savior has opened the way; He has cleared the path; He has said that none shall be tempted above that which they are able to bear, and that with every temptation a way of escape shall be provided; He has promised to be with His disciples to the end of the world.

Not only this, He has opened wide the gateway out of death itself. Sin's death trap with its wide-open door has been engulfing all men throughout the centuries. But Christ our Lord opened the exit-door from death,—opened it by way of resurrection unto life. *Christ has opened the way for us to reach the prize of the high calling of God in Christ Jesus.*

There remains but one thing for us to do, namely, *to faithfully and persistently hasten with all due earnestness and zeal toward the mark.*

The Christian's race, however, does not consist of fleetness of foot; it rather consists of heartiness of service. To Christ's disciples He gave but one parting commission: "Go ye into all the world, and preach the Gospel to every creature". That was the race assigned to those for whom He had cleared the way that they might attain unto the mark.

Service. Christ served. He served at all times; He served in every way imaginable; He served that He might clearly manifest to the people the great heart, the great life, the great love of God toward men. The Father called Him to His own right hand, and as He was about to depart He left this one commission to His disciples. And this commission comes down through time unto us.

Herald readers, let us unite in every possible way and carry out collectively as well as individually these great duties before God in behalf of man. Let us search with utmost care for the purity and truthfulness of the Gospel and then unite in utmost zeal for its proclamation and dissemination unto the world of God's children. Let us "press toward the mark for the prize of the high calling of God in Christ Jesus".

* * * *

HERALD RECEIPTS

Alice Williams; Mrs. J. W. Wilson.

DOINGS AMONG THE CHURCHES

Bro. Alexander D. Donaldson, 37 S. 12th Ave., Mt. Vernon, N. Y., is much disappointed that neither time nor strength permit him to yet resume his articles for the Young People's Page.

The Herald is most thankful to Bro. Donaldson for his untiring and hearty cooperation in this Christian labor. It is regrettable that a change of work has greatly shortened his hours for his writing and that his strength is less than in past years.

Bro. Samuel E. Haney, 2437 S. 17th St., Philadelphia, Pennsylvania, has been suffering a recurrence of severe neuritis which has disabled him for writing.

CAMPAIGN FALL

Yes, this is campaign fall in a great many states.

We have caught the spirit just enough to put on this subscription campaign. And we are serious about it. Can't we have a good big response this time. Organize your Sunday School, Church, or Berean Society and work for the

Wall Map of Palestine.

You can use it and we need the subscriptions.

On with the good work.

MICHIGAN

Bro. Arley Townsend was taken to the Blodgett hospital in Grand Rapids, Friday, September 10, for an operation for appendicitis. Although he was in severe pain for a few days after the operation, he is now convalescing nicely at his home.

The Patrick family enjoyed very much a visit from Bro. and Sr. Benn and Bro. Daniel Kent of Dayton, Ohio, a short time ago. They were on their way to Beulah, Michigan, where they expected to spend their vacation. Bro. Benn was also trying to dodge Mr. Hay Fever, who lays a heavy tribute of sneezing and coughing on him every fall. Bro. Benn seems to be recovering nicely from his very severe illness of some months ago.

The meetings which Bro. Patrick has been holding at West Bowne have created an interest. On the 19th of September the West Bowne folk repaired to Dutton where services were held morning and afternoon, with pot luck dinner between. Bro. Patrick preached in the morning and Sr. Woodward in the afternoon. Bro. Patrick preached again in the evening at West Bowne. On the 26th an all-day meeting was held at

West Bowne with three preaching services and a pot luck dinner at noon.

The fall conference will be with the Grand Rapids brethren in their new church on the south side, October 22, 23, and 24. The dedication of their new church will be made at this time.

All brethren of the state are earnestly urged to be present at this meeting and cooperate in planning for and carrying the state work.

Fred E. Hall, Secretary.

OHIO

DOUBLE WEDDING

At the home of Sr. Etta L. Elton, Delta, Ohio, occurred a double wedding on September 12, at which time her daughter Maud Marie became the bride of Ora Biery, and her son Glen took unto himself Iris Moore for a wife. Both young couples will make their homes in Toledo, and our best wishes go with them.

This is to introduce to the household of faith the names of Jean Knife and Miriam Kessler. These two girls, although yet in early teens, of their own volition requested baptism on September 26. Accordingly, having witnessed a good confession, they were the same afternoon inducted into the saving name of Christ. How thankful we are that they have felt the need of the Savior in youth instead of waiting until the best of life is gone to give the rest to Him. Jean and Miriam may each be addressed at Route 2, West Milton, Ohio.

It is worthy of more than passing notice that the parents of each of these girls obeyed the gospel only a few years back. They have been trying to raise their children "in the nurture and admonition of the Lord", and now we behold the fruits of their labors. God grant that throughout the ages to come those fruits may yet remain, a glory to God and to His Son our Savior.

M. W. Lyon.

INDIANA SEPTEMBER REPORT

Sermons: Rensselaer, 2; Burr Oak, 2; Lakeville, 1; Roll, 2.

Money Received: Rensselaer, \$25.00; Burr Oak, \$5.00; Plymouth, \$15.00; Ernest Logan, \$5.00; Lakeville Christian Church, \$5.00; Roll, \$18.00.

Expense: \$11:13.

The Lord willing, we are expecting to

begin a special meeting at Burr Oak October 13.

J. H. Anderson.

The special meetings at Argos, Indiana, are being continued throughout the week.

Word is received that Bro. S. J. Keever and wife of Frankfort, Indiana, were overcome with gas in their home. Bro. Keever was 71 years old. Another instance of the uncertainty of life.

ILLINOIS

There will be preaching services, every Sunday of October, morning and evening, at the new Dixon church. Bro. Paul C. Johnson will speak on the 10th and Bro. J. Arthur Johnson on the 17th.

SALEM MEETINGS

According to present plans a series of meetings will be held at the Salem Church, near Marshall and Martinsville, Illinois, beginning Tuesday night, October 12 and continuing over Sunday, October 24. Let us all get behind this meeting and help make it a success.

F. E. Siple.

Bro. Paul C. Johnson plans to fill Bro. Siple's appointment on the Kewanee, Macomb, Ripley trip, October 14-17.

Will all who have any friends or relatives located either permanently or temporarily in Chicago and who are members or would be interested in our church work, please send the names and addresses to F. E. Siple, Oregon, Illinois, right away. An effort will be made to get in touch with all such and establish a larger work in the city, and we need the names this month.

THE DIXON CHURCH

Sunday, October 3, was a large, important day, and one which will remain bright in the memory of the Dixon church for many, many years. Their beautiful, new chapel all completed, the doors were thrown open and the public invited in to help rejoice as they solemnly dedicated their labor to God.

The little house was packed to capacity, with chairs filling every aisle. Bro. F. E. Siple filled the pulpit at the morning and night services, and Bro. F. L. Austin gave the dedication address in the afternoon. Brethren and friends were present from Oregon, Adeline, Aurora, Tampico, Rock Falls, Rockford and other points, and the Oregon choir filled the choir loft at the afternoon and night services.

National Berean Department

H. E. Siple, Editor, Oregon, Illinois

OFFICERS OF NATIONAL BEREAN SOCIETY

Mrs. Lydia Railsback, Pres.
621 S. Fellows Street
South Bend, Indiana

Mrs. Idona Romine, Cor. Sec.
1506 South High Street
South Bend, Indiana

Mrs. Emma Garard, Treas.
714 S. Broadway
Dayton, Ohio

For Berean Literature address, "The National Berean Society," Oregon, Illinois

An evidence of the value of Berean work is just now very apparent at Dixon, Illinois. Were it not for the faithfulness with which their Society has been kept going through the past years the beautiful little church which now gladdens their hearts would not be. They have been permitted to have preaching services only on an average of once per month, but on the other Sundays they have met regularly for class work even though they had to rent a third floor hall, but — perseverance, then success, is the old, old story.

* * *

So, even though you may not have a minister all the time remember Paul's exhortation: "Not forsaking the assembling of ourselves together, as the manner of some is; but exhorting one another: and so much the more as ye see the day approaching." Heb. 10:25.

* * *

Little drops of water falling continuously throughout the years will wear a course through the hardest stone. So the regular efforts in Christian service will, even though small, accomplish visible results in the course of time.

* * *

If you are longing for peace and contentment don't overlook the fact that Solomon says of God: "But whoso hearkeneth unto Me shall dwell safely, and

shall be quiet from fear of evil." Can you think of any condition of mind more desirable?

* * *

You Ought—that is, You Owe It!

I owe what?

1. I ought to use my talents in the service of God. Mark 14:8—"She hath done what she could." If I can I ought.

2. I ought to obey God rather than men. Acts 5:29.

3. I ought always to pray and not to faint. Luke 18:1.

4. I ought to bear the infirmities of the weak. Rom. 15:1.

5. I ought to be consistent. Jas. 3:10.

6. I ought to give the more earnest heed to the things I have heard lest I let them slip. Heb. 2:1.

7. I ought to walk to please God. 1 Thess. 4:1.

* * *

BEG YOUR PARDON, ILLINOIS.

The Berean Editor owes Illinois workers an apology. We promised faithfully to see that the "Self-denial Month", October, was sufficiently announced, and, behold, October is here before we got it said. However, this is just the first of the month, and furthermore, you couldn't forget it now if you wanted to. Let's all get together on this, and for this one month, refrain from the many unnecessary luxuries in which nearly all

of us indulge so frequently. Throughout the month lay aside each day or each week the amount thus saved and then at the end of the month send it to the state Berean Treasurer, Bro. Paul C. Johnson, Oregon, Illinois, and state that it is Self-denial money. If each would do this think what the sum would mean in advancing the work, and in bringing smiles to many away the tears from the faces of many unfortunates.

* * *

Were you on time at the last Berean service? and did you help the leader keep the attention of the class on the subject?

* * *

We have heard some say, "I don't know whether I will be saved or not. I don't know that I am good enough."

Where is your faith and trust in Him who gave His life for you? Cease doubting and throw your fears away.

Put your trust in your heavenly Father and your elder Brother, Jesus the Christ, and your faith and "The Faith" will be your whole comfort either in joy or sorrow.

"They that trust in the Lord shall be as Mount Zion, which cannot be removed, but abideth for ever. As the mountains are round about Jerusalem, so the Lord is round about His people from henceforth even for ever." Psa. 125:1-2.—Jessie M. Wilson.

How Readest Thou?

Ecclesiastes 9:10

"'Tis one thing, friend, to read the Bible through,
Another thing to read to learn and do;
'Tis one thing, too, to read it with delight
And quite another thing to read it right.

"Some read it with design to learn to read,
But to the subject pay but little heed;
Some read it as their duty once a week,
But no instruction from the Bible seek.

"Some read to bring themselves into repute,
By showing others how they can dispute;
Whilst others read because their neighbors do,
To see how long 'twill take to read it through.

Some read the blessed Book, they don't know why;
It somehow happens in their way to lie;
Whilst others read it with uncommon care,
But all to find some contradictions there.

"One reads with father's specks upon his head,
And sees the thing just as his father did;
Another reads through Campbell or through Scott,
And thinks it means exactly what THEY thought.

"Some read to prove a preadopted creed,
Thus understand but little what they read;
And every passage of the Book they bend
To make it suit that all important end.

"Some people read, as I have often thought,
To teach the Book instead of being taught."

—Unknown.

With Our Sunday Schools

Lesson Prepared by Alta King

MOSES HONORED IN HIS DEATH
LESSON 3 **OCTOBER 17, 1926**
LESSON TEXT: DEUT. 32:45-52; 34:1-8
RESPONSIVE READING **PSALM 116**
DEUTERONOMY 32:45-52 and 34:5-8

Golden Text: Precious in the sight of the Lord is the death of His saints.—Psalm 116:15.

FOR STUDY

Review: Through what test was Israel put in last week's lesson? Why? and what were its results? Why was this a necessary part of God's process of building the people of Israel up as His chosen nation?

The New Lesson: This week's lesson takes place near the close of the forty years of wandering in the wilderness declared upon Israel by God because of her unbelief. According to God's purpose, Israel had by this time entered into the belief which will enable her to enter the promised land. Moses' work among the people of Israel is finished, and in this week's lesson we find him giving his last instructions as lawgiver and spiritual leader and giving over his leadership through death.

I. The Last Instructions of Moses. Deut. 32:45-47. To what does "these words" refer? Read various commentaries concerning the book of Deuteronomy to get a conception of the book as a whole. What word shows that Moses realized that the people must do more than hear with their ears? What is the difference between hearing with the ears and hearing with the heart? Which involves the emotions, desire, and willingness?

Did Moses consider the teaching and commanding of children to observe God's law a solemn duty of parents? Is it wise to command children to observe God's laws even before they can fully

understand its why's and wherefore's? Did Moses speak, in verse 46, a sound principle of nation building? What is the relationship between a nation and its homes? Does authority to issue a command carry with it authority to enforce it? Need such authority and commands in a home be harsh and arbitrary?

What reasons does Moses set forth to back up the instructions of verse 47? Analyze the statements, "It is not a vain thing for you", and "It is your life".

"The Bible makes a true distinction between physical life and spiritual life, between life which is merely eating and drinking and sleeping and such temporary things, and life which is thinking and loving and aspiring and serving and worshiping, and such eternal things. The Bible is enormously helpful in the material life, and the most prosperous and powerful nations on earth are those that give most honor and heed to the Bible; but this is because the Bible ministers primarily to the higher life, the ruling and achieving life, the endless life."

II. Moses' Death Predicted. Deut. 32:48-52. Why was Moses, the friend of God, not permitted to enter the promised land? Vs. 51 with Num. 20:2-13. Note that Moses smote twice with the rod, though he was only told to speak. Also that he said "we", making no direct reference to God.

By God's seemingly extreme severity toward this small lapse of faith (small when compared with Moses' usual great faith) we are taught that the progress of God's nation rests in no least degree on faithless pride and strength of men. It is enduring because it is entirely of God.

III. The Death of Moses. Deut. 34:1-8. What assurance did God grant Moses that His covenant with Abraham should

be fulfilled? When and how was Moses confronted with the idea of himself supplanting Abraham in this covenant? Why did he resist such an idea? Would he, then, rejoice in the assurance that the covenant would be fulfilled? Why? Why should we rejoice?

What was Moses' physical condition at the time of his death? May this not be evidence of his close fellowship with God? Is it necessarily so? (Think of Paul.)

FOR CLASS

Give a summary of last week's lesson and the part its events had to play in the building of Israel into a chosen nation.

For this week's lesson follow the lesson outline in the study section.

"The career of Moses was full of bitter rebuffs and disappointments. It furnishes a shining illustration of the ultimate and glorious triumph of a disappointed man."—Rev. David James Burrell, D.D. Moses was rejected by his people and exiled to Midian for forty years. The people rebelled against him repeatedly, including his own sister and brother. Their unbelief doomed them to forty years' wandering in the wilderness. Finally Moses himself was barred from the Land of Promise by his sins. A career of disappointment! And yet a career of deathless glory!"—Rev. Chas. H. Parkhurst, D. D.

The Golden Rule Class of the Church of God Sunday School at Oregon is made up of the younger, unmarried people. A meeting of the class is held one evening of each month for the purpose of transacting such business as may come up and for the discussion of ways and means of bettering the Sunday School and Church work.

GREAT MEN'S SAYINGS ON CIGARETTES AND TOBACCO

By David A. Anderson

TO the late Dr. Orisen Swett Marden, author of "Pushing to the Front", which contains a chapter on "The Cigarette", that has been called "the greatest indictment on the cigarette ever made", do I owe largely for the following quotations. I have also made use of the little leaflet, "Anti-Tobacco Day Helper", published by David C. Cook Publishing Co., Elgin, Illinois.

"The use of the cigarette and tobacco is becoming so widespread that America

is in grave danger of joining, before many generations have passed, the list of nations wherein tobacco and degeneracy go hand in hand." The superintendent of the National Anti-Cigarette League says that every day from twelve to fifteen hundred boys begin smoking cigarettes, so rapidly is the habit spreading. This means an army of five hundred thousand recruits annually.

O. T. Willson expresses himself thus: "The medical and other professional fraternities of the country and world should join hands in an endeavor to bring the subject before the federal government. Every State Legislature, every city government, all societies of the various kinds, and every church body should give it the broad publicity and active support it so richly deserves."

Upon the harm of the cigarette to the body Thomas A. Edison has expressed

himself as follows: "Acrolein is one of the most terrible drugs in its effect on the human body. The burning of ordinary cigarette paper always produces acrolein. I really believe that it often makes boys insane. I can hardly exaggerate the dangerous nature of acrolein, yet that is what a man or boy is dealing with every time he smokes an ordinary cigarette."

"The Commercial West", a banking and industrial paper of high standing, said in a recent issue: "The cigarette is not North American. It is an infection from inferior breeds of people. Among all Latin-American, tropical, and sub-tropical peoples the cigarette is the universal accompaniment of lippy, sloppy humanity, weak-legged and cob-brained. That a few good stiff-backed North Americans can inhale the infection and yet remain stiff-backed and clear-minded, is no apology for the cigarette. It is but proof that the North American had an ancestry that didn't do as he does."

Hudson Maxim, inventor, scientist, and the world's leading expert on gunpowder and high explosives, says: "If all boys could be made to know that with every breath of cigarette smoke they inhale imbecility and exhale manhood, and the cigarette is a maker of invalids, criminals and fools—not men—it ought to deter them some. The yellow finger stain is an emblem of deeper degradation and enslavement than the ball and chain."

Many employers never hire cigarette smokers. The U. S. Weather Bureau has excluded cigarette users from its employ. Marshall Field and Co., Chicago; Montgomery Ward and Co.; Heath and Malligan; Carson Pirie, Scott & Co.; and the Swift Packing Co. are at the head of a long line of producers and distributors who have refused to employ cigarette users.

Ex-president Taft, himself, says, "I never smoke."

Dr. Winfield S. Hall, professor of Physiology in Northwestern University, says: "Every school-boy knows that when athletes are in training for a contest, they are obliged to abstain absolutely from every form of tobacco. Under its influence the young man is less alert and has less endurance."

Chief Justice Brewer, of the U. S. Supreme Court, said: "The cigarette is the American abomination. No cigarette victim can climb to the top of the ladder."

Dr. A. C. Clinton, of San Francisco physician to several boys' schools, says: "I am often called to prescribe for boys for palpitation of the heart. In nine cases out of ten this is caused by the cigarette habit. I have seen bright boys turned into dunces, and straightforward,

(Continued on next page, column 1)

WITH OUR CHILDREN

BY DAISY NOKES

Suffer little children, and forbid them not, to come unto Me: for of such is the kingdom of heaven.—Matthew 19:14.

Fathers, provoke not your children to wrath: but bring them up in the nurture and admonition of the Lord.—Ephesians 6:4.

MOSES HONORED IN HIS DEATH

To the children of other Sunday Schools.

Ask Mother if she won't help you with this lesson; for in many Sunday Schools the children will be taught that Moses was carried to heaven. God's Word says in the 34th chapter of Deuteronomy, verses 5 and 6, that Moses died and was buried. Nothing at all said about going to heaven. You know Satan first started that story in the garden of Eden. Which are you going to believe, the great Jehovah or Satan?

MOSSES had worked for God a long time. He was now one hundred and twenty years old. One day the Lord had him go up into a mountain where he could see the promised land that God had given to the children of Israel. God would not let Moses enter the land; for he had not obeyed Him one time. I will tell you about it. Once when the Israelites had no water God said, "Moses speak to the rock and water will come forth". Instead of obeying exactly as God wished, Moses hit the rock twice with his rod and took the praise to himself and Aaron, for the miracle. Moses said to the people—"Shall we (Moses and Aaron) bring you forth water out of this rock?" That was wrong; for it was all God's doings. Moses should have spoken to the rock and when the water came forth, said, "Our great God gives you this water."

You see, children, God wants all to do just exactly as He says, and then give Him the praise. That is the way Jesus did, you remember, for He would say, "The words that I speak unto you I speak not of Myself: but the Father that dwelleth in Me, he doeth the works."

Now, I could have put that in my own words, but there is something so beautiful about the way Jesus says things that it sounds like music. Doesn't it?

Ask yourself—"Am I obeying 'exactly' like Jesus; or just 'almost' like Moses?"

Joshua was to be the leader after Moses died on the mountain and was buried by God. No one knows to this day where is his grave. The people loved him. They wept thirty days.

Some people who don't study their Bibles will tell you that it does not make any difference what you believe just so

you are good. God's Word tells you exactly what to believe.

Others will tell you sprinkling is just as good as baptism. God's Word tells you exactly. Jesus went down into the waters, and God says to be buried with Jesus in baptism.

* * *

Our first letter for the contest which was announced in The Herald of September 14 is from Miss Louise Walden, Hernands, Mississippi, Route 2.

Good for you, Louise.

SERVICE

By William Hunt, Jr.

AS JESUS was walking along the shore of the Sea of Galilee, He saw Simon and Andrew fishing. He said unto them, "Come ye after Me, and I will make you to become fishers of men." They then lay down their nets and followed Him.

The first always leads to the second. The whole ministry of John, the herald, was summed up in pointing Jesus out to others. That was his service. All true service begins in personal contact with Jesus.

The beginning of John's contact with Jesus that day, and of Andrew's, was in looking. We do not see Jesus with our outer eyes, as did these men in the Gospel narrative. We must listen first to someone telling about Him. Our experiences with Jesus affect the eyes of the heart. That lonely, sore-hearted woman on the Nain road looked with startled wonder out of those tear-dimmed eyes of hers as Jesus began talking to her dead son. That was one of His first miracles.

Looking at Jesus changes us. Living with Jesus makes us look like Him. Looking at Jesus changes the world for us. We have new ideals and ambitions.

Prayer precedes true service and produces it and sweetens it. After you have had personal contact with Jesus you draw someone else, just as John and Andrew did. Constant personal contact with Jesus is the beginning, ever new, of service.

ON CIGARETTES AND TOBACCO

(Continued from preceding page)

honest boys into cowards by cigarette smoking."

Dr. J. J. Kellogg relates the following: "A few months ago I had all the nicotine removed from a cigarette, making a solution of it. I injected half the quantity into a frog, with the effect that the frog died almost instantly. The remainder was administered to another frog with like effect. Both frogs were full grown and of average size. The conclusion is evident that a single cigarette contains poison enough to kill two frogs. A boy who smokes twenty cigarettes a day has inhaled enough poison to kill forty frogs."

Magistrate Crane, of New York City, says: "Ninety-nine out of a hundred boys between the ages of ten and seventeen years who come before me charged with crime have their fingers disfigured by yellow stains."

Let every boy or man using tobacco ponder seriously over the following questions:

"Does your use of tobacco **spiritually** benefit you or your neighbor?"

"Does it benefit you **morally**?"

"Does it benefit you **mentally**?"

"Does it benefit you **physically**?"

"Does it increase your own happiness, or that of your family, or neighbor? If not, what right then have you to use it?"

"Does it bring any **financial** returns to you?"

Professor Wm. McKeever, of the Kansas Agricultural College, after a thorough study of the "Cigarette Smoking Boy" presents, among other facts, the following:

"For the past eight years I have been tracing out the cigarette boy's biography and I have found that in practically all cases the lad began his smoking habit clandestinely and with little thought of its seriousness, while the fond parents

perhaps believed that the child was too good to engage in such a practice.

"I have tabulated reports of the condition of nearly two thousand five hundred cigarette-smoking school-boys, and in describing them physically my informants have repeatedly resorted to the use of such epithets as 'sallow', 'sore-eyed', 'puny', 'squeaky-voiced', 'sickly', 'short-winded', and 'extremely nervous'."

In view of this abominable vice what do we say? What do we do? What can we do? In the first place we can go ahead with a good example. In the second place, we can exhort those under our influence to leave tobacco alone. Can we not look forward to the time when the manufacture and sale of tobacco in our beloved land shall cease?

There are moments in the history of God's people, in which the tenderness to man becomes unfaithfulness to God; and it is of the utmost importance to be able to discern such moments.—Selected.

THOUGHTS FOR THINKERS

There is much difference between imitating a good man and counterfeiting him.—Franklin.

CREATIVE POWER OF THOUGHT

As you think, you travel; and as you love you attract. You are to-day where your thoughts have brought you; you will be to-morrow where your thoughts take you. You cannot escape the result of your thoughts, but you can endure and learn, can accept and be glad. You will realize the vision (not the idle wish) of your heart, be it base or beautiful, or a mixture of both, for you will always gravitate towards that which you secretly most love. Into your hands will be placed the exact result of your thoughts; you will receive that which you earn; no more, no less. Whatever your present environment may be, you will fall, remain, or, so rise with your thoughts, your vision, your ideal. You will become as small or as big as your dominant aspiration.—James Allen.

* * * *

There are two good rules which ought to be written upon every heart. Never believe anything bad about anybody, unless you positively know that it is true. Never tell even that, unless you feel that it is absolutely necessary, and that God is listening while you tell.—Henry VanDyke.

* * * *

There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the spirit.—Romans 8:1.

* * * *

The guidance of our mind is more important than its progress.—Joubert.

WHAT IS TRUTH?

(Continued from front page)

his being and beating out his life. It was not because of any wrong committed that Paul was bound and carried to Rome, there to suffer repeatedly, until finally, for the good he had done, he was thrust into death. Examples could be multiplied. The great truth that stands before all is that by one man sin entered into the world and death, with all of its amassed sorrow, by sin. Sin's deadening influences have been constantly increasing throughout the centuries until the human race is wrapped around and around with many of the biting and stinging results therefrom.

God, realizing all these saddening circumstances of sin, has implored man not only for his own individual welfare, but for the welfare of the race to refrain from sin, yea, to urge forward in the pathway of true, godly righteousness.

Nor can man possibly free himself from these fearful conditions, but in the midst of all, even when by analysis he traces all these heart-rending conditions back to his own conduct and realizes that they are the natural and consequent results thereof—in the midst of all this God's love is wonderfully manifested in that He sent His only begotten Son that whosoever believeth in Him might not perish as a result of the sting of death, but that he might have life, the gift of Almighty God.

Nor is this the greatest gift which God has offered. Greater than this, at least added to this, is the gift of righteousness with all of its consequent fruits of peace, health, quiet, and, under these conditions, life eternal.

The greatest truth of all for man to learn, and learn thoroughly, is that he is wholly dependent upon the God of the universe, and that God doeth all things well.

IN OUR WORKSHOP

Doings at Headquarters

A VERY BUSY PLACE

THE BUSIEST WORKSHOP known in the writer's lifetime is the National Bible Institution at Oregon, Illinois. Not only is it busy in the sense of daily activity, but in still another sense it is a busy place in that the one great ideal has been and always is to carry forward among us, as a people, God's assigned work. There are so many phases to Christian life. There are so many ways for activity, so many ways for service. In fact, Christianity should infuse its characteristics into every phase of business effort, into every social activity, into every labor of life—everything that the Christian does should be Christian. And so, at Headquarters, those here engaged are constantly striving to advance Christian truth and Christian development in

every direction. Every business effort is made with only one objective, namely, to aid the Church of God as a whole in approaching nearer and ever nearer unto the purity and greatness of Christianity.

GOLDEN RULE HOME

IN GOLDEN RULE HOME the summer and fall weeks have not only been utilized with a view to making pleasant and mutually helpful the lives of the members of the Home, they have also been utilized in making preparation for comfort during the chilly winds of winter. A thousand quarts of fruit and vegetables have been sealed in glass jars; coal is in the basement. At the present time different makes of mangles are being studied in order to secure for the Home laundry, as a gift of the National Bereans, the best possible machine for the needs of the Home.

Different ones are studying with a view to making application for membership in the Golden Rule Home circle.

GREENHOUSE

PRICES, PLANS, MATERIALS have been under consideration for some time to re-heat section No. 1 of the greenhouse. As stated last week, the Survey Committee at the General Conference approved of the necessity of replacing the old heating system. This we are working on as rapidly as possible.

Heavy frosts prevailed throughout the section of Oregon, Illinois, upon the morning of September 26. All outdoor flowers, most of the corn, and other crops were killed by this frost. We are, therefore, thrown earlier than usual entirely upon the cutting from plants grown under glass. The new crops of chrysanthemums and carnations have started, cyclamen are almost ready, and other flowers will be coming along apace.

Remember, this is all Christian service—to advance Golden Rule Home benefits.

THE RESTITUTION HERALD

WE ARE DEEPLY ANXIOUS to see The Restitution Herald circulated more largely—anxious because we feel that much good can be done in this way.

At Headquarters we are putting forth every ounce of energy which we possess to the end that this, and all phases of the work, may prosper abundantly. But for The Herald circulation we are again dependent upon the cooperation of our readers. We earnestly solicit this cooperation to the fullest in an effort to extend the circulation by many hundred during these fall months.

SUBSCRIPTION INFORMATION

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Receipts.—The change of date on address label is your receipt. If date is not changed in two weeks after payment of subscription please notify this office.

Change of Address.—When ordering a change of address be sure to send us both the old and new addresses.

To Stop Paper.—It will be our policy to follow the general desire of our readers and to continue sending THE RESTITUTION HERALD to subscribers until notified that discontinuance is desired. Therefore, if you do not wish your paper continued, kindly write us to that effect promptly upon expiration of your subscription. When paper is ordered stopped please remit for any arrearages on subscription.

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

THE RESTITUTION HERALD advocates: The soon coming of Christ, Acts 1:11, and life only through Him, Col. 3:3; the literal resurrection of the dead, John 5:28; the immortalization of those in Christ, 1 Cor. 15:53, 54; the final destruction of the wicked, 2 Thess. 1:9; the restoration of Israel as the kingdom of God under the kingship of Christ, Luke 1:32, the church being joint-heirs with Him, Rom. 8:17, and Israel to be made head over Gentile nations, Isa. 60:13; the "restitution of all things, which God hath spoken by the mouth of all His holy prophets since the world began", Acts 3:21. It also firmly advocates repentance and immersion in the name of Jesus Christ for the remission of sins, Acts 2:38, and a consecrated life as essential to salvation.

YEAR BOOK

WE ARE ALSO ANXIOUS to get all data possible immediately for the compiling of a year book for the Church of God. The Washington government and different bureaus are continually making requests of us for such a book. It is impossible for us to gather this information only as the people send it in, and most of our very best workers have failed to write one word in response to our repeated calls for names and addresses of church members, data relative to church property, Sunday School, Berean, etc. Headquarters cannot do the field work and the home work without adding much more expense to the labor. Everyone, please send us this information.

THE GENERAL WORK

HOW ABOUT THAT suggestion regarding a small contribution for the work of the National Bible Institution. We are not asking for pledges; we are merely asking for information as to what each one feels that he can probably do.

It was decided at the last conference to discontinue the mail order work of the greenhouse, the profits from which we had hoped—after one more year—would provide annual funds for Bible Training Class or other phases of the work. Therefore, these funds we can no longer hope for. In fact we must suffer the two years' loss already incurred in the preparatory development of

this branch. If now we are to prosecute the Headquarters work as has been hoped the whole brotherhood—from young to old—will need to contribute *regularly* thereto. God willing, the Home is provided for through the Greenhouse; and, we are praying and working hard that the print shop shall take care of the regular annual deficit incurred in publishing The Restitution Herald. But the *only source of income for the Headquarters' office, for Bible Class, for the general work, is from regular contributions.*

Seriously, we urge immediate consideration of this by all.

WE MADE A MISTAKE

"WE made a mistake in last week's issue of the *Times*. A good subscriber told us about it. The same day there was a letter in our postoffice box that didn't belong to us. We called for No. 98 over the telephone and got 198. We asked for a spool of No. 50 thread and when we got home found it was No. 60. The train was reported 30 minutes late. We arrived at the station 20 minutes after train time, and the train was gone. We got our milk bill, and there was a mistake of 10 cents in our favor. We felt sick, and the doctor said we were eating too much meat. We hadn't tasted meat for two months. Yes, we made a mistake in last week's issue of this paper."—*Fostoria (Ohio) Times*.

MEDITATION, OR HYMN TITLES IN PATCHWORK .

By *Chloe Chaplin Sims*

SOFTLY and tenderly while Jesus whispers, somebody knows it is Jesus. All our sorrows and our cares draw us nearer. He surely means me, just as I am since I have been redeemed. He leadeth me nearer the cross, just when I need Him most. Precious moments near the cross! Ever will I pray, "Raise me, Jesus, to Thy bosom; take me as I am; abide with me. Jesus, Savior, pilot me; take my life and let it be all for Jesus." Let Him in; trust His precious love. His love can never fail.

The sun will shine again; growing clearer every day. All the way my Savior leads me, bringing peace to my soul. Blessed assurance; it is well with my soul!

Love divine! O could I speak! What is making life so dear to me? There is glory in my soul. The morning light is breaking. A day of rest and gladness! The haven of rest. Mine is a fountain, glorious fountain. Wash me in the blood, and I will be whiter than snow.

Stand up for Jesus; only trust Him; what a friend! Glory to His name. My Jesus, I love Thee; I love to tell the story. I am trusting, Lord, in Thee.

Guide me, O Thou great Jehovah, even me, even me. I love Him more and more; He is so precious to me. Jesus paid it all, what more can He do? That sweet story! Jesus and His love, His love for me. The half has never yet been told. Blessed be the name! All hail

the power of Jesus' name. Look to Jesus, look and live. Count your blessings over and over again. Count it all joy; the way of the cross leads home. O that will be glory! There's a great day coming when the roll is called up yonder.

Leaning on the everlasting arms, I will never cease to love Him. Jesus, lover of my soul, I may cross home to Him. Keep my heart singing where He leads me, onward and forward, nearer, My God, to Thee. O how I love Jesus! He took me in, He loved me so. I am satisfied with Jesus; I will not forget Thee. A wonderful Savior; I love Him. Your Savior is calling—the hour of prayer.

He is calling somebody. Why not you? Come to Jesus.

Joy to the world, O happy day! Jesus shall reign! Onward, Christian Soldier, God will take care of you. Jesus soon is coming: what a gathering that will be!

One sweetly solemn thought: the time hastens on, I am nearing the gates, is my name written there?

Something for Jesus' lovingkindness; sing, O sing the praise of Jesus. My Father knows the land of endless day. Doing His will, shall we meet beyond the river in the sweet by and by?

Holy Bible, book divine,

Precious treasure, thou art mine.

I am going home. Amen.

“WHERE DO WE GO WHEN WE DIE?”

YOU say, “If we have done right while we live, we shall go to heaven, of course; and, if not, then to ———.” Here, perhaps, you falter. You are not sure, but you think, “to hell.”

Will it surprise you to be told that the answer is entirely untrue; that, in point of fact, when we die, we ARE DEAD, and go not anywhere, except to the grave, there to remain until the hour of resurrection arrives with the coming of Christ? It will, no doubt, surprise you very much, and make you angry, perhaps. But if you are of a reasonable mind, you will cool down, and ask, “Is it so?” You will enquire after the evidence, and, if you search long enough, and thoroughly enough, and earnestly enough, you will find it. You will discover

1. *That the body of man is man.*

PROOF: “God made man of the dust of the ground.”—(Gen. 2:7.) “The first man was of the earth, earthy.”—(1 Cor. 15:47.) “I (Abraham) am but dust and ashes.”—(Gen. 18:27.) “He knoweth our frame: He remembereth that we are dust.”—(Psa. 103:14.) “Dust thou art, and unto dust shalt thou return”—(Gen. 3:10).

If the body of man is man, then it follows that when the body dies, man dies, and that, consequently, it is impossible for a man, at death, to go to heaven or to hell.

2. *That the life of man and the spirit of man is not man, but the invisible yet real energy or power of God by which all creatures live.*

PROOF: “God giveth unto all LIFE and BREATH and all things”—(Acts 17:25). “In His hand is the soul of every living thing, and the breath of all mankind”—(Job 12:10). “If He gather unto Himself His spirit and His breath, all flesh should perish together, and man should turn again unto dust”—(Job 34:14, 15). “That which befalleth the sons of men befalleth beasts. . . . Yea, they have all one breath”—(Eccl. 3:18). “The spirit (at death) returns to God who gave it”—(Eccl. 12:7).

If the life and spirit of man are not the man, but the power of God by which the bodily man is enabled to live, it follows that the return of that life to God when death happens, is not the going back of the man, but the going back of the life which existed before the man was made.

3. *That the Scriptures testify that no man has ever gone to heaven.*

PROOF: “No man hath ascended up to heaven”—(John 3:13). “David is not ascended into the heavens”—(Acts 2:37). “The heaven even the heavens are the Lord’s, but the earth hath He given to the children of men”—(Psa. 115:16).

If David hath not ascended to heaven, how can we hope to do so?

4. *That according to the Scriptures, the dead have not yet entered into a state of reward.*

PROOF: “These all died in faith, not having received the promises, but having seen them afar off, and were persuaded of them and embraced them,” etc. (Heb. 11:13). When the seventh angel sounds, “Thy wrath is come and the time of the dead that they should be judged, and that thou shouldest give reward unto Thy servants, the prophets”—(Rev. 11:15-18).

If the dead are not in a state of reward, how can the popular doctrine be true which sends a man to his reward when he dies?

5. *That according to the Scriptures, the dead are in a state of complete unconsciousness.*

PROOF: “The dead know not anything. . . . Their love, hatred, and their envy is now perished”—(Eccl. 9:5). “In death there is no remembrance of Thee; in the grave, who shall give Thee thanks?”—(Psa. 6:5). “The dead praise not the Lord, neither any that go down into silence”—(Psa. 115:17). “The grave cannot praise Thee: death cannot celebrate Thee.”—(Isa. 37:18).

If the dead are unconscious, they cannot be enjoying heaven or suffering in hell, as popular theology teaches

6. *That according to the Scriptures, the time for the dead to be judged and rewarded is at the resurrection, when Christ comes again to the earth.*

PROOF: “Thou shalt be recompensed at the resurrection of the just”—(Luke 14:14). “The Son of man shall come in the glory of His Father with His angels: Then shall He reward every man according to his works”—(Matt. 16:27). “The Lord Jesus Christ shall judge the living and the dead at His appearing and His kingdom”—(2 Tim. 4:1).

If the dead are not to be judged till Christ comes, what room is there for a doctrine that sends them straight away to be judged as soon as they die?

7. *That the reward of the righteous, besides immortality of nature, is inheritance of earth.*

PROOF: “Blessed are the meek, for they shall inherit the earth”—(Matt. 5:5). “Such as be blessed of Him shall inherit the earth”—(Psa. 37:22). “Those that wait upon the Lord shall inherit the earth”—(verse 9). “The righteous shall be recompensed in the earth”—(Prov. 11:31). “I will give unto Thee (Christ) the uttermost parts of the earth for Thine inheritance”—(Psa. 2:8). “We shall reign upon the earth”—(Rev. 5:10).

If the reward of the righteous is the inheritance of the earth, clearly that system must be wrong which teaches that their reward is to consist of translation to “mansions above the skies”. Look into the matter and deliver yourself from tradition and embrace the glorious truths contained in the Scriptures.—*Selected by H. H. Hawkins. This article may be had in tract form.*

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NUMBER 2

ARE YOU READY?

By Auntie Wince

IT IS a solemn question, one often repeated, which the Lord requires.

It often remains unanswered, because it cannot be answered in the affirmative. But why should it not be?

True, His coming is to be "in a moment, in the twinkling of an eye", and we are to watch lest we be taken unawares, but surely we care, for we would do that much were we looking for an earthly friend. How much more when looking for the Lord from heaven, especially when His coming fixes our destiny for endless years!

What we then are we must remain. We cannot change our dress. Whatever our character may be it must remain. We will have had our chance and it will have gone by for ever.

If we have lost out in the race, whose fault is it but our own? We are told to "redeem the time because the days are evil". What does that mean but to buy it back for God, use it in His service?

Were we filling a very important place in the President's cabinet or in the court of the King of England, we would not be found idling away our time with a set of drunken sots at the gambling table, or dancing away the precious hours with flying feet in the dance hall. We would be found at our place whenever required, faithfully attending to whatever business belonged to it. And that a man be found faithful, is what

We cannot be ready for the coming of Jesus unless every piece of work allotted to us is done according to commandment. It is out of the question.

We are not to forsake the assembling of ourselves together. The place where His followers meet for prayer, praise, and exhortation should be to us the dearest spot on earth. It is, to many of us. And no relative is more dear than is a true disciple of Jesus. Just so should it be with the doctrines taught in His Word. To be ashamed of them is to be ashamed of Him.

"Ashamed of Jesus? Can it be?"

A mortal man, ashamed of Thee?

Ashamed of Him whom angels praise,

Whose glory lasts through endless days?

No, when I blush, be this my shame,

That I no more revere His name."

Millions have gone to the martyrs' stake rather than give up the truth. Nothing but death could silence the lips of those

dear, brave men of old whose names will never be forgotten. How our hearts thrill as we think of them, and how we pray that if the test should come, as it now seems possible it may, we may be as brave!

*Stand up, stand up for Jesus
Ye Soldiers of the cross;*

Disappointment

Dis-appointment---His appointment. Change one letter, then I see

That the thwarting of my purpose is God's better choice for me.

His appointment must be blessing, though it may come in disguise;

For the end from the beginning open to His wisdom lies.

Dis-appointment---His appointment. Whose? The Lord's who loves me best

Understands and knows me fully; who my faith and love would test.

For, like loving, earthly parent, He rejoices when He knows

That His child accepts unquestioned all that from His wisdom flows.

Dis-appointment---His appointment. No good thing will He withhold.

From denials oft we gather treasures of His love untold. Well He knows each broken purpose leads to fuller, deeper trust;

And the end of all His dealings proves our God is wise and just.

Dis-appointment---His appointment. Lord, I take it, then, as such,

Like the clay in hands of potter, yielding wholly to Thy touch.

All my life's plan is Thy molding; not one single choice is mine.

Let me answer, unrepining, "Father, not my will, but Thine."

—Author Unknown.

*Lift high His royal banner,
It must not suffer loss.
From victory unto victory
His army will He lead,
Till every foe is vanquished
And Christ is Lord indeed."*

And the best way to vanquish foes is to teach them the truth. There is plenty of this work to do. Men all around us are so ignorant! Some of them believe

that Jesus will not come for thousands of years. How can they get ready for His coming unless we help them to come into a true, a living, a present faith?

Wake up, dear fellow-soldiers, we know not but that Jesus may come to-morrow, but if He does not, we may save some. I shall work on till my eyes fail and the pen drops from my hand.

I may not reach a single person in a saving way, but I may help you to help others. God grant it may be so.

IN MEMORIAM

The following selections from the two Ogle County papers will be appreciated by many Herald readers. They clearly reveal the esteem in which our esteemed Brother, John E. Cross, was held.

MOST ESTEEMED

AT THE close of a lingering illness, John E. Cross passed away at his home here Saturday evening. There is no man of our acquaintance who was more generally respected and loved than Mr. Cross. His long years of public life, his ever fairness in his dealing with the public and the handling of various questions that came before him in his work, his cheerful manner, and his honesty and integrity endeared him to the people of Ogle County."

* * * * *

"A mixed quartette composed of Mesdames Robert Etnyre and C. F. Mammenga and Messrs. F. E. Siple and Ben Carpenter, sang 'Abide With Me' and 'Lead Kindly Light', and Mrs. Mammenga sang 'No Night There'. Mrs. Frank Rogers on the piano and Franklin Lundstrom on the violin rendered beautiful music.

"The floral offerings were most beautiful, bespeaking the high regard and love expressed for the deceased by a large circle of friends.

"Rev. F. L. Austin preached the funeral sermon and Rev. Siple gave a splendid tribute to the deceased, which we believe expresses the sentiment of the entire community and was as follows:

"There have been very few occasions in the history of the days gone by when the people of Oregon, and the citizens of Ogle County have had their hearts as universally touched by sorrow as they have been touched by the event which calls us together to-day. There is always sorrow in connection with death, for death came through sin, and is an enemy to the race upon which it preys. But it is necessarily true that the more far-reaching has been the acquaintance, the work, the influence of the individual, the more far-reaching is the sorrow and feeling of loss.

"There have been very few persons in the history of Ogle County who have been as generally known by the boys and the girls, by the men and the women, as has been John E. Cross. Having spent almost his entire life in school work, and the past twenty years in the office of the County Superintendent of Schools, his name was a household word the county over, and reached far beyond

the borders of our small neighborhood. But, it is one thing to be known, and quite a different thing to be respected. There have been many persons who, because of the nature of their work have come to be known by hundreds of persons. However, in all of my experience I have never known a man whose acquaintanceship went so far, and who was so universally loved and respected.

"There were those who differed with him in his religious convictions—there were those whose political views were different. There were those, also, whose judgment varied from his in regard to administration of school affairs. But in my eleven years of residence and labor in this county I have yet to find the first individual who really doubted the honesty, the sincerity, the integrity of Mr. Cross. That is something that can be said of only very few people in all this world.

"It is, then, not just a family that mourns to-day. It is a community at large. Not only had Mr. Cross been active in school affairs, having built up one of the most successful county offices in the state of Illinois, but in the business, fraternal, and social circles of Oregon he had a place of endearment.

"With reference to our religious denomination, let me say that we as members of the Church of God recognize most keenly our loss. Not only our small organization of which he was such a stalwart pillar, but our State Conference, of whose Board he was a member for so long, and over which for a period he presided as president, and also our General Conference for which he served as treasurer as long as health permitted.

"Uncle John, as the boys and the girls, the young men and the young women loved to call him, has fallen asleep. But though he rests from his labors, his works do follow him, and the influence of John E. Cross will ring down through the ages."—*Ogle County Republican*.

A Heritage for Future Generations

"THIS community, which for years was his home, Ogle County as a fraternal entity, the schools, educational faculty and intellectual strata of this region and earnest men and women throughout Illinois, share with the bereaver family, profound sorrow and sense of poignant

loss, in the death of John E. Cross, for years superintendent of schools in Ogle County, worthy citizen and beloved man.

"For months past, a multitude of friends have experienced solicitude and increasing suspense in the developing condition which predicated with hopeless certainty an ultimate fatal result and observed with aching hearts the manifestation of fortitude with which this fine, true man faced the inevitable. Stricken more than two years ago, he began with typical adherence to duty to prepare for the moment that reached termination about eight o'clock, Saturday evening, October 2.

"No soldier ever faced death with more intrepid courage. During all that stressful period, pregnant with fleeting hope and poignant dread, no repining syllable was ever uttered by John E. Cross. A veritable captain of his soul, he moved smilingly in the performance of his duties, kept faith with himself, with his fellow-men, with his God, with unswerving courage that seemed a very benediction to his family and friends.

"Some men seem to have been born to the sphere to which their life-effort is adapted. This was essentially true of John E. Cross. To the realm of educator he brought talents that coordinated with signal harmony in the service to which his career was devoted. Fundamentally a teacher, he possessed withal, exceeding executive ability and the capacity of dealing with people in a manner assuring attainment of results. His personality invited confidence and his accomplishment invariably vindicated the faith reposed in him. His purpose throughout his service as teacher and as official in the educational realm (and in his perspective, the scope of teacher was of continual fulfillment) sought as its goal, the building of character, in which essay, his own worthy, loyal life was a verile exemplification. Devoid of tendency toward controversy, he nevertheless maintained with fearless fidelity a purpose to which conscientious discharge of duty committed him.

"John E. Cross was recognized to an exalted degree as an authority in the educational realm, not only in Ogle County, but throughout the state. Possessing an exceedingly high character, staunchly adhering to cherished ideals, fearless and faithful in the performance of duty, devoted to his family, loyal to his friends, he exerted an influence for good, both by personal example and through the channel of public advocacy, of vigorous and lasting effect. He was a worthy citizen, an able and a conscientious public official and a consistent Christian."

"The funeral service was held Tuesday afternoon from the Oregon Municipal Coliseum, the spacious assembly auditorium being better adapted to accommodate the large concourse of friends from all parts of the county and beyond, desiring by their presence at the obsequies, to accord a last tribute of honor and affection to one richly meriting the esteem of all.

"The obsequies were in charge of Rev. F. L. Austin, assisted by Rev. F. E. Siple, and opened by Scripture reading from the fifteenth chapter of First Corinthians. The text of Rev. Austin's discourse was, 'If a Man Die,

Shall He Live Again'—Job 14:14. In his memorial, Mr. Austin dwelt upon the character of John E. Cross, in part, as follows:

"Judging from expressions and sentiment manifested regarding the life of John E. Cross, it is no exaggeration to say to-day in the words of Israel's King David, on the occasion of the death of his great captain, Abner: *Know ye not that there is a prince and a great man fallen this day.* For according to general mention of the life-work of John E. Cross and solicitude shown during the months of his illness, the man whose memory we are paying tribute at this moment, has been a great man and a prince in Ogle County, the county of his birth and of his service and death. He has been a prince in his home where his anxious concern for the righteousness and welfare of his loved ones has been paramount. He has been a great man in Ogle County, where for many years his sterling faculties have been devoted to the upbuilding of the childhood of the county. He has been a princely leader in the molding of character in this community and county to the upbuilding of better and nobler purpose for present and future effectuation. He has been a great man for his God. First, last and all the time, John E. Cross has stood firm for God. And it is because he submitted in a large measure to the molding of his life by God, that he became a great man and a prince in his home, in his county and in the service of God."

". . . . In tribute to the memory of Mr. Cross, the Oregon schools were dismissed Tuesday afternoon, and in his honor all business establishments in Oregon were closed during the period devoted to the funeral. The flag was displayed at half-mast on the court house tower and on the city hall. The board of supervisors personnel acted as honorary pall-bearers. Interment was made at Washington Grove, beside the son, who preceded him in death."—*Ogle County Reporter.*

I AM THE RESURRECTION

"I AM THE RESURRECTION." What joy and comfort there was in these words of Jesus as recorded in John 11:25 when He stated to the sorrowing sisters, "I am the resurrection and the life".

Ever since the first deception in the garden of Eden, the introduction of sin and by it death, the world had been going down man by man under the power and dominion of death. Defeat was upon every hand and none was able to stay his brother from death. The words of Jesus were filled with hope. These words were made even more hopeful when upon the third day after His crucifixion the Savior moved among various of His former acquaintances and showed them openly that though He had been dead He was alive again. Then upon the isle of Patmos He heralded a message which has been floating upon the air for these nineteen centuries, "I am He that liveth, and was dead; and behold, I am alive for evermore, amen; and have the keys of hell and death".

"Thanks be to God which giveth us the victory through our Lord Jesus Christ."

THE FARMER'S ANSWERED PRAYER

I SAT down to read a portion of God's Word in a Pullman sleeper early one morning, when a young gentleman, an entire stranger, in passing, paused, and upon inviting him to a seat by my side, he gave this experience, says a writer in the *Sunday School Times*.

"I am a 'bond' salesman from Chicago. Returning from Freeport, Illinois, one day, I discovered that I should reach Chicago too late for my work in the office that day; so I determined to stop off at a small town between trains and pay my old friend a visit. It was to be a surprise. Upon going to his home, I found the house locked up, and the neighbors informed me that my friend had gone away for a three weeks' stay. This was a disappointment.

"A wait of five hours for the next train confronted me, but I determined to make the best of it; so I walked out into the country to pass away the time, and came upon an aged man in a field by the roadside, who was slowly turning hay, preparing it for the barn. After exchanging greetings, I engaged the old man in conversation, but I soon discovered that while he was very courteous and kind in his replies to my questions, he kept at his work. The thought came to me, "Why not help him?" Telling him my disappointment, I took an idle fork standing near by, and side by side we worked and talked. When the hay was all raked up and gathered in small heaps, I found that I must return to the station. Extending my hand to bid him good-bye I remarked that my disappointment had been turned into genuine pleasure by his acquaintance.

"Holding my hand, he said, 'Let me tell you something before you go. This morning, as we awoke, mother and I talked about getting up this hay. I remarked that I was feeling so badly that I feared I should be unable to accomplish the task; but mother encouraged me, and assured me that the Lord would help me. At family prayers we both asked our heavenly Father for His help. I arose feeling refreshed, and felt sure that in some way He would help, but,' he added, as he pressed my hand tighter and a tear glistened in his eye, 'I really did not expect the Lord to send a man from Chicago with kid gloves and patent-leather shoes to help me do it.'"

*"It may not be my way,
It may not be thy way;
But yet in His own way
The Lord will provide."*

THE POWER THAT OVERCOMES

We are well able to overcome it.—Num. 13:30.

RECALL the interesting occasion of the text. Twelve men chosen from the heads of the tribes of Israel had returned from searching the land of Canaan. The spies were not agreed in their reports. All the searchers excepting Joshua and Caleb, discouraged the people, saying, We are not able to go up against the people; they are stronger than we; the land eateth up the inhabitants;

the men are of great stature; we saw giants there, the cities are walled up to heaven. But Joshua and Caleb declared that the land flowed with milk and honey, they showed the fruits that they had gathered there, and gave the assurance, "We are well able to overcome it."

The people sided with the faithless and fearful. They lifted up their voices, and wept. They wailed, Would God we had died in the land of Egypt! or, would God we had died in the wilderness! Let us return into Egypt! They rebelled, and bade the congregation to stone those who would go on, and choose another leader.

Human nature is ever the same. Do you not see this graphic picture of faith and non-faith still in the world? Interpret those conditions in terms of present states of mankind. That same conflict is taking place over and over again, though in different external form. Take any war for illustration. There are always those who say that the cause of justice will be defeated, and those who sacrifice in a righteous cause. Our nation is ever progressing toward a state of higher and universal justice, peace, and good will. There are those who have faith in continued advancement, and with courage and faith enter into the battle against the evils that disquiet us. On the other hand there are those who think that the world is growing worse, and who see only defeat in the end. In this struggle, though the enemies appear as giants, and the fortresses of crime appear walled up to heaven, and we appear so feeble, let us know that the Lord is over it all and that we are well able to overcome.

The sterling lesson is individually applicable. All the parties to the conflict are in the minds of each one of us. The rebellious, faithless congregation that would go back into bondage is the type of our doubts, fears, and discouragements. Caleb and Joshua are our faith, courage, and will to go on in the conquest of self, assured of the Lord's presence and power to victory. Not one of the doubting ever entered the promised land. Nor will we ever gain a victory and find peace if we fear and rebel. Do not let weakness and fear prevail within us. In calm assurance let us go on, not for a moment doubting that we are well able to overcome all the enemies of the Lord's promised peace.—*Our Hope*.

DISCOVERIES CONFIRM BIBLICAL NARRATIVE ARCHAEOLOGICAL FINDINGS OF IMPORTANCE ARE MADE NEAR NABLUS

RUINS of the first Hebrew settlement in Palestine after the parting of Abraham and Lot have been discovered near Nablus—the Shechem of the Old Testament—by the International Archæological Expedition, headed by Professor Ernest Sellin of Berlin University, says a despatch to *The Daily Express* from Jerusalem.

The excavations revealed, among other things, the walls, gates, and towers of the city where Abraham built the altar to sacrifice Isaac and where Jacob buried his idols, and where, according to tradition, Joseph was buried.

There also were found the remains of a Canaanitish temple and Baal images.

WHY CONTINUE?

HERE'S THE ANSWER

EDITOR Commercial Review: Dear Sir—I am wondering why the writer from Union City, in a recent article in your valuable paper concerning the conscious existence of the soul after death did not give us more Scripture references from the New Testament.

I wish to call the reader's attention to a few (for there are many more) Scripture references in the New Testament. That the soul exists after death in an interrupted state of consciousness there is no doubt. There are many passages of Scripture which clearly sustain this doctrine, a few of which we will quote. Matthew 17:3, "And behold there appeared unto them Moses and Elias talking with Him." As to Elias, he no doubt appeared in the same body that was translated. His appearance therefore has no direct bearing upon the question before us. But with Moses the case was very different, for he had died and was buried in the land of Moab. When, therefore, he appeared to the disciples of our Lord on the Mount of Transfiguration he must have appeared as a disembodied spirit and hence this fact establishes the conscious existence of the soul after death. Matthew 22:

32, "I am the God of Abraham, and the God of Isaac, and the God of Jacob." "God is not the God of the dead, but of the living." It follows therefore that the conscious existence of the soul is not interrupted by death. Luke 16:22, 23, "And it came to pass, that the beggar died, and was carried by angels into Abraham's bosom: the rich man also died, and was buried; and in hell he lifted up his eyes, being in torments, and seeth Abraham afar off, and Lazarus in his bosom." The phrase, Abraham's bosom, the Jews understood as the resting-place of the pious dead. In this parable what does it most naturally and clearly teach? To this there can be but one reply and that is—it shows that the souls of the righteous enter immediately after death into a state of felicity and the souls of the wicked into torment.—*Alpheus A. Turner in Portland, Ind., "Commercial Review."*

Reply in the next issue of The Herald.—*Editor.*

"It is just as much our duty when we discover that we have been in error to admit the mistake as to resist the intimidation when we are in the right."—*Unknown.*

"It is not the fact that a man has riches which keeps him from the kingdom of God, but the fact that riches have him.—*L. Booth.*

THE CHURCH AND THE WORLD

THESE lines from Mrs. Matilda Edwards, portray the gradual fall of the Church, whenever she dares compromise with the World. It will not do and can only mean loss of power for good, and end in irretrievable ruin. The lines of the author are here freely adapted to bring out the thought of the present writer.

"The Then and Now"—Once it was different.

Then the Church and the World walked far apart
On the changing shores of time;
The World was singing a giddy song,
And the Church a hymn sublime.

"Come, give me your hand," cried the merry World,
"And walk with me this way."
But the good Church hid her snowy hand,
And solemnly answered, "Nay.
I will not give you my hand at all,
And I will not walk with you;
Your way is the way to eternal death,
And your words are all untrue."

Why does the church not stand for her own purity now as then? The tempter, true to his evil character, persisted in holding out many temptations such as worldly pleasures, leisure and wealth, until the condition has been reversed, *and Now:*

Half shyly the Church approached the World
And gave him her hand of snow:

The old World grasped it and walked along,
Saying in accents low,
"Your dress is too simple to please my taste.
I will give you pearls to wear,
Rich velvets and silks for your graceful form,
And diamonds to deck your hair."

The Church listened,

And then looked down at her plain white robes
And then at the dazzling World,
And blushed as she saw his handsome lips
With a smile contemptuous curled;
"I will change my dress for a costlier one,"
Said the Church with a smile of grace.

Not yet satisfied,

"Your house is too plain" said the proud old World,
I'll build you one like mine:
Carpets of Brussels and curtains of lace
And furniture ever so fine."
So he built her a beautiful, costly house,
Splendid it was to behold;
Her sons and her beautiful daughters dwelt there,
Gleaming in purple and gold.

Bazaars and shows in the halls were held,
And the World and his children were there,
And laughter, and music and feasts were heard
In the place that was meant for prayer.
She had cushioned pews for the rich and great
To sit in their pomp and pride;
While the poor folks, clad in their shabby suits,

Sat meekly down outside.

The angel of mercy looked at the Church
And whispered, "I know thy sin."
Then the Church looked back with a sigh and longed
To gather her children in.
But some were off to the midnight ball,
And some were off at the play,
And some were gambling in gay saloons;
So she sorrowfully went her way.

But the sly old World gallantly said to her,
"Your children mean no harm,
Merely indulging in innocent sports."
So she leaned on his proffered arm,
And smiled and chatted and gathered flowers,
As with him she walked along,
While millions and millions of precious souls
The road to destruction thronged.

"Your preachers are too old and plain,"
Said the gay old World with a sneer:
"They frighten my children with dreadful tales
I like them not to hear.
They talk of a burning day and pain,
And the darkness of endless night;
These things should never be spoken of
Or mentioned to ears polite.

I will send you one of a different stamp,
Brilliant and gay and fast,
Who will tell the people to live as they wish,
For all will be saved at last.
The Father is merciful, great, and good,
Tender and true and kind;
Do you think He would save one child
And leave the rest behind?"

So he filled her house with gay divines,
Gifted and great and learned,

And the plain, old men who preached the cross
Were out of the pulpits turned,
"You give too much to the poor," said the world,
"Far more than you ought to do.
If the poor need shelter and food and clothes,
Why need it trouble you?"
Then the Church held tightly the strings of her purse,
And gracefully bowed her head,
And simpered and said, "I will give no more,
But will do, sir, as you have said."

So the poor were turned from her door in scorn,
And she heard not the orphan's cry,
And drew her beautiful robes aside
As the widows went weeping by.
And the sons of the World and those of the Church
Walked closely hand and heart,
And only the Master who knoweth all
Could tell the two apart.

The church sat down at her ease and said,
"I am rich, and with goods increased,
I have need of nothing, naught to do
But to laugh, and dance, and feast."
The sly World heard her, and laughed in his sleeve,
And mockingly said aside,
"The church is fallen, the beautiful Church,
And her shame is her boast and pride."

And a Voice came down through the hush of heaven
From Him who sat on the throne:
"I know thy works, and how thou hast said,
"I am rich and hast not known
That thou art naked, poor and blind,
And writhed before My face.
Therefore, from the Book I will blot thee out,
But the meek shall share My grace. (Rev. 3:17.)"

This old poem with so much of truth I have selected
from an old scrapbook.

—Mrs. A. J. Chaplin.

WHAT IS THE USE?

By Mary A. Woodward

USE of what, Sweetheart?
Why, this eternal brain racking thought! These
sleepless nights! These years spent away from home
comforts,—here, there, yonder! Who has cared? Who
are bettered because of it? Who will be saved because
of all this sacrifice?

Why, Sweetheart, what is the matter with you this
morning? Are you sick? You surely are blue. This
is not like you—always so brave, so ready to go and do,
and now so distressed.

True, we have toiled through many weary years, and
now when we are too weak and weary to do more, it is
hard to be laid aside as worthless, when we can see
so much to be done, and so few willing to do; but is
there not much comfort in thinking that you have done
your work as well as you knew how to, and that many

have been brought to the feet of Jesus—many who
have fallen while life's battle was on, fallen, but who
have left the blessed assurance of faith, and hope?
They sleep in Jesus. And by God's help you have taught
them the way of life. Be satisfied, beloved, with the
strength God has given you and He will still, in His own
way, care for His own. Not one will fall or fail if
he puts his trust in Him; lose self in the love of Jesus;
"walk worthy of the vocation wherewith ye are called."

We must not try to carry the burden of God's work
alone. These mortal bodies are too weak. God knew
what we needed to help us, and sent us these words
by the Psalmist, "Cast thy burden upon the Lord, and He
shall sustain thee: He shall never suffer the righteous
to be moved." Praise God for these words; and for
Peter's exhortation, "Casting all thy care upon Him; for
He careth for you".

So beloved, leave your heartache, your troubled
thoughts, your hard problems with the One who knows
just how to solve them for us, and has promised to do it.

He never fails.

Daily Scripture Readings for 1926

Prepared by F. L. Austin

Sunday—October 17—1 Thess. 5 Mem. V. 8

THE introduction of this chapter emphasizes the distinction between "they" and "us". The *world* and the *church* thought are very different.

The "day of the Lord" is the especial subject. Note, he is not writing about the coming of the Lord. He is writing about "*the day of the Lord*"—which is very different. Here it is the DAY OF THE LORD that is to come "as a thief in the night". And that DAY is seemingly drawing very, very near. That day has to do largely with the people of Israel, that people which just now is so prominent in the affairs of man.

LET US NOT SLEEP AS REGARDS THE COMING OF THE DAY OF THE LORD.

The church is "not appointed to wrath" during that day; the world is. See Isaiah 13:6-11, and several other scriptures. Notice that it is always THE day of the Lord.

How opportune are Paul's exhortations in the closing part of the chapter; also his prayer, v. 23.

Monday—October 18—2 Thess. 1 Mem. V. 12

Verses 7, 8, and 9 are hard to be understood in that the Greek noun has been translated in the verbal form. The following is quoted from "The Day of the Lord", by E. W. Bullinger, page 107.

Those concerned will be already at "rest", with Him "when the Lord Jesus shall be revealed from heaven with His mighty angels; in flaming fire taking vengeance on them that know not God and that obey not the gospel of our Lord Jesus Christ: who shall be punished with everlasting destruction (driven away), from the presence of the Lord and from the glory of His power, when HE SHALL COME to be glorified in His saints and to be admired in all them that believe . . . in that day." (2 Thess. 1:7-10.)

The tense here (in verse 10) is not the simple future tense of the indicative mood, but it is the second aorist tense of the subjunctive mood, (Greek omitted), and can mean only *shall have come*. In verse 7, "when the Lord Jesus shall be revealed" is not a verb at all, but a noun, (Greek omitted), and means *at the revelation* (lit., at the Apocalypse).

So that "at the Apocalypse" of Jesus Christ, the Raptured ones of 1 Thess. 4 will already be at rest. They have their "tribulation" now (vv. 4, 5). This is the teaching of verse 7.

But when the time comes to "recompense tribulation" to the world, then Christ will already have come to be glorified in His saints. For "in that day" He "*shall have come*" to take them up to be with Himself, "for ever with the Lord." This is the teaching of verse 10.

Tuesday—October 19—2 Thess. 3 Mem. V. 13

This is a very large chapter and merits much more

attention than is possible in these notes.

Paul is anxiously correcting wrong impressions in the minds of his brethren. The word "Christ", v. 2, is "*kuriou*" which *always* means "Lord"; and Paul beseeches them not to be troubled "as that the day of the Lord is at hand". That day will not come before there shall have come "a falling away first, and that man of sin be revealed", v. 3. He will "be revealed in his time", v. 6, *before* the coming of Christ, for he will be destroyed "with the brightness of His (Christ's) coming."

This man of sin will "come after the working of satan with all power and signs and lying wonders", and with all manner of deception. The reason is "because *they* receive not the love of the truth". "For this cause God shall send them strong delusion", etc., v. 11, "that they all might be damned". How wonderfully this compares with Rev. 13 where "power" is given to the great beast unto whom the dragon gives his power; and to the second beast which exerciseth the power of the beast. These marvelous works deceive—if it were possible 'the very elect', Matt. 24:24. Not the "elect" composing the church, for they will already have entered their "rest", 2 Thess. 1:7; but the elect of Israel and of Gentiles who, in that "day of the Lord" are being gathered out as firstfruits of the national phase of the kingdom. For is not Christ to reign over the literal house of Jacob, Luke 1:32, 33, from whom He will turn away ungodliness? Rom. 11:26.

Note the touching prayer at the close of this admonition.

Wednesday—October 20—2 Thess. 3 Mem. V. 1

Thursday—October 21—1 Tim. 1 Mem. V. 5

Friday—October 22—1 Tim. 2 Mem. V. 8

Saturday—October 23—1 Tim. 3 Mem. V. 15

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GIDEON BIBLES FOR DOLLAR STEAMERS

"The DOLLAR STEAMSHIP COMPANY, Sanfrancisco, California, is to place a Gideon Bible in each stateroom of its entire line of ships. One thousand one hundred Bibles were ordered by Captain Róbert Dollar who pays the cost. This is a suggestion for other steamship lines to consider. They will be solicited."

HOW TO BE A REAL MAN

"The one thought and ambition of every college man should be to be a public official without vice, a private citizen without wrong, a neighbor without reproach, a Christian without hypocrisy, a man without guile, submissive to law, obedient to authority, thoughtful, kind, and above all, loyal to country and self."—*Attorney General Sargent*.

EDITORIAL

F. L. AUSTIN, Editor.

F. A. STILSON, Ass't Editor.

ON page 18 will be found two clippings from the local County papers which state in their own way some of the outstanding facts with reference to our much lamented Brother Cross. These clippings are given in the hope that those who did not know Brother Cross in person might form a more accurate idea of the sterling qualities of the man who, until recently, has been treasurer of the General Conference of the Church of God.

His death occurring late Saturday evening and the regular Sunday work at the church plus dedication services at Dixon permitted only time to rearrange the front page of last week's Herald and hastily write the short statement that was there found. The selections on page 18 give fuller statement with reference to him.

The General Conference, the Illinois State Conference, and the Oregon Church have all suffered severely in the death of Brother Cross.

Barring personal wound occasioned by this loss it was not so difficult or sad to lay him away in death. Not only did he have strong, true faith in God and Christ our Lord, but he evidently, so far as man could see, lived true to that faith. In the hour of sorrow it was indeed a strong relief to have a living and intense expectation that at the morning of the call of our Lord and Master with a shout, with the voice of the archangel, and with the trump of God our late Brother will come forth victorious over sin's domain to be crowned with life immortal.

The Herald takes this opportunity of extending to our beloved Sister Cross and her family the deepest and truest sympathy of all those who knew him personally and of those who knew him by report from others. May the Father's richest blessing rest upon and abide with them throughout the remainder of life's pathway.

The Michigan people have reason to be edified in that the brethren about Grand Rapids have practically completed their new church building. It is hoped that the dedication services set for October 24 in connection with the quarterly conference which begins October 22 will be largely attended and that a real spiritual uplift will result therefrom. This is one more evidence of "how good and how pleasant it is for brethren to dwell together in unity".

* * * *

We turn with confidence to the brotherhood, and especially to present Herald subscribers, to receive their cooperation in helping all possible to increase the subscription list of The Restitution Herald. We are anxious that The Herald shall reach every home, if possible, of the Church of God.

It is desired to make The Herald a medium which

will keep its readers fully informed as to the activities of our church labors in the various fields. It is also the desire that The Herald shall be a true helper in the home and in the church. It is the constant desire to give the best possible articles on Scriptural subjects for the edification spiritually of one and all. We ask the earnest cooperation of every present reader to aid in enlarging the subscription until this goal can be realized.

Look at Brother Stilson's offer with reference to premiums for securing new subscriptions. Get your Sunday School members or church members working collectively, each one to receive a premium for the individual subscriptions sent in and having the opportunity of clubbing together to receive an additional premium of a wall map for the Sunday School room, church room, or any other purpose desired.

FIVE YEARS OLD

THE National Bible Institution is just a little over five years old. It has grown in those five years. All children do, even though they do not become so very strong at that age.

But the National Bible Institution has not only grown, it has also gained strength and experience, and has come to be no small factor in the affairs of the Church of God.

The writer's question is not, What is this Institution at this time? so much as it is, What is it to become as years go on? The National Bible Institution is the creature or the people—of people who are in earnest, who are prayerfully anxious to use it as a force for Christian good in the world; of a people who realize that it is now and always will be *just what the people make it*. In itself, or by the lone efforts of a few at headquarters, this Institution will never be "worth its keep". It will be what the earnest, prayerful cooperation of the people make it.

Here at Headquarters we have a vision of possible growth and usefulness which encourages us to devote unreserved time and strength in constant effort to further its growth with utmost ability. We do this the more cheerfully because we know that there are many who are likewise, from their respective places, earnestly pressing the work forward.

(Continued on page 29, column 1)

HERALD RECEIPTS

Bro. Stilson is working every minute on the new heating installation at the greenhouse, and Herald Receipts must needs be left till next week.

DOINGS AMONG THE CHURCHES

ILLINOIS

Meetings are starting this Tuesday night at the Salem church, near Marshall. Bro. Siple and the brethren there need your prayers for the success of the work. The meeting is to continue till the 24th.

* * *

Special meetings are being planned for Ripley and the new Dixon church during November.

* * *

A start has been made toward filling the unsightly hole between the Oregon church and the Rock river. The plan is to terrace this ground and make a beautiful lawn of it. Some job!

* * *

We are very sorry to report that Sr. Helen Lewis, of the Church of God at Ripley, was hurried to Blessing hospital at Quincy for an appendicitis operation on September 22. At last report she was improving slowly.

MICHIGAN

The Michigan Quarterly Conference will be held October 22 to 24 in the new church building on the south side of Grand Rapids. The dedication service of the new building will be held on the 24th.

This is the fourth church building to be dedicated by the Church of God in 1926.

* * * *

We are glad to report that Sr. Emma Cronk, R.F.D. Vermontville, who fell and broke her hip last June, is beginning to get around without crutches. Drop her a line of cheer.

* * * *

Sr. M. A. Woodward spoke at Dutton Sunday, October 10. Bro. Patrick will speak there on October 17.

GENERAL ITEMS

Read that article—Five Years Old—on Editorial Page. Read *all* of it.

* * * *

Our Hope editor writes: "You have made a big im-

provement in the form of your paper. I like it."

Thanks, Brother:

* * * *

Sr. Cross and Family desires to express through The Herald their sincere thanks to all who have so kindly remembered them during the sickness and on the occasion of the death of their late Loved One—Bro. John E. Cross.

Like Sheep We Stray

By C. L. VeNard

How oft do we stray from our Father's side,
To follow along with the thoughtless throng,
Lured by worldly pomp and pride?

Blindly we grope for the pleasures untried;
We may have our fling, we may dance and sing,
But down in our hearts we're not satisfied.

For in serving two masters, we've had our fill;
And now we're tossed, on the billows 'most lost,
Till we hear His voice, "Peace, Be Still".

Then humbly we ask, on bended knee,
"Lord, help us to walk, and live, and talk;
Making a personal Friend of Thee;

Forgetting self, as the suffering we see;
So busy each day, at work by the way,
That with us pomp and pride cease to be."

For we know that the harvest is white.
Yet the world goes by, with a scoff and a sigh,
Not prepared for the coming night,

When Jesus shall come in His glory,
Whom God in His love, shall send from above,
Confirming the dear Old Story.

NEW SUBSCRIPTION CAMPAIGN

Premiums for securing new subscriptions for The Restitution Herald:

- 1 New Subscription—A Pocket Map of Palestine.
- 2 New Subscriptions—A copy of "Will It Pay to Become a Christian?"
- 3 New Subscriptions—A beautiful Scripture Wall Motto.
- 4 New Subscriptions—Smith's Bible Dictionary.
- 5 New Subscriptions—Crudden's Concordance.
- 10 New Subscriptions— A \$4 Bible.
- 25 New Subscriptions— A \$10 Bible.

In *addition* to the above, if those sending in new subscriptions will mark their subscriptions to be credited to a certain Sunday School, or Church, or Berean Class; and if the sum

total of all new subscriptions thus accredited to any named Sunday School or Church or Berean Class shall total 20, we will present said Sunday School or Church or Berean Class a New Testament Wall Map of Palestine.

For instance, if the Sunday School at Cleveland, Ohio, or at Eldorado, Ill., or at Dixon, Ill., or at Grand Rapids, Mich. (our 1926 "New Church" builders), will get their scholars—*old* and *young*—working for new subscriptions, we will give to each individual worker a premium as stated above for the number of subscribers they respectively send in, and in addition to this, if the sum total of all subscriptions sent in by all of the workers of such a Sunday School or Church or Berean Class shall total 20, we will give that *School, Church* or *Class* an *additional* premium of a New Testament Wall Map of Palestine. If the sum total of subscriptions of the workers for any one School, Church or Class shall equal 40, we will give

(Continued on page 29, column 1)

CHILDREN'S PAGE

BY DAISY NOKES

JOSHUA, ISRAEL'S NEW LEADER

Can you say the Golden Text? "Fear not, for I am with thee."—Isaiah 43:5.

OVER and over again God told Moses and Joshua that He would be with them if they would only obey. God is caring for us just the same to-day. Can you say the verse about God's being with us? "The Lord is with us." Don't you think that these are two good verses to say when we are afraid in the dark, or of the storms and lightning?

God was with Moses and told him everything He wished him to do. One day He told Moses to take Joshua and place his hand upon him and before the people give him charge as the one to take his place.

Joshua was to lead them to their new home. They were camped on the river Jordan and could look over and see the land God had promised them. Can you find a map in the back of your Bible showing the river Jordan and the promised land?

God told Joshua that there would be no man stronger than he, for, God said, "I will be with thee, and not fail thee nor forsake thee", and, "Be strong and very brave, and obey My laws. If you think about them day and night you will succeed."

There were about two million people under Joshua's care. Before them was the river Jordan. How would they get over it with no boats? The land was filled with giants. How would they get the land? God had said, "Fear not, for I am with thee", and Joshua believed and obeyed God.

We sometimes think we can't do work for the Lord Jesus but if we will just try we will become strong and brave like Joshua.

In this lesson, as last Sunday's, teachers will be telling little children that Moses went to heaven, his new home. Try as you will you cannot find that God's Word says so.

The children that are taught to believe Satan's falsehood get all mixed up and can't understand our dear Lord's resurrection. Then when they are grown they get so discouraged trying to understand the Bible, that they give up and say the Bible isn't true. If they had someone like you to start them on the straight road, how happy they would be. No one ever got lost on a straight road.

ABOUT THE FIVE PRIZES

DEAR girls and boys: Did you know that every one you win for Jesus means a star in your crown when Jesus comes to give rewards to His workers? Don't you want to be a worker? Begin right now and answer this little Hindu boy's question.

"Why do you make so much of Jesus? My parents have taught me:

(1) God is not a person; (2) Jesus was only a teacher; (3) When we die our souls live on in birds, cows, flies, etc. If we kill a fly we might be killing our grandmother. We call this transmigration of souls. (4) Jesus has chosen a Hindu, who can work miracles to talk for Him and give the world a message, which he will soon do. (5) Tell me what your parents have taught you.

Would like to hear from some of our J. I. M. (Jesus Is Mine) children, also waiting for some more from Wisconsin, Iowa, Indiana, and Canada.

Contest closes October 30, 1926.

HABITS

By Lillian Railton

HABITS are those tiny, golden links, uniting to make a chain that forms character. And character, which is crystallized habit, is the thing in us for which Christ suffered and died. How important that we, as Christians, watch our habits, so that we cultivate a Christ-like character. We read of Jesus' habits, Luke 4: 16, "And He came to Nazareth, where He had been brought up: and, as His custom was, He went into the synagogue on the Sabbath day, and stood up for to read". It seems He went there to give good; for we gather from many passages that He did not receive much spiritual uplift. Indeed, by the time He had finished His discourse, they wanted to kill Him.

How many of us are as faithful to our Father's house, going to give comfort and uplift by our presence? We have tasted of the good things of God and by faithfulness we may let our light shine for Him. What our example means we may never know until we meet in eternity.

There are many habits which take us away from Christ, and if indulged in are sure to make us slaves. One of these is gossip—hearing and telling a bad bit of news of another. It may be true, but perhaps it is not. How hard it is not to tell or say the unkind word. This little verse has helped me:

If you your lips would keep from slips

Five things think of with care,

Of whom you speak,

To whom you speak,

And how, and when, and where.

It used to be considered, a few years ago, a disgrace for church members to smoke, play cards or dance. Now it is part of the church life of many. Be a sport: and have a good time; the young people are admonished.

Auntie Wince says, "It is hard for our young people to be Christians." It means much self-denial and ridicule to abide in Christ and follow His example. Have you noticed, though, the wonderful promises to the overcomer? Rev. 3:21 says, "To him that overcometh will I grant to sit with Me in My throne". Also verses 5 and 12 and many others. It surely is a huge reward for self-sacrifice. Let us, dear young Christians, show that we are a "peculiar people", and by letting our light shine help some weaker one.

Your body is the temple of the living God. See 1 Cor. 3:16, 17. Shall we say things and do things that will weaken our mind and body, so making them unfit for the dwelling place of God?

Habits tie us down and make us slaves. You remember the story of Gulliver, who went to sleep in the little man's country. Being afraid of him, they tied him down with thousands of tiny threads, and he was their captive.

May we be true students, studying the Scriptures daily, and the bad little habits will die, making us free in Christ. Like Enoch we, too, may walk with God.

I heard a story which I will tell you in closing:

A poor man was standing in St. Paul's Cathedral, London, gazing at that beautiful picture, "Jesus, the Light of the World", by Holmen Hunt. The tears stood in his eyes and he was lost in love and admiration. It was closing hour and the caretaker touched him on the shoulder, saying, "My man, we must close up now." He slowly backed away, as he said, gazing into the face before him, "Master, Master, help me to serve You, and make me a blessing as You were."

May we, too, see our Savior's face.

With Our Sunday Schools

Lesson Prepared by Alta King

JOSHUA, ISRAEL'S NEW LEADER

LESSON 4 OCTOBER 24, 1926
 LESSON TEXT: NUMBERS 27:15-23; JOSHUA 1:1-10
 RESPONSIVE READING: PSALM 105
 JOSHUA 1:1-9

Golden Text: Be strong and of good courage; for the Lord thy God is with thee whithersoever thou goest.—*Joshua* 1:9.

Memory Verses: *Joshua* 1:8, 9.

FOR STUDY

Review: What marked change was made in Israel's national life in last week's lesson? Why was not Moses permitted to go into the promised land? What does this teach us about the soundness of Israel's national development? What were Moses' last words to Israel?

The New Lesson: In this week's lesson Israel has passed through her forty years of wilderness training in faith, the need of which became so evident when the spies brought back their reports. Because of this background of training she now has the faith that will enable her to step out on God's word into the land He has promised her fathers. Moses realized this before his death, and again, as at the time God tested him, he showed his clear conception of God's purposes and his loyalty to them, by his concern over the leadership of Israel after he should be gone from her.

I. Israel's New Leader Appointed. Num. 27:15-23. How did Moses manifest his concern over Israel? Why is this a wise and sincere way of showing interest and concern over anything? Why was Moses concerned over Israel? V. 17, also Num. 14:15, 16. Moses had two sons, Gershon and Eliezer. Why, do you suppose, did he not seek the leadership for them? How did God make known His choice? Think through the various ways in which God may and does speak to people. How was the transference of leadership, by God's authority, to be made known to the people? When did Joshua give evidence

that he possessed the prime requisite for true leadership ability? Why does faith in God fit one for leadership?

II. Joshua Assumes His Labors. *Joshua* 1:1-10. When, and under whose direction, did Joshua assume his work? In what preparatory work had Joshua been serving before the death of Moses? How did God refer to Moses and his work? Why does "servant of the Lord" signify strength and dignity, and fearlessness rather than weakness, and servility, and fear? What was to be Joshua's particular part in fulfilling the Abrahamic covenant? Since God has given this land to Abraham and his seed, why has it been a bone of contention among the nations for so many years? In what words does God tell Joshua that obedience is still the basic requirement in Israel's national growth? What reason did Joshua have for being strong and of good courage? Was Joshua ready to go to work immediately? From whence came this readiness in knowledge of work to do, of existing conditions, and of God's purposes as it is shown in verses 10, 11. Is God's name often on the lips of Israel's leaders? Was His influence the dominant influence, or was it an influence called upon formally just before an important undertaking? Contrast Israel's leaders with the leaders of other nations in this respect.

Think through the foundation of Joshua's promised success and the kind of success that would rest on such a foundation.

Why did God bring Israel into the promised land? Psa. 105:43-45. Does He have this purpose in mind for Israel's sake alone, or does He have in mind the welfare of all nations through the spread of the influence of obedience from this central point?

FOR CLASS

What stage of Israel's national development was considered in last week's lesson? How did God make it clear that no least part of Israel's national development should be due to man's self-assumption (and therefore unbelief in Himself)? What emphasis was laid upon the fact that obedience was the basic requisite in Israel's national development?

National Berean Department

H. E. Siple, Editor, Oregon, Illinois

OFFICERS OF NATIONAL BEREAN SOCIETY

Mrs. Lydia Railsback, Pres.
621 S. Fellows Street
South Bend, Indiana

Mrs. Idona Romine, Cor. Sec.
1506 South High Street
South Bend, Indiana

Mrs. Emma Garard, Treas.
714 S. Broadway
Dayton, Ohio

For Berean Literature address, "The National Berean Society," Oregon, Illinois

THE new Berean Class we promised you a couple of weeks ago has materialized. On Saturday night, October 2, a couple of car loads from Oregon drove to Rockford, Illinois, where more than twenty were gathered at the home of Sister (Mrs.) Martha Walls, and assisted them in organizing a Senior class. They are starting out with fourteen members, and every indication is that they are going to do splendid work. The officers are: President, Miss Frances Walls, 1016 North Ave.; 1st Vice President, Miss Dorothy W. Lyon, 215 North First St.; 2nd Vice President, Mrs. Mabel Lindsay, 1202 Eighteenth St.; and Secretary-treasurer, Mr. Herbert Kasper, 1807 Ridge Ave.—all of Rockford, Illinois. May God direct the class to the advancement of the cause of truth.

* * * *

And now comes Burr Oak, Indiana, to the front with a brand new Junior class. Miss Fern Hatten, the Secretary and Treasurer, writes the following interesting information: "The young people have organized a Junior Berean Class here in Burr Oak. We are in full swing for business this winter. We have learned all the books of the Old Testament, and are starting on the New Testament now.

"We also made a rule that if any of the members do not know the memory verse they should pay a fine of one cent.

"As it is getting cold weather we are going to meet at the homes for our classes. We are taking turn in leading so each one has a chance at it. We are also going to start drill on the Bible by having someone give references all through the Bible, to see who can find them first.

"We have chosen 'O, To Be Like Thee' for our Class Song, which we open our meeting with. The least in attendance has been nine, and the most seventeen.

"The officers are: Leta Osborn, President; Myrle Hatten, Vice President; Fern Hatten, Secretary and Treasurer."

Good for Burr Oak! And that was a real good write-up, Fern. Tell us more about it later.

This makes three new organizations reported since conference; one Junior and one Senior in Illinois, and one Junior in Indiana. Come on, now, it is time for some of the other states next.

* * * *

The Chicago Bereans on October 3 decided just what need they would boost financially this year. For a number of years past they have been following this cus-

tom of selecting a definite place to push, and *pushing*. Thinking that they might inspire other societies to choose a definite object, they have sent the following suggestions, and they are so well worded that we publish them just as they sent them:—

"Our Berean Editor has asked societies to report any ideas or plans for work. Here's one.

"Look over the field of activities in National, State, and local work. Decide in your Society where you think "your bit" can help the most. Don't be afraid to lend a helping hand outside your own community. Then decide how much "your bit" shall be—five dollars, ten dollars, twenty-five dollars, or more. Set the time limit for raising the amount you have decided upon and then see how much fun you will have in reaching your goal.

"Some may ask what activities there are that we Berean Societies can help along. Well, last year there was the N. B. I. twenty-five dollar Christmas club. The N. B. I. certainly will have no objection to receiving twenty-five dollars or more or less at any time. There are three congregations that have built churches this year. In all probability none of these have been completely paid for as yet. A boost in this direction wouldn't come amiss. There's the N. B. I. students' class room which needs materials of various kinds; the National Berean treasury which never has enough to meet the demands; the Wince Fund; your own conference needs; some one needy individual; etc.

"Some societies have been working toward such a goal every year for several years and they wouldn't miss doing it for anything.

It surely is a good game. Try it!—remembering what Paul said to the Philippians about giving in Phil. 4:17—"Not because I desire a gift; but I desire fruit that may abound to your account."

* * * *

One sister in writing in says: "How about this? 'If every Berean were just like me, what kind of a Berean column would our column be?' If you find the true answer is, 'It would be a minus quantity', won't you please begin at once to mend your ways?"

* * * *

Oh, yes, Illinois, how much have you saved during the first two weeks of October for "Self-denial Month"? There is a double advantage to this. It does us good to refrain from luxuries at times, or even to make sacrifices, and the accumulations therefrom can bring much happiness to others.

NEW SUBSCRIPTION CAMPAIGN

(Continued from "Among the Churches" on page 25)

a New Testament Wall Map and an Old Testament Wall Map; for 60 ye will also add a map of Paul's Missionary Journeys; for 80 subscribers a fourth map; and for 100 subscribers we will give a set of five different maps in a wall cabinet.

Thus these 1926 New church builders, or any other church, can not only boost their local work by getting *The Herald* into every home, but they can get needed Wall Maps for their Sunday Schools.

Now, let's get busy.

In addition to soliciting home town folk, let each one write acquaintances, near and far, for their subscriptions.

A new subscriber is one who has not regularly received *The Restitution Herald* since May 1, 1926.

We will mail sample copies to help you if you send names and addresses.

Mail subscriptions and remittances promptly as taken, and add to your club week by week.

To the first 50 new subscribers we will send, gratis, a copy of *The Visitor*.

Campaign closes December 7th.

THOUGHTS FOR THINKERS

"Keep thy heart with all diligence; for out of it are the issues of life."—Proverbs 4:23.

"Whoso loveth instruction loveth knowledges but he that hateth reproof is brutish."—Proverbs 12:1.

LOVES secret is to be always doing things for God and not to mind because they are such very little ones.—*F. W. Faber*.

PRIMARY CLASS IN EVOLUTION

Problem No. 66

CAN a monkey sin? Can an angelworm feel remorse? Can a katydid suffer pangs of conscience? Can a swordfish worship its Creator? Can a reptile curse God or the devil? Can a butcher bird repent of evil deeds?

From which brand of ancestry did MAN actually inherit these numerous attributes?—*Selected*.

FIVE YEARS OLD

(Continued from page 24)

WHAT IS IT?

The National Bible Institution is the central working body of the church as a whole. It is that portion of the church as a whole that does for each local church, and for each state conference that which is beneficial and advantageous for all. It does these things for one and all cheaper and more efficiently than any one can possibly do for self alone. Quantity production is the slogan of

the day. It is that which all institutions strive for. And this Institution, by doing things for all can do them much cheaper for each because of the fact of doing them for all—thus turning out larger quantities.

Here are a few of the things that this Headquarters is trying to do for the whole church:

First, a Home has been equipped through which to afford assistance to those who, because of loneliness or financial condition, may be benefited by its service.

This is for all the church.

Second, *The Herald* is being continued under this Institution for a service to all the church. The interests of one and all are being served according to the best judgment of the people in conference assembled, and in accordance with the best ability of those at Headquarters, to accomplish. It would be a financial impossibility to publish a paper for just one person, or for just one church. But, in serving *all*, the quantity becomes larger and the service can be accomplished with correspondingly less expense to each.

Third, We are needing Sunday School literature for ALL. This, too, can be accomplished if one and all can see their way to cooperate in producing the same. That is, if all will get behind such an effort and BOOST. The advantage would be a literature for ALL. All need the service. All need the literature. The National Bible Institution exists to provide just such service—service which is practically impossible to the single individual or to the single church congregation. But it is possible when ALL unite in assisting in the production for the common good, and unite in subscribing for the service.

Fourth, We need to encourage evangelization. This, too, can be better and more economically provided when we unite in the labor.

In these and many other possible ways this Institution is for the common good and for the economic and efficient service of all the individuals and of all of the churches.

HOW CAN WE BOOST THIS WORK ALONG?

First, it must be recognized that this is a continual work just the same as is the local work of any church a continual work. And inasmuch as this work is for the common good of ALL of the churches it therefore merits the common support of all of the churches and of all of the individual members of the Church of God. No one can afford to leave the care and support of this Institution alone to others. The more that a local church has at stake the more seriously should that church give heed to the upkeep and security of this Institution. Every such church needs more than any other the best possible paper that we can put out; it needs more than any other the best literature—Sunday School, Young People's, Evangelistic; it needs the best evangelistic aid; it needs the best Home aid; in short, the more a given local individual or church has at stake the more does he or it need the services of this central bureau of production

IN OUR WORKSHOP

Doings at Headquarters

FIVE YEARS OLD

(Continued from page 29)

and of exchange.

Second, just as no pulpit was ever instituted for the purpose or with the expectation that its services would provide an earning income, so also can there be no income from the mental study and service that is rendered in the production of or the providing for these various services. All this must in the future as in the past be maintained constantly by the continuous cooperation of the brotherhood as a whole. Headquarters has been putting forth earnest effort to the end that all mechanical labor should return to the Institution an earning sufficient to fully cover the cost for such production. (And, we have been endeavoring to provide and build a department that would be wholly a revenue producer—once it came to be properly established. This last has, by common judgment, been set aside, so that from now on there is nothing of that idea in mind.) But the mechanical effort will probably never pay for the study and mental service that must be constantly and continuously rendered; nor for the general administration expenses. In this it is and must remain the same as with a local church—the expense of spiritual benefits must needs be covered by the physical effort of the many.

Therefore, for the uplift of the work one and all should unite for the common support of that which is for the common good and edification of all. By this we mean regular and continuous support.

It should not be necessary for the individuals of the local churches to render per capita nearly as much for the maintenance of Headquarters as they render per capita for the maintenance of the local church, or for the state conference work. But if one and all would unite in rendering a small regular cooperative support for the Headquarters work, then these various phases of service which can be made so beneficial to the isolated individuals and local churches and state conferences can be maintained. Without such support such Headquarters work cannot possibly be continued for any great length of time.

LAST YEAR'S NOBLE EFFORTS

Last year the church did nobly indeed. But here at Headquarters we feel sure that the people as a whole do not have proper vision of that effort. A little over Five Thousand Dollars were contributed for the new section of the greenhouse. But this was an *investment*; it went into property. Upwards of Two Thousand Dollars were contributed to the Wince Fund. This likewise was an *investment*; it went for future upkeep.

These efforts were noble. They are praiseworthy,

and everyone should recognize a service performed in them. But the fact that the individuals and societies contributed for these two investments left the Headquarters with scarcely nothing to operate on currently, therefore, operation expenses have for many months past been greater than income to cover them. We have reached a time when it will soon become necessary that funds to cover operation expenses shall be forthcoming in good amounts or else the non-revenue labors will need to be greatly curtailed. Our mechanical labors together with the Home are being provided for with the earnings of the mechanical efforts, but this statement does not pertain to the administrative work, the editing, the providing of copy for publishing, etc., etc.

HOW TO GROW

It was to cover these continuous overhead expenses and to provide a margin which would be available for gradual growth as conditions warranted that some months ago the brotherhood was solicited to endeavor to provide annually on the basis of Ten Dollars per capita per annum, some more, some less. We asked that one thousand times Ten Dollars be set as our goal. The attainment of such a goal would give us constant revenue for all overhead, and a considerable amount for gradual expansion and growth that the National Bible Institution might increase in its effectiveness of service year after year continually.

Growth makes for happiness, for contentment, for satisfaction. Let us grow. Let each one stop to recognize that the central headquarters is for the certain advantage of the local church, of the isolated individual, of the cause as a whole. It is not in any sense an added expense for the local, excepting as the local church and individual undertake through this central bureau to accomplish greater service for the Master. And here is one thing that is distinctly in evidence in Headquarters: Those local churches and those states which are cooperating best are the ones which in return are receiving best aid and are growing locally and are reaping best results therefrom.

Let us push. Let us do it now—immediately. Let us do so continually.

Let us, for the present, discontinue the method of pushing some particular phase of general work—greenhouse, Wince Fund, mangle, etc.—and let us unite and boost the work as a whole. This done, let us take care of the specials out of a fund maintained for *upkeep* and *growth*.

Let us start now, *immediately*, and do according as God has prospered us.

All together. Let's grow.

THE JEWS RETURN TO PALESTINE

By Sophie Irene Loeb

How They Go Back To The Land

I HAVE what I want and I do not want any more than I have." This sums up the philosophy of the life of Lazar Jaffe, one of the pioneers of Palestine, whom I met at Nahalal, a flourishing Jewish colony.

Although Jaffe and his family have been here fourteen years, this colony is only four years old. A neighbor, formerly of Ukraine, voiced practically the same sentiments as she showed me about the four acres of vineyards, vegetables and flowers.

"Ah, yes, here we have real sholem (*peace*)," she said. "We can work out our own salvation without being molested by hostile changing governments and revolutionists. Very soon we will have our little farm paid for—my husband, my child and I. Life will be easier—and what more can one want?"

And so you go from one little house to another—all of them temporary abodes. When the land has been tilled and more money has been made permanent structures will be built to take their places. And the constant, courageous spirit of the pioneer meets you at every door, willing to bear hardships, but happy in the doing.

No one can possibly visit these colonies as I have and not be impressed with the fact that it is the spiritual life behind it all that is fast, very fast, putting each family on a footing that will eventually lead to easy street.

COOPERATE IN GOVERNMENT

One of the interesting features of these colonies, especially the one at Nahalal, is the unique cooperative local government, that is made up of small committees to attend to certain sections of community interest.

For instance, Jaffe, who explained the system, told me about the committee on sickness. When any man in the family is taken ill and cannot continue his work the committee calls on a group of workers to aid with the sick man's work until he is well again. And furthermore, this work must be done before their own, so that no one may plead he has his own work to do first. This is the invariable and unbreakable rule.

Neither do they impose taxes here on any one who is unable to pay. There is a common market proposition—that is, each man's products are sent to a central store and from there taken to market. If he wishes to purchase anything he gets it at this store and it is charged to him. Very little money is passed until each gets on his feet, as it were.

The colonies, as they have developed, are of two types—one in which the settler, the pioneer, owns and cultivates his own farm and depends on this as his source of living. The other kind is where the colonists join in a

sort of guild in which the entire colony owns all the land, equipment and resources on a cooperative basis and all share in the return. In some sections these people live in large buildings and eat at one community table; in others they have separate homes and regular individual home life.

LEARN IN COMMUNITY SETTLEMENTS

There are various reasons why settlers come to Palestine. The chief and fundamental reason, however, as stated several times, is the patriotism and the spiritual motive for creating the national home. Others come to get away from the hardships inflicted on them in the countries of Europe where they have lived to a more friendly environment.

The community method of settlement was developed because in the early colonization many immigrants came who had no knowledge of agriculture and therefore could not very well own an individual farm. The community plan was of value in that the skilled worker shared his knowledge and his fortune with his less adaptable brother. Many of the individual settlements have been built up by those who have seemingly graduated from the guild colonies.

What makes the colonies of Palestine so unusual and the development so attractive and interesting to all the experts who come here is the fact that the proposition is well thought out before it is accomplished. Nothing is haphazard. Road developments heretofore have grown through many years without any definite prospective. In these activities, however, those behind the movement, and the settlers themselves, have a definite knowledge of what is to be done from the origin of the colony until it is in a flourishing condition. In other words, the work is planned and then the plan is worked.

Also, the present settlements in rural communities have the advantage of the experiences of all countries. Not unlike the most advanced city planning, certain rural developments have been standardized. Those things that will thrive are well known; thus the most successful and the best-known plans are adopted.

ENTHUSIASM OF COLONISTS

It is most inspiring to visit these colonies and see the zeal and the enthusiasm and the interest with which they work. It was not always this way, however. When the first settlers came they were made up of people who had no agricultural experience. Not only this, but a large number of them came from countries whose climate and conditions were entirely different from that of Palestine and these people came to learn a new method of living—out in the open. Also, they had been accustomed to re-

ceive individual pay for their individual work, and the cooperative method of dividing the results of their joint labor was new.

They soon realized, however, that as they advanced in knowledge and were able to go their own way it was easy to obtain their own plot and develop their own farms.

Experts who have visited Palestine are very enthusiastic in their belief that the development of these colonies will create a rural life unprecedented in the history of any country. As one explained to me, what has been done in Florida and southern California can be reproduced in a like measure in the valley of Esdraelon and on the slopes of Mt. Carmel.

I have visited new purchases of land of these colonization centers—thousands of acres—and was accompanied by Charles Passman, vice-president and general manager of the American Zion Commonwealth, which works in cooperation with the Palestine Land Development Company—a society founded for the purchase of land in Palestine.

Perhaps there is nothing more indicative of the new life that is springing up in Palestine than a motor trip through the Jordan valley and the valleys of Esdraelon and Jezreel, which from the beginning of Biblical history has been the route of travel.

VALLEYS BLOSSOM WITH LIFE

On the mountain sides of the Judean hills are the old terraces on which, in the ancient past, flourished many olive groves and vineyards and gardens. But they now present a sad picture because they have been left so long to decay and stand fruitless. The great contrast that is noted the minute you enter the valleys, however—green growth, vegetables and fruit that greet you on all sides—speaks volumes of what is being accomplished.

Irrigation has brought the change in the last three or four years. The barren soil has been planted to orchards in which abound oranges, bananas, date palms and all kinds of vegetables. There are large wheat fields and corn fields as well. And the water that has made this luxurious growth possible has been pumped from the Jordan.

Although the irrigation enterprise has proved expensive, very soon hydro-electric development, which is under concession will reduce the costs appreciably.

The biggest work of the Jews in rehabilitating the homeland has been the settling of the colonies. There are eighty-nine of them, with a population of 18,000. Forty-three of these colonies have recently been established by the Keren Hayesod. They have more than 3,000 inhabitants, of whom 2,324 are workmen. There are 687 working-animals in these forty-three colonies and 27,302 fowls. Buildings numbering 1,050 have been erected.

"DRUMS OF PEACE"

ON June nineteenth fifteen thousand women pilgrims entered Hyde Park, London, beating "drums of peace", to be welcomed by a symbolic figure of peace in flowing white robes. It was the most remarkable demonstration against war ever seen in that country.

Thousands of these women walked from faraway towns and villages. Some of them started nearly a month before from the furthest corners of England, Scotland and Wales, gathering adherents on the way and finally converging, in ever-swelling columns, on the national capital.

Belonging to every shade of political opinion and every order of religious faith, these ardent pilgrims, most of them bereaved by war of a husband, father or son, united in one great sisterhood of the open road whose creed was arbitration and whose slogan was "law, not war".

As they marched along they preached and made converts like the pilgrims of old, carrying staffs with waving banners which bore their message. One of these, entitled, "The Unknown Warrior," showed a little boy in a paper helmet holding a wooden sword. Another, "Canon Fodder" was a picture of a baby in his mother's lap.

Tacked on the staffs were the names of the towns and villages through which they had passed and in which the pilgrims' peace resolution had been adopted at public meetings. These were their army's "victories."

The march entailed great hardship for the older women, some of whom dropped by the wayside, some continuing the journey in any sort of vehicle which would give them lifts. If they boarded a bus the driver would do his bit by paying their fare.

But Dr. Ethel Williams, 70 years old, walked all the way from Leeds, 200 miles away, and others not much younger from Land's End, Edinburgh, Norwich and Carlisle. Four miners' wives, two of them grandmothers, walked from Liverpool.

Finally, in four huge battalions, each headed by a woman on horseback, the army entered London, marching over streets with war-like ardor throughout the afternoon. "Operation orders" directed their movements so that they arrived at Hyde Park almost simultaneously.

There they gathered around twenty-two platforms from which speakers of both sexes fired a barrage of words. The speakers included Lord Parmoor, Lady Barlow, Ellen Wilkinson, Margaret Bondfield, Laurence Housman and other famous feminists.

Tremendous enthusiasm greeted the final passing of a resolution calling upon the British Government to take the initiative in the disarmament conference proposed by the League of Nations and demanding arbitration of all disputes.—*Selected.*

* * *

There is more real and lasting happiness obtained in life by making sacrifices for the happiness of others than by seeking joy in one's own selfish way.

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GOD JUSTIFIES ONLY THE UNGODLY

"To him that worketh not but believeth on Him that justifieth the ungodly, his faith is reckoned for righteousness.—Rom. 4:5.

TO THIS one scriptural fact I wish to call your earnest attention, namely, God justifies the ungodly. He does not justify all ungodly men, but on the other hand He justifies none but ungodly men.

Men seem to think that because they have been wicked and ungodly God requires that they shall reform, in fact, that is, that they shall change their character from one of wickedness to one of righteousness, before God will accept and receive them through Christ.

This is not true. Romans 4:5 distinctly says that God "justifieth the ungodly" who believe. In fact, such are the ONLY ONES who can be justified. The righteous are already just. The ungodly are not only the only ones who need to be justified, but they are the only ones can be justified. The just are already just and cannot be justified. God is just. He cannot be justified. Man is unjust. He must be just before he can be saved.

Man cannot justify himself—cannot make himself righteous. Therefore he cannot save himself. Unless, then, some outside power shall take hold of him and justify him he is hopelessly submerged in sin, the wages of which is death.

God is that outside power.

Man sinned of his own volition and act. He could do that. And doing that he brought upon himself all of sin's misery and sorrow and grief and death. But, much as man may wish, he cannot redeem himself from that condition into which, against God's instruction, he placed himself. He is like one in the quicksand—much as he may regret having stepped in, and much as he may wish to step out, and much as he may will and determine to step out, he, nevertheless, even in despair, finds it impossible to release himself from his sinking

condition, from certain doom. Only an outside power can restore his feet to solid ground. In like manner, only outside power can justify the ungodly.

What, then, does a just God require of the ungodly that he may be justified?

First, that he recognize the truth of God's word that man is sinful and cannot save himself; that he will give in, submit, to God's help. He cannot "work" himself up to salvation. His every effort is sure to "work" himself deeper into sin. Trusting in self, failing of trust in God, is the principle reason for his first sin, and continued trust in himself will only continue his way therein. The first requisite unto justification is that man shall exercise implicit faith in God. "To him that believeth on Him that justifieth the ungodly, his faith is reckoned for righteousness".

Second, "While we were yet sinners Christ died for us."

Romans 5:8. "The Lord laid on Him the iniquity of us all."—Isa. 53:6. "Thanks be to God

which giveth us the victory through our Lord Jesus Christ."—1 Cor. 15:57.

Now faith knows of one way only of manifesting itself, namely, by service, obedience, the works of faith. There is such a vast difference between "works" as put forth by the carnal man and the works of faith! The first is activity with a view to attain unto a given end; the second is activity because something has already been attained. "Works" work toward an end, while faith works because of established faith. "Works" is a presumed cause with a view to results; the works of faith are the result of which faith is the cause.

"Faith", known by its obedience and service, "is reckoned for righteousness", justification.

The Good Seed

*O God, by whom the seed is given,
By whom the harvest's blest,
Whose Word, like manna showered
from heaven,
Is planted in our breast;*

*Preserve it from the passing feet,
And plunderers of the air,
The sultry sun's intensest heat,
And weeds of worldly care!*

*Though buried deep or thinly strown,
Do Thou Thy grace supply;
The hope of earthly furrows sown,
Shall ripen from on High.*

"WEAVERS AT THE LOOM OF LIFE"

By Mrs. A. J. Chaplin

WE READ in Job 7:6 of Job's days that were passing "swifter than a weaver's shuttle". Not only were Job's days passing thus, swiftly, but your days, also, and my days are passing with the same swiftness.

God has given us these days and placed each of us at His great loom of life. It belongs to Him. You are not your own, you are bought with a price, even with "the precious blood of Jesus". The days of our life are the warp that runs from the cradle to the grave. We are the weavers. Each one weaves into that warp either such materials as will stand the inspection of the Judge of all the earth when He comes to inspect our finished product, or faulty material which will bring sorrow and the loss of the prize. He has offered to bring the prize of the High calling in Christ Jesus to those who have perfect work; that they shall be rulers together with Him in the great resurrection age, and be associated with Him in all His work.

And so, dear reader, how careful we should be as to the kind of threads we are using. For we must have only that which will stand the test throughout the ceaseless ages of eternity. God says He will bring every man's work into judgment, whether it be good or bad. Be careful what you weave.

The judgment day is fast approaching, and our days, like Job's, "are passing swifter than a weaver's shuttle".

Work while it is day; for the night cometh wherein no man can work—the night of death.

HOW MANY HELLS ARE THERE?

By John W. Burget

"And the sea gave up the dead which were in it; and death and hell delivered up the dead which were in them; and they were judged every man according to their works.—Rev. 20:13.

IN THIS hell the people are dead. This hell is what we call the grave. Pharaoh, king of Egypt, went down to the grave. Ezekiel 31:2, 15. The next verse says, "I made the nations to shake at the sound of his fall, when I cast him down to hell." These scriptures teach that grave and hell are the same.

"The rich man also died, and was buried; and in hell he lifted up his eyes, being in torments, and seeth Abraham afar off, and Lazarus in his bosom", Luke 16:22, 23.

In this hell the rich man was alive. This rich man nations. Those nations hated the Jews, and the Jews and it was buried among all other nations. Those nations hated the Jews and the Jews were persecuted and tormented for hundreds of years. The Jews are the only people whom God cast into a hell alive. They are also

the only people who pass through the living hell and then go down through the Adamic death to the grave, or their second hell.

PAIN IS A FAITHFUL SENTINEL

By Samuel E. Haney

AFTER the operation the patient complained of much pain. The surgeon replied, "Your pain means safety in your case; and I must be notified the moment pain ceases, as that would mean mortification has set in, which must be quickly combated by another operation."

Christians of experience, through their militant battle for Life, "by way of the Cross", will readily note the analogy.

Child of God, have you no difficulties to combat with; no disappointments; no sickness of self or loved ones; everything going prosperously and smoothly? Do "all men" (*the world*) "speak well of you"?—Luke 6:25, 26. If such be the case you are to be envied by the world, but pitied by your brethren in Christ. Better report your case to the Great Surgeon at once; for spiritual mortification has surely started. Serious danger is ahead unless a few *amputations* be made!

It is written, "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", Heb. 12. The Lord says, "As many as I love (Isn't it glorious to be singled out as one special, unique in His sight!), I rebuke and chasten: be zealous therefore and repent".

No chastening—pain? Something is wrong: the *operating table* is your place. Jesus says (symbolically) "If, then, thy hand or thy foot ensnare thee, cut it off, and throw it away; it is better for thee to enter LIFE crippled or lame, than having two hands or two feet, to be cast into the aionian fire. And if thine eye ensnare thee, pluck it out, and throw it away; it is better to enter LIFE one-eyed, than having two eyes to be cast in the *burning* of Gehenna—*everlasting death*.—*Emphatic Diaglott*."

Our trials and troubles create "an abundant entrance into the everlasting kingdom of our Lord and Saviour Jesus Christ—if we are exercised (trained, *Emphatic Diaglott*) thereby", 2 Peter 1:11.

"IT IS A SAD weakness in us, after all, that the thought of a man's death hallows him anew to us; as if life were not sacred, too."—*George Eliot*.

THE NATURAL AND SPIRITUAL BODY

"It is sown a natural body; it is raised a spiritual body. There is a natural body, and there is 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. Howbeit that was not first which is spiritual, but that which is natural; and afterward that which is spiritual."—First Corinthians 15:44-46.

IN his Second Epistle to Timothy, 3:16, Paul says, "All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness," etc. And while it is natural for believers to be content with the mere assurance of resurrection, it is surely but right, when the Holy Spirit has given us certain details regarding it, that these should be read carefully and reverently, that their import may be intelligently grasped. In this connection our thought should not be, "Is this essential to salvation?" but rather, "Are we, as Christ's servants, at liberty to neglect it?"

From remarks made in different quarters, it is evident that a certain confusion of thought prevails with respect to what is meant by the expressions, "natural body" and "spiritual body". Ordinarily the terms "natural" and "spiritual", as here used, seem to be regarded as equivalent to "mortal" and "immortal". Some indeed seem to regard the expression "spiritual body" as denoting "spirit-body". How far such conceptions are from the actual truth will appear as we proceed.

Whatever difficulty may exist with respect to any particular scripture is often settled by reference to other scriptures in which similar expressions occur. In the same epistle, 2:14, the terms "natural" and "spiritual" are used in a way which ought to settle at once their meaning in the passage under discussion. "Now", says Paul, "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." What is here meant by "the natural man" is too obvious to admit of doubt: it is simply the *animal* or *sensual man*—the man who lives after the flesh. To him the things of God are foolishness. Nor can they be otherwise as long as he remains so; ere he can judge them aright, a complete change in his moral nature must take place.

To the same effect speaks the great apostle near the beginning of the eighth of Romans: "The *carnal* mind is enmity against God; for it is not subject to the law of God, neither indeed can be." Here the expression "carnal mind" is used instead of "natural man"; but in both cases the outcome is practically the same: in the first, hopeless inability to discern the things of the Spirit of God—they are mere foolishness; in the second, hopeless enmity to the law of God.

That the word "natural" as used in the passage before us means, carnal, animal, sensual, is proved from two other scriptures in which the Greek original is the same. The first is James 3:14, 15—"If ye have bitter envying in your hearts, boast not and lie not against the truth. This wisdom descendeth not from above, but is earthly,

sensual, devilish." The second is Jude 18, 19: "There should be mockers in the last time, who should walk after their own ungodly lusts. These be they who separate themselves, sensual, not having the Spirit."

In both scriptures the Greek word (*psuchikos*) rendered "sensual" is the same as that rendered "natural" in 1 Cor. 2:14 and 15:44-46. That being so, the conclusion is irresistible that the word "natural" as used to describe our present bodies means not mortal or corruptible, but sensual, animal—under the sway of the senses or animal passions. So, then, when Paul speaks of the natural body he means one in which the animal or sensual nature predominates. This contention, it will be readily admitted, is borne out by Weymouth's rendering of this passage: "An animal body is sown, a spiritual body is raised. As surely as there is an animal body, so there is also a spiritual body."

The meaning of the word "natural" having been thus definitely ascertained, there can be little doubt as to the meaning of its opposite—"spiritual." As the former implies all that is embraced in sin or sinfulness, so must the latter denote all that is embraced in righteousness—that, as the present body is by its very nature sinful, the resurrection body (of believers, of course) is essentially sinless. Born again in the final and most absolute sense of the word, they neither sin any more nor die any more; "on such the second death hath no power".

It is worthy of note that Paul here gives very special attention to the spiritual aspect of the resurrection; of other aspects he makes but a passing mention. 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." Not that these are of themselves unimportant—far from it—but rather that their importance is so very obvious as to call for no particular notice. With the last aspect—"it is sown a natural body; it is raised a spiritual body"—it is very different. Moved, as we so largely are, by the sight of the eyes and the hearing of the ears, we are apt to overlook its momentousness and its sublimity.

Of this element in human nature Paul was keenly conscious. The treatment of our Lord by His own people is an eloquent example. Had He come in all the pomp and splendor of a great earthly potentate—the head of a tangible world empire—all classes would have hailed Him with wild rapture as their great Deliverer. But because He came as the "Man of Sorrows and acquainted with grief", the One who was to save His people from their sins, they would have none of Him. They felt no need of such salvation; all that they longed for was deliverance from the iron yoke of Rome and the possession

of great temporal power and glory.

Now, as the Jews fell into the deadly error of exalting political emancipation above spiritual salvation, so are believers in danger of regarding the resurrection as deliverance from the power of the grave rather than as deliverance from bondage of sin. As a matter of fact

The Christ

*A man of sorrows he, and the guest of grief,
Who walked in quiet life's humble ways
And suffered all the slurs and dull dismays
Which crush on mighty souls. His day was brief—
A sudden splendor reft with storm. Belief
On Him grew dim, though great hearts walked through
haze
Of doubt, and fogs of death with shouts of praise,
And knew Him glorious and acclaimed Him Chief.
But now He stands, strange, unaccompanied, vast,
Tall as all solemn, purpling mountains are,
The while majestic centuries crumbling waste
The blood-sweat travail of His soul is past;
He hath throned Love and wrought Redemption far;
And who "believeth on Him shall not haste".*

—William A. Quayle.

it is both; but what we too often overlook or forget is that it was sin that "brought death into the world and all our woe," and that not until the cause is wholly removed can the effect pass away once for all.

The resurrection has thus a twofold aspect—deliverance from sin, the cause; and deliverance from death, the effect. And viewing the matter as far as possible from the Divine standpoint, it is evident that the two deliverances cannot well be regarded separately: they are one and inseparable. An immortal, indestructible body with a sinful nature is an unthinkable thing, and would prove an unspeakable curse instead of an unspeakable blessing. The last state of mankind would be worse than the first.

Death, be it noted, is not a mere misfortune, but is a curse—the direct result of sin. "As by one man sin entered into the world, and death by sin; and so death passed upon all men; for that all have sinned". (Rom. 5:12.) And as James says, "When lust hath conceived it bringeth forth sin; and sin, when it is finished, bringeth forth death." Paul tells us also that "the sting of death is sin". That is to say, the fact that death is the consequence of sin is that which intensifies or aggravates its sting. The deplorable thing about death, as about many another calamity, is that it "needn't have been". Had our first parents given heed to God's warning instead of believing the serpent's lie, death would not have entered into this world. We are prone

to think that had we been placed as they were we should have acted differently. Such imaginings, however, only show how little we know ourselves. Well has Jeremiah said, "The heart is deceitful above all things, and desperately wicked: who can know it?" And when tempted to look down in self-righteous pride on Adam and Eve, let us remember how sadly Peter was humbled when giving expression to similar feelings.

So that we have no ground whatever for thinking that we would not have done as our first parents did. How they reasoned themselves into the belief that they were doing right in accepting the tempter's suggestions we have no means of knowing. Possibly their delight at the prospect of partaking of the forbidden fruit banished all other thoughts. Anyhow, all that can be affirmed with certainty is that, even after the announcement of the curse and the expulsion from the garden of Eden, they had but a faint conception of the terrible consequences with which their daring disobedience was fraught.

Yet even in their own peaceful home they were soon to behold in miniature the tragic issue of their folly. Little did they imagine that of their own flesh and blood, in a fit of bitter envy and jealousy, one son would slay another in cold blood, and when taken to task by God, would show the most callous indifference, concerned only at the punishment that was to follow.

Less than two thousand years afterwards, as men began to multiply upon the face of the earth, the tiny streamlet of bloodshed had developed into a mighty ocean; for we are told that "the earth was filled with violence" — insomuch that "it repented Jehovah that He had made man on the earth."

What "filled with violence" means, the history of Europe since the Balkan War of 1912-13 reveals with painful significance; and the possibility of even worse happening at any moment, as Bolshevism and Fascism, etc., rear their defiant heads—makes one shudder as he tries to imagine it. Yet it is all just as our Lord said to His disciples shortly before His crucifixion: "As it was in the days of Noah, so shall it be also in the days of the Son of Man." Truly, as Paul says, "that is not first which is spiritual, but that which is *natural*."

But Paul does not leave us with this bald, dispiriting statement. He now takes occasion to go back to the heads of the two races—the one whose sin brought death upon all; the other whose victory over sin and the grave wrought life and immortality to light. "The first man Adam became a living animal; the last Adam is a life-giving Spirit. Nevertheless, it is not what is spiritual that came first, but what is animal; what is spiritual came afterwards. The first man is a man of earth, earthy; the second Man is from heaven. What the earthy one is, that also are those who are earthy; and what the heavenly One is, that also are those who are heavenly. And as we have borne resemblance to the earthy one, let us see to it that we also bear a resemblance to the heavenly One." (*Weymouth*.) It will be noticed that the last clause, which in the Authorized

Version is a prediction, in Weymouth becomes an exhortation of great practical consequence.

In these verses we have epitomized the character and history of two sections of the human race, each in association with its great head. As the first fell before the wiles of the Evil One, so have his posterity partaken his character and consequent destiny—earthy, and doomed to corruption. As the second vanquished the great adversary, so will His spiritual posterity—those who are His by faith, those who are “born again”, “born of water and of the Spirit”—partake of His heavenly character, and finally, like Him, triumph over death and the grave.

When we ponder the matter soberly, we are not surprised that Paul dwells so much on this aspect of the resurrection; for though presented last in order, it really lies at the root of all the others—apart from it they would simply have no place. As Paul himself tells us in a previous verse, “the last enemy that shall be destroyed is death.” Its root-cause, sin, must be destroyed first of all. In its glory, in its sublimity—in any light in which we seek to view it—this aspect positively transcends all human conception. Selfishness and self-indulgence, which lie at the root of our own miseries and those of others, will then be left behind with our mortal bodies. All that now tends to drown men in destruction and perdition will have passed away for ever. We are told that we shall be like Him—JESUS—for we shall see Him as He is; not with our present sin-blurred vision, but with that Spirit-bestowed vision which will enable us to know fully even as we are now known. The greatness of God’s love in all this, and our own utter unworthiness of it, ought to beget in us feelings of the deepest humility as well as of fervent love, and to inspire us more than ever to walk worthy of the high vocation wherewith we are called.—*G. Winter, in “Words of Life”.*

“OVERSIGHT of one’s self is the first requirement for a judicious oversight of others.”

THAT ALL MIGHT BE DAMNED

THIS strong language of 2 Thessalonians 2:12 must not be studied by itself. Only by including the whole context can one get the full thought of the inspired apostle. He establishes this statement upon the fact that the believers love not the truth; they rather accept the deceitful teachings and workings of the wicked one previously mentioned. They disregard the mighty works of the eternal God in the creation itself, the unmeasured power manifested in maintaining the heavens and the earth as also in the maintaining of life upon the earth. They ignore all these things as well also as the wonderful miracles wrought by God through His Son Jesus in Judea and Galilee, and the greater miracle of preserving His Son’s crucified body from corruption and of raising it to life and immortality after three days.

Instead of allowing these tokens of power and of

authentic word to become evidences worthy of confidence in God, they turn to the lesser evidences just as the Egyptians did when the “magicians did likewise”. Therefore, “for this cause”, because of this persistent disbelief in God and persistent belief in the falsifications of man—therefore, “God shall send them strong delusions” through that wicked one.

WATCHMAN, WHAT OF THE NIGHT?

UNREST, overturnings, changes, uncertainties stalk darkly through many nations. Azrael broods over a world in travail.

Before crushing endeavors and broken ideals the League of Nations falters.

On four continents the dragon’s teeth are sprouting sabers and bayonets. The hemispheres are bathed in the red of a setting sun. Civilization halts and shudders in its onward march.

China is disrupted. North opposes south. A Manchurian warlord sits before the gates of Peking.

The stagnant Orient stirs mutteringly against the encroachments of the advancing Occident.

Convulsions of nature thwart the building of the new Japan. Congested with man-power, she frets inside confining walls.

Under the whips of denationalized anarchists, one-sixth of the earth’s land surface falls into decadence and disuse. The dark cloud of Russia dims the sky line of many lands.

Mexico trembles on the brink of revolution and religious war. New war clouds lower above the Balkans.

French mobs stone Americans and jeer at the traditional friendship of the nations, the while France is tottering toward bankruptcy and repudiation.

England, saved from debacle only by a fortunate chance, is a caldron of unrest, with a stubborn coal strike paralyzing her industrial ganglia.

In the Far East the Philippines clamor for “independence”, the while rival world powers wait to fall to blows over possession of the islands the moment they forsake the aegis of America.

Religious riots are spilling blood in the streets of Calcutta. Hindus and Mohammedans, Brahmans, Buddhists, Parsees, and Aryans wait only for the lifting of the restraining “white” hand to fly at each other’s throats.

Earth’s oldest city, Damascus, lies in ruins where overlords and underdogs have clashed. France turns from a Pyrrhic victory in Morocco to fresh conflict in Syria.

Egypt elects an abettor of assassins to premiership at Cairo as a red rag to the British bull. In the southern half of the Dark Continent the menace of the colored race keeps Cape Town and Johannesburg isolated outposts of colonial imperialism.

Italy, Spain, Poland, Greece, Portugal grasp at the straw of military dictatorships. European democracies fumble and fail before financial emergencies.—*Los Angeles Times.*

Let's Play

*Let's dream like a child in its playing,
Let's make us a sky and a sea;
Let's change the things 'round us by saying
They're the things that we wish them to be.
And when there is sadness and sorrow,
Let's dream till we charm it away;
Let's learn from the children, and borrow
A saying from childhood: "Let's play."
Let's play that the world's full of beauty;
Let's play there are roses in bloom;
Let's play there is pleasure in duty,
And light where we thought there was gloom.
Let's play there are birds blithely flinging,
Their songs of delight to the air;
Let's play that the world's full of singing,
Let's play there is good everywhere.*

—Anonymous.

LITTLE CHILDREN, LOVE ONE ANOTHER

By Auntie Wince

WE ARE wondering why the apostles should thus address the followers of Jesus. To be sure, it is a title of endearment. And John, if we guess aright, had a loving heart, but it seems to me that in using it he not only wished to admonish them to be kindly affectioned one toward another in brotherly love, but also to remind them of the close relationship that existed between them and their heavenly Father, for where there are children there is always a father. And it is natural and right that children of the same father should hold each other dear. There should be no quarrels, no misunderstandings. Given the same lesson-books and the same easy, pleasant tasks to perform, why should they make any mistakes? And yet they do. Professing to be children of God and to believe the Bible in its entirety, from Genesis to Revelation, they are divided into numerous sects with widely differing beliefs, many of whom will on no account meet and commune with each other.

And rightly so, for what harmony or love could there be between people holding such discordant views?

But to us who believe in the sleep of the dead, the destruction of the wicked, and the near coming of Jesus and His reign upon the earth, it is one of the sweetest delights of life. For we do love one another just as children do brought up at the same fond mother's knee.

It is a beautiful love that will go a long distance, face any danger, to meet and commune with those who believe the dear Savior in whom we are trusting for endless life. We watch eagerly the coming day; we watch the dawn of every returning morn. "Will He come to-day?" is ever the question on our lips, and this being so, the command, "Little children, love one another" takes on a new and added significance, for we want none of the

dear ones to miss gaining the crown. And that they may not, we must do our utmost to help them keep step with Jesus. It is no time now to forget our high calling. It is no time now to forget that there are dear ones very close to us who will perish if we do not lift up the warning voice.

Snatch them as brands from the burning fire.

Some of your friends have made up their minds that they will do as nearly right as they know how, without yielding obedience to God's positive command to repent and be baptized in the name of the Lord Jesus Christ, sure that they will be saved on their own merits.

Show them how vain such a hope is, there being no name given under heaven among men whereby we must be saved except the name of Jesus. His name is the only name that can cover sin.

LIVING WATER

THERE is a proverb which says, "We never miss the water till the well runs dry." We seldom have occasion to understand the meaning of that saying in this country, but in many other countries the conditions are quite different. In Palestine, around which most of the Bible history is centered, there are months in every year when no rain falls. Throughout all the country there are springs; but in the summer many of these dry up. Those which give fresh, cool water all the year round are called "living springs", or springs of living water. Some of these are built round with stones, covered and sealed, only to be opened and used in cases of extreme necessity. If you turn to the 13th chapter of Zechariah, you will read, "In that day there shall be a fountain opened . . . for sin and for uncleanness. Those of us who have learned to know and love the Savior have been cleansed in that fountain by faith; but in that day the Lord will reveal Himself to sight.

In Palestine when water gets scarce in the towns and cities, men go into the country and fill large water bottles at these living springs. These bottles are made of porous clay, which keeps the water cool. The men come back to the cities and sell the water. They go along the streets tinkling two little metal cups to announce their coming, and call, "Ho! ye thirsty one, come ye and drink." In Isaiah 55, when the Lord is pleading with His people through the mouth of the prophet, He uses phrases which are familiar to them, "Ho, every one that thirsteth, come ye to the waters, and he that hath no money; come ye, buy, and eat." Other water-sellers cry, "Living water, the gift of God." When our Lord met the woman of Samaria at the well, and said, "If thou knewest the gift of God, and Who it is that saith to thee, 'Give me to drink,' thou wouldst have asked of Him, and He would have given thee living water." The words "living water" did not surprise the woman, but she could not understand how the Lord could have living water when He had no vessel to draw with. What a gracious result followed this conversation with the woman! Many of the Samaritans came to the Lord, and received that living water which springs up into everlasting life.—*Selected.*

Daily Scripture Readings for 1926

Prepared by F. L. Austin

"Preach the word; be instant in season, out of season; reprove, rebuke, exhort with all long suffering and doctrine."—2 Tim. 4:2.

Sunday—October 24—1 Tim. 4 Mem. V. 13
Monday—October 25—1 Tim. 5 Mem. V. 2
Tuesday—October 26—1 Tim. 6 Mem. V. 10

THIS epistle is called by some a pastoral epistle. In it Paul instructs Timothy, his son in the faith, that he might know how he ought to behave himself in the church of God, 3:15.

In chapter 3 he is instructing about those things that pertain to the "mystery of the faith", v. 9, that is, the "mystery of godliness", v. 16. For one to maintain faith and godliness in himself it is well to know the things here taught.

"The office of a bishop" "seems to have a twofold sense of inspection, or oversight, and guardianship".—*Critical Lexicon*. "In the New Testament used of elders, denoting the watchful care pertaining to them".—*Critical Lexicon*.

While the apostles, and pastors and evangelists were all elders, yet they were not the *only* elders. Titus was sent, 1:5, "to ordain elders in every city".

The elders, then, were to guard well and watch those over whom they were placed that they might keep each one in the purity of the faith, and present them unto our Lord at His coming. It is a most responsible position. Proper behavior in the church of God was requisite.

Just as chapter 3 instructs for the comprehension of things having to do with the "mystery of the faith", so chapter 4 instructs in those things which have to do with opposite development, which might be called "the mystery of iniquity". It has to do with "the latter times". These conditions result from departing "from the faith". The next step is only natural—"giving heed to seducing spirits, and doctrines of devils". V. 3 can hardly refer to the Roman Church as that church commands only the celibacy of priests and monks and nuns. Spiritism is said to "enjoin being united only to the 'spiritual affinity' and has wrecked many homes". Animal food is also said to be discouraged by the same. "Latter times" conditions of ungodliness are here taught.

Paul's thoughts return in chapter 4 to the proper conduct toward elders and one another. Observe v. 17.

Verse 8 is often misunderstood, not noticing the context. He is writing about the duty to widows. The first upon whom the Christian duty falls for caring for the widows are those of her house—"children or nephews"—which latter word is the same as is sometimes used for "grandchildren". Verse 8 undoubtedly refers to these whose bounden Christian duty is to care for the widow

of "their own house". Children and kin not concerned in doing this are "worse than an infidel".

Chapter 6 continues these instructions. V. 16 tells of Him "who only hath immortality".

Wednesday—October 27—2 Tim. 1 Mem. V. 5
Thursday—October 28—2 Tim. 2 Mem. V. 15
Friday—October 29—2 Tim. 3 Mem. V. 16
Saturday—October 30—2 Tim. 4 Mem. V. 13

The Second Epistle to Timothy is thought to be the latest of Paul's writings. "It was written during his second imprisonment at Rome, within a short time of his martyrdom (4:6). "When 'all they which are in Asia (cp. Acts 19:10) be turned away from' Paul, he exhorts Timothy, his 'son', therefore to 'be strong in the grace that is in Christ Jesus'". Two things are particularly emphasized,—“Preach the word”, 4:2, and “the things which thou hast heard of me . . . , the same commit thou to faithful men”, 2:2.

Every cause is followed by its result. And Paul's deep, pure faith in God sensed for him an abundant reward clearly visualized: "Henceforth there is laid up for me a crown of righteousness". This was sufficient. Life's success was measured by that "crown". It is unfading, 1 Peter 5:4, will never vanish away, may never be appropriated by another; it is his, for ever.

Furthermore, "the righteous Judge" will give it him "at that day"—the day of His appearing, the same day that He shall judge the quick (*living*) and the dead", v. 1.

And, "not to me only, but unto all them also who love His appearing". How beautifully are the Savior's words fulfilled in Paul's life as here revealed: "My peace I give unto you".

"Faith which worketh by love" is here to be seen in majestic splendor.

There is something pathetic in this his closing epistle as he, stolid and calm in faith, surveys life and peers into the distant future, and assures,—“I am now ready to be offered”. Like Abraham of old (only in this instance it is the parent to be offered instead of the "son"), Paul had spent a life climbing the mountain for sacrifice. The height has now been reached by him, the altar prepared and the fuel laid. He is "now ready", and waves back one parting salutation and benediction to his "dearly beloved son" in the gospel,—“Preach the word”.

EDITORIAL

F. L. AUSTIN, Editor.

F. A. STILSON, Ass't Editor.

TRUTH

"Sanctify them through Thy truth: Thy word is truth."—John 17:17.

THE UNIVERSE and all that therein is is one great whole. In a complete and perfect condition, pure and untarnished by sin, all is to be in perfect harmony and agreement with all of the other elements that, together, make up the whole. This is God's ideal consummation as revealed in the sacred scriptures. There will be no war, part against part: the lion and the bear and the lamb and the calf and the child and the serpent will all lie down together, unendangered, unmolested. Man will no more war against man nor nation against nation. All will continue in true relationship with all of the rest of the universe.

Such a condition is one of perfect truth.

Truth of every kind is in perfect harmony with every other phase of truth. Truth cannot be in discord with truth.

Man's big task of life is to discover and discern truth, then to control self to live in accord therewith. This is really the one big thing before him.

Christ's prayer was that His disciples might be sanctified through truth, even truth as announced in God's word.

Truth must be found by man. It exists—some within him, some without. In some way he can and must find it if he is to possess it. It is sought for in God's word as being the one source where it should be found in its unadulterated purity, in its wholesomeness. It is sought for in nature, everywhere. Much of the life of the specialist of whatever upright walk in life is the result of his having sought for and found a measure of truth.

The Christian is a specialist. He searches for truth in the word of God. He then seeks to truly control himself so that he will be the living embodiment of that truth. It is this that makes him of value, of value to God, to man, and to himself. He is of value in just such proportion as he stands firmly for God's eternal truth.

THE CHURCH

The church, that is, the organization of man, is not what man should live for. Every church is built upon a foundation of certain declared statements of principle. These principles are presumed to be principles of truth. The church should not be organized with a view to sustaining the church as such, but rather to be used as an instrument by which and through which to hold forth the truth as discerned by the church.

That individual, who, believing certain things to be true, nevertheless forsakes them to seek carnal gratification, seems to regard truth as of little consequence.

How often it is that we find an individual of the Church of God and its truth living in isolation from others of the same truth who, because of such isolation, fails to stand for the truth which he professes and often drops it altogether in exchange for human association in other religious groups. Is not such an individual hiding the truth which he believes he has found? Unless very careful he thus neglects to inspire the child of his home with the truth of his own finding and sends him out where, perhaps, he and his will spend several generations before they discover the truth which should have been theirs continuously.

It is truth that we are after. Finding it, we should live by it and in every way discover it to others. For truth is truth forever, to all. Therefore, every person *owes it to himself, to his God, to his fellowman*, THAT HE SHALL STAND NOBLY AND FAITHFULLY FOR EVERY DEGREE OF TRUTH WHICH HE POSSESSES.

TO-MORROW

So many of us fail to live for to-morrow. The Israelites would make themselves golden gods to lead them back into Egypt regardless of the difficulties of the journey rather than to face the duty of entering the land of promise and looking ahead for the benefits that should accrue to the children of to-morrow. The same story is ever relived. Too many, altogether too many, measure life and life's success alone with reference to the effect of that success immediately upon self. This principle is itself error. There is no valued to-morrow except on the sacrifice of to-day. There is no scholastic development except by the sacrifice of days of study and research. There is no proficiency of profession except as results from the hours of sacrifice in practice. There is no large Christian ability except as results from the sacrifice of the individual who is looking to the common good of all to-morrow.

Therefore, the writer urges most earnestly that each and every Christian of the Church of God who firmly believes he has a measure of truth in its purity shall devote life, in whatsoever circumstance he may be placed, to the upholding of that truth. Let us remember that we are of value to God and to man in proportion as we stand firmly but kindly for truth. And if the Church of God is an organization that aids us in finding, standing for, and working for truth then let us use it and encourage it, always with truth in view.

DOINGS AMONG THE CHURCHES

ANNUITY BONDS

Full information regarding National Bible Institution Annuity Bonds will gladly be supplied to all inquirers.

* * *

Will some one having a copy of tract—"God's Word and Man's" by "Reed" please lend and mail same to National Bible Institution for a few days?

* * *

Bro. F. A. Stilson and family spent last week end at Plymouth and South Bend, Indiana.

* * *

Bro. Silas Claypool, his wife and eight month old son have been spending their vacation with relatives and friends in Marshall, and incidentally attending the meetings at Salem Church. Bro. Silas was one of the well known young people at Illinois Bible School in 1917.

* * *

Sr. Ward Scott recently returned to her home at Lockport, Illinois, after spending two weeks with her mother, Sr. Nellie Cross, at Oregon.

* * *

The meetings at the Salem Church are progressing nicely. Splendid weather, and good attendance at last report. Some of the Casey people were over on Wednesday night.

* * *

Sister Margaret Lyon graduated from the nurses training school at West Suburban Hospital, Oak Park, Illinois, on Tuesday, October 12. We congratulate her on the quiet determination which has led her to this success. She does not leave the institution till early next summer.

* * *

Bro. F. E. Siple is making plans to assist Bro. Melville Lyon, pastor of the Brush Creek, Ohio, Church, in a series of meetings at that place the last of November and first of December.

* * *

The little tract entitled, "Where Do We Go When We Die?" is not yet off the press. Orders will be filled as soon as printed

* * *

A CORRECTION

On page 34, first Column, last paragraph, the second line is erroneous. The lines should read:

"In this hell the rich man was alive. This rich man was the Jewish Nation. God overthrew the Jewish nation and it was buried among all other nations", etc.

GRAND RAPIDS DEDICATION

The dedication service of the newly completed church at Grand Rapids, Michigan, will be held Sunday, October 24, in connection with the Quarterly Conference.

I am sorry for having failed to previously announce the location of the new Grand Rapids church where the Michigan Quarterly Conference will be held October 22, 23, and 24.

The church is located on the corner of Abbie and Jefferson Streets, one block south and two blocks east of Herzog Inn,

ure of the services.

Friends coming from a distance will please notify the pastor by mail or otherwise, and provision will be made for their reception and entertainment. Address: G. E. Marsh, 448 Elmwood Ave., Niagara Falls, New York.

* * *

The Dixon, Illinois, appointment next Sunday, morning and evening, will be filled by Bro. F. A. Stilson.

* * *

Appointments at Oregon next Sunday will be filled by Bros. J. Arthur Johnson and Paul C. Johnson.

* * *

The County Board of Supervisors has appointed Bro. Leland T. Hanson to position of County Superintendent of Schools, to fill the vacancy caused by the death of Bro. John E. Cross.

* * *

COMMUNICATIONS

"October 5" is a "Dandy" good paper. Full of good things. Do it some more.

Sorry to know of Bro. Cross' death. His life was well lived. Our loss is a cause of real sorrow.

A. J. Eychaner.

* * *

Dear Bro. Austin: I am very much pleased with the change in form of The Restitution Herald. It is easier to handle, more attractive

and modern in appearance, and much more convenient to file or bind, to say nothing of the obvious advantage of being able to give an entire page to each of the various departments. Congratulations.

G. E. Marsh.

* * *

Restitution Herald: Enclosed you will find money order for \$4.00. Three-fifty is tithing money given me by _____ to be used in the Lord's work. Fifty cents I added to it. We decided to us this money to put The Restitution Herald into four homes for six months each. (Names and addresses followed.)

Signed: _____

That's cooperation. Thanks!—F. A. Stilson.

* * *

A WORD OF PERSONAL APPRECIATION

In the death of our dearly loved brother, John E. Cross of Oregon, Illinois, I feel that the entire church has sustained a most serious loss. Through his association with The Restitution Publishing

(Continued on page 45, column 1)



Texas Conference Boosters—Every Session.

which is located in Division St., about two miles south of the city limits.

Bro. Patrick will of course be there, and also Bro. Austin, two of the best, as you all know. Let us fill the church to overflowing.

Fred E. Hall, Sec'y.

1348 College Ave. N. E., Grand Rapids.

* * *

ANNUAL ALL-DAY MEETING

The annual all-day meeting of the church at Niagara Falls, New York, will be held Sunday, October 31. A cordial invitation is extended to brethren everywhere to attend this gathering. This would be a splendid opportunity to visit the "senic wonder of the world" and at the same time enjoy the union meeting of the brethren of Fonthill, Ontario, and Niagara Falls, New York. The program for the day will be as follows:

10:00 a. m., Sunday School; 11:00 a. m., Sermon, "Faith"; 3 p. m., Sermon, "Hope"; 7:30 p. m., Sermon, "Love".

Special music including several excellent solo numbers will add to the pleas-

are a demonstration that such leadership cannot long exist in God's scheme of world-management. Solomon, out of his own experience in his search after wisdom, has left for us a clearly stated body of truths, observance of which are necessary to spiritual life. After all, it is not the leaders that count in our personal lives, but the truths which have been evolved through them. Some of Solomon's truths are found in this week's lesson.

I. The Beginning of Self-Control. Prov. 23:13, 14. During childhood is control inherent or must it come from without? Many people object to this scripture on the grounds that it justifies the brutal and unreasoning, angry use of the rod in child discipline. But any scripture must be given its balance by considering it in the light of other scriptures, and surely such interpretation as the above can not be put on these verses when we keep in mind the Scriptural teachings concerning love and mercy.

The context of these very verses goes on with a father's fine appeal to a son's reason and filial affection. We should keep in mind that "rod" stands for government and control external to the person himself, and that often the most effective government (outside of self-control) is measures in which the whip plays no part; and that effective government is never the rod used in anger and hatred, as it is so often used on weaker peoples, including children.

II. Applying the Rod. Verses 15-35. These verses record a fine example of applying the "rod", external government, to the end that internal government—self-control—may be accomplished.

Verses 15, 16. Analyze these verses to find the appeal to the affection between father and son. Note the use of the word "heart", laying emphasis on the emotions.

Verses 17, 18. What is the father's first appeal to his son that he may have wisdom in his heart? Last part of v. 17. Why is this a basic requirement of wisdom?

Verses 19-28. In what does wisdom consist according to v. 19? What is one of the right ways? Vs. 20, 21. Do these verses contain the idea of self-control and the yielding of the physical self as instruments of righteousness? What does failure to exercise this control and this yielding do to a person? Can one develop in mental and spiritual life in such a condition of drowsiness? Last part of v. 21.

What does the father set forth as an aid to the son's guidance of himself in the right way? Vs. 22, 23.

Verses 24-26 contain another appeal to filial affection. Does v. 26 sound like applying the rod in brutal anger, subjugating through fear? Is it not rather an admonition for the son to observe the father's ways in love and respect, and to use his own mind to seek wisdom and understanding? What kind of a father, only, can and will appeal to a son to observe his ways?

Against which of the excesses named in Gal. 5:19, 20 is the father admonishing in vs. 27, 28?

In vs. 29-35 the Father gives a rounded-out picture of the uncontrolled life. It is interesting to note that the drunkard is chosen as the shining example. The use of

alcohol, or any other poison, for pleasure undermines every phase of self-control necessary to healthful living.

What are the physical, outward evidences of inner drunkenness? Do vs. 30-32 teach temperance in the use of alcohol, or any poison, for pleasure, or do they teach abstinence? What is the first effect of using such poisons for pleasure? Last part of v. 31. Another translation is "goeth down smoothly". What is the last effect? V. 32. Do we handle adders with temperance or abstinence?

What is the inner evidence of drunkenness? V. 33. What is the effect on the mental powers, common sense, and judgment? V. 34.

Is lack of self-control a force that increases of itself? Verse 35.

III. Prohibition and Self-Control. Prohibition is one phase of the rod, the external control of human beings. As an aid to inner self-control it is right, but we should bear in mind that it can not take the place of self-control, and that it can not of itself produce self-control in the individual or in the nation. At best, it can be only a temporary aid. That which is necessary to the accomplishment of self-control is just such teachings, examples and influences (first of which is fear of God) in the home, as we find depicted in to-day's lesson. Without this in the home all the prohibition and all other forms of external control must fail. It is this work from the home base and in individuals that distinguishes the Christ's kingdom as an institution of world salvation from all other institutions designed to save the world. The Christ works from the inside out with individuals. It is a slow process, but sure and eternal in its effects. Man's method is from the outside in, with large groups, at best accomplishing only restraint and only very temporary in its effects.

How widespread is the type of home relations depicted in Proverbs 23 in the homes under present-day national control?

FOR CLASS

Follow the line of thought in the study section.

IT WOULD be thought a hard government that should tax its people one-tenth part of their *time*, to be employed in its service. But *Idleness* taxes many of us much more, if we reckon all that is spent in absolute sloth, or doing nothing, with that which is spent in *idle* employments or amusements, that amount to nothing. *Sloth*, like rust, consumes faster than labor wears, while the used key is always bright, as Poor Richard says. But dost thou love life, then do not squander time, for that's the stuff life is made of, as Poor Richard says.—*Benjamin Franklin (The Saying of Poor Richard.)*

"DE GROWLIN' of some of some folks don't amount to nuthin'. Hit's like de thunder what makes all de fuss atter de lightnin' done got dar an' 'tended to de business."

National Berean Department

H. C. Siple, Editor, Oregon, Illinois

OFFICERS OF NATIONAL BEREAN SOCIETY

Mrs. Lydia Railsback, Pres.
621 S. Fellows Street
South Bend, Indiana

Mrs. Idona Romine, Cor. Sec.
1506 South High Street
South Bend, Indiana

Mrs. Emma Garard, Treas.
714 S. Broadway
Dayton, Ohio

For Berean Literature address, "The National Berean Society," Oregon, Illinois

The new Rockford, Illinois, Berean Class had sixteen present at its second meeting, twelve being regular members, with four visitors, and they had a very interesting lesson. The officers are taking hold of their work nicely, and we pray that the effort may mean much to all of them as time goes on.

* * * *

Berean work at the Salem Church, near Marshall, Illinois, has been probably the strongest factor in holding together and developing the work at that place. Special meetings are now in progress, and it is very encouraging to have such a fine group of young people always present ON TIME, to have them fill the choir seats without being asked, and take an active part in the meeting in every way. The training that comes from a well organized Berean Class means much to any church, and, incidentally, it means much to an evangelist who comes and tries to hold a meeting.

* * * *

It is also noticeable that the strongest support that the state conferences receive, and that the General Conference receives, comes from the places where the Berean work has been well organized. One little group that we know has, both financially and morally, put to shame many places of much larger membership in its support of the State and General Work. As Bereans they pay their dues regularly, and they make up special amounts in addition.

* * * *

How are you Illinois Bereans progressing with "Self-denial" month? As individuals and societies will you have nice amounts saved to send to the treasurer the first of November?

* * * *

The Rockford class, the other night, had up for discussion the question, "Will the Golden Rule operate successfully as a business principle in the commercial world of to-day?" Comments both pro and con were offered. If anyone would care to write some short remarks on this point we would be glad to publish them.

* * * *

And how about "Love your neighbor as yourself", and "Do good unto all men, specially to those of the household of faith." Is there a difference in the degree and kind of love one should bear for a brother or sister in the church, and that which he should hold for a neigh-

bor in general? Some comments on this point will be gladly received, too.

* * * *

Send articles both long and short to the Berean Editor. Those which are too long to be used on this page will be placed elsewhere in The Herald. As Bereans we are anxious for the success of the Church work in general, and since The Restitution Herald is our church organ we are anxious to support it in every possible way, regardless of what page our articles may appear on. The Herald Editor is desirous of more articles for the paper in general, so come on, Bereans, brighten up your pens and your wits, and send in articles, long, short, or indifferent, and if we do not have room for them on the Berean page we will see that they go to boost the other pages of the paper. If the rest of the church won't properly support the paper with articles let us show them that the Bereans will. The Bereans have started and backed almost every successful move in the church for the past number of years, and we are still able and willing.

* * * *

There is nothing in the world that will develop one's interest and determination like opposition. If you want a person to do something just begin bucking and opposing, and every ounce of fiber and manhood in him will rise to accomplish the task. Many a young person goes wrong because of the wrong attitude of relatives and friends. Love will draw a person where force can never drive.

* * * *

Likewise meeting opposition to the truth is a good thing. It arouses a person to the defense and causes much study and thought. We have witnessed some striking instances of this recently. But the one who has been following the example of the ancient citizens of Berea and searing the Scriptures daily has a wonderful advantage.

* * * *

Why not surprise the whole class this week by learning your memory verse perfectly? You cannot imagine how handy these verses, well committed, will be to you in future years.

* * * *

Then, too, if you learn your verse each time someone else will get ashamed and learn his.

THOUGHTS FOR THINKERS

"THE DARKEST shadow across our path is our own shadow which falls inevitably when we turn our back to the light."

"PERSECUTION has been the common lot of many of God's faithful servants, and the sad part of the matter is that in many cases it originated with the so-called people of God themselves."

EASTERN WIT AND WISDOM

To HIDE one lie a thousand lies are wanted.

A loving disposition is a river without a ripple.

The elephant walks on, though all the dogs may bark.

Ants find their own way to the place where there is sugar cane.

OF COURSE MINISTER HAD TO HEED FLOCK'S OPINION

THE LATE ODAM WAGNALLS, the New York publisher, reproached a magazine editor one day for never printing translations in his magazine.

"Here are Anatole France and Knute Hansen and a dozen other wells of genius for you to draw from," he said. "Why don't you draw?"

"Because," said the editor coldly, "the public prefers native talent."

"You remind me," said Mr. Wagnalls, "of the country minister who never used the Lord's prayer."

"Why don't you use it, man?" a friend from the city asked.

"Well, you see, we don't need it," said the minister.

"A sublime prayer like that! And you don't need it? Come, now, even a chap as gifted as yourself can hardly equal a prayer like that, can he?"

"Ah—er—no," the minister simpered, "but my flock thinks otherwise."

A WORD OF PERSONAL APPRECIATION

(Continued from page 41)

Company, and with the work of the General Conference and National Bible Institution, he has come to be known to many brethren who have never enjoyed the privilege of meeting him face to face. Even these isolated ones have learned to regard the influence and judgment of Brother Cross, in all matters pertaining to the welfare of the church, highly. But it is we, who have known him personally for years, and who appreciate his services in the past fully, who feel his death the most keenly.

He is sleeping now. In the morning the Lord of Life shall call him and place upon his brow the laurel-wreath of eternal glory!

G. E. Marsh.

HERALD RECEIPTS

Geo. H. Holly; Ethel Critchfield; Ethel Davenport; Mary A. Williams; C. H. Belshaw; Ellen Riesener; F. A. Johnson; Dorothy Lyon; Mrs. F. T. Rogers; Mrs. Wm. Hadicke; J. L. Maggard; A. Seitz; Eld. A. R. Pitts; Leland Bernard; Verna Chaplin; Ruby Chaplin; W. E. Wharton; Sarah E. Goldsmith; C. B. Compton; Mrs. Roy Coleman; Mrs. Lillias Sweeny; Mrs. Mae Mick; Fred Doll; Mary Doll; Mrs. Paul Magnus; Mrs. Dora Morgan; Mrs. H. A. Gesin; Mrs. J. Limkelde; Mrs. P. T. Hollenback; C. E. Rutland; Mrs. P. W. Ogan;

WINCE FUND

Previously mentioned	\$2532.16
Maybelle Hanson (Illinois)	15.00
Ruchie Alexander (Louisiana)	1.00
Total	\$2548.16

HELPING FUND

Mrs. Wm. Hadicke	\$2.00
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* * * *

TRACTS AND BOOKS

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IN OUR WORKSHOP

Doings at Headquarters

BIBLE TRAINING CLASS

HERE has been no response to the announcement repeated in The Herald in August and September that we were prepared to conduct a Bible Training Class, beginning October 5. We did not try to urge or even persuade different ones to enter this class. There were different reasons for this. One is that we have felt all along that we are not properly equipped to rightly conduct such a class. No one knows better than the writer the great disadvantages under which this class has worked in the past. Not only are we not yet properly equipped for this work, but the writer was unable to see how it would be possible to provide the equipment for this year. The announcement was made because others, who likewise knew of the circumstances, urged that it was the proper thing to do. The writer feels deeply that it will be far better for all concerned to advance other work already undertaken and plan on establishing this class next year with better preparation therefor. Effort will be made to further the work with those who are on the ground and who have been studying from the beginning.

* * * *

THE NEW HEATING SYSTEM

THE new instalation of heating in section 1 of the greenhouse was completed on October 13. The installation was made entirely by our regular employees at an expense of something over Three Hundred Dollars for material.

* * * *

This is an example of what was referred to on page 24, under title, "Five Years Old". This portion of the heating was in need of repair before we bought the property, therefore, the work now finished is mostly improvement, which has required added investment and which has increased our assets by at least the value of the materials purchased, and can not rightly be charged to operating expense. The value of the property has *grown* by this amount.

Now it is to take care of just such *natural*, and sometimes *necessary* growths that we earnestly ask for a regular and steady financial contribution, year after year. This contribution is also continually essential in order to finance correspondence, secretarial, office, and editorial labors which are not chargeable against other departments, and from which there is no income.

Let's hear from many who will undertake to contribute a certain small amount year after year.

* * * *

The third cutting of alfalfa has just been harvested the excessive rainfall during the past six weeks having made it impractical to cut sooner.

The print shop has been busier than usual for the last few weeks. Indeed, Brother McGraw has been on the road a number of days hunting up job printing. Not only have a number of jobs been secured, but figures are being quoted on several more that have been tendered. Extra effort is being made to increase the amount of commercial work in this department.

* * * *

We were just a little bit surprised a few days ago when it was found that just 147 subscribers to The Herald were more or less in arrears on their subscriptions. For two years past it has been the custom to mail notice to each subscriber at the time of the expiration of his subscription. This not only necessitated the expense of between Two and Three Dollars postage each month, but also the expense of the time required to send these notices. Then several have taken some offense because of this method. We are hoping that we can dispense with this item of expense and labor in the future.

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

THE RESTITUTION HERALD advocates: The soon coming of Christ, Acts 1:11, and life only through Him, Col. 3:3; the literal resurrection of the dead, John 5:28; the immortalization of those in Christ, 1 Cor. 15:53, 54; the final destruction of the wicked, 2 Thess. 1:9; the restoration of Israel as the kingdom of God under the kingship of Christ, Luke 1:32, the church being joint-heirs with Him, Rom. 8:17, and Israel to be made head over Gentile nations, Isa. 60:12; the "restitution of all things, which God hath spoken by the mouth of all His holy prophets since the world began", Acts 3:21. It also firmly advocates repentance and immersion in the name of Jesus Christ for the remission of sins, Acts 2:38, and a consecrated life as essential to salvation.

TRUTH IS STRANGER THAN FICTION

By Mrs. Edith Mann

DEAR EDITOR: I wish to thank you very much for publishing the article I wrote to you a few days ago. I also want Mr. Turner, whose views were published in Wednesday's paper, to know that I was very glad to see his article. It is just exactly what I was praying for. There are too many people in the world to-day who know so little of the wonderful truths taught us in the Bible. They are too ready to take for granted, that it is the truth they are hearing from many of our pulpits to-day, instead of searching the Scriptures themselves. God has given the most of us intelligence to rightly interpret the Scriptures if we will but use it. We read in 2 Tim. 3:16, "All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness". 2 Peter 1:21, "For the prophecy came not in old time by the will of man, but holy men of God spake as they were moved by the Holy Ghost." Do you not think that when Job said, "If I wait, the grave is mine house." that it was God talking through Job? And do you think God lies?

I believe you are mistaken if you thought I insinuated in my writing that the "soul" was in a conscious state after death, because I did not. In fact, I don't believe that we have a soul that departs from us at all and I have the Bible to prove it. Let us go back to Genesis 2:7, "The Lord God formed man out of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul." Man certainly was a lifeless soul then before God breathed into his nostrils, wasn't he? So I consider that you, Mr. Turner, are a living soul, and so am I. Do you really believe that there is a place of torment where the souls go? Some of them then that have been dead hundreds of years are going to get more torment than others, if your theory is correct. Would you take the worst enemy you have and put him in a place of torment and torment him forever and ever? By the way, they would have to have some life about them to realize their torment, and the Bible teaches "life" or "death". Rev. 20:14, "And death and hell were cast into the lake of fire. This is the second death." So if hell is the place of torment Jesus Christ is going to do away with it when He comes.

The word hell is translated from the Greek word "hades", and the Hebrew word "sheol", meaning the grave. Now let us see if Christ was not in hell. Acts 2:31, "He, seeing this before, spake of the resurrection of Christ, that His soul was not left in hell, neither His flesh did see corruption."

What is a parable? and why did Jesus teach in par-

This article is a reply to "Why Continue?", page 21. Both articles were first published by the Commercial Review of Union City, Ind. The author's smiling way of replying to the one who attacked her previous statement deserves the attention of all, as do also her conclusions as to the Scriptural records.—Editor.

ables? Matt. 13:10, "And the disciples came, and said unto Him, Why speakest Thou unto them in parables? He answered and said unto them, Because it is given unto you to know the mysteries of the kingdom of heaven, but to them it is not given."

In the parable of the sower, do we take that literally? Most assuredly not. It is plain to be seen that

all of the parables were one thing said and something else meant. That is the definition. I do not know why people are so ready to take the parable of the rich man and Lazarus as literal. May I ask why did the rich man go to hell? The Bible does not say anything but that he was rich and fared sumptuously every day. If that be the case, then just because he was rich and fared sumptuously every day he was sent to a place of torment. But wait, I believe you said it was the soul that went, but it certainly was the "man" here. Has a soul eyes and a tongue? And I wonder how far some water on the tip of your finger would go in cooling a fellow's tongue? I believe I would call for the fire department if I were in a place of that kind. And there must be a way of communication if the rich man could lift up his eyes and behold Lazarus in Abraham's bosom. If a man is going to be condemned for being rich and fared sumptuously every day, I will wager that there are a lot of fellows in Portland and elsewhere who are going to be condemned. And must we be beggars and have sores and let the dogs lick us to get into Abraham's bosom? If we take that parable literally, then we must take all of them that way. And you students of the Bible know that a parable is not to be taken literally.

Now let us see if we cannot straighten things out. We will go back to Gen. 13:14, 15, 17. (After reading my quotations from 2 Tim. 3:16 you know I have a right to go to the Old Testament, for the New says so!) What do we find in Gen. 13? That the Lord God promised Abraham and his seed, this earth for an everlasting inheritance. You will see by reading Heb. 11 that Abraham never received it, but he died in faith believing that he would. Who are Abraham's seed? Gal. 3:27-29, "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."

In the parable of the rich man and Lazarus the rich man represented the Jews; Lazarus, the Gentiles, had come for crumbs of truth (gospel) from the lips of Jesus. Rich man died and buried, i. e., Jews died nationally

and were scattered or buried as a nation among other nations, but they are individually alive in their national grave. The beggar died, but was not buried, he simply died to his former condition. He was carried to Abraham's bosom, i. e., was elevated to a condition where he might partake of the promises made to Abraham.

All blessings which come to us through Christ were promised to Abraham. Gal. 3:27-29 (which I quoted before). We are no longer strangers to the promises. We are justified by faith in the promises made to Abraham. Rom. 5:1 and Gal. 3:24-29. Individually alive in their national grave the Jews are in torments; they are a hiss and a by-word. Abraham is the father of the Jewish nation. The cry of the Jew for relief since their destruction as a nation has been to the Gentiles. Impassable gulf—difference in faith between Jew and Gentile.

What does Paul say in 1 Cor. 15:12? "Now if Christ be preached that He rose from the dead, how say some among you that there is no resurrection of the dead?" Verse 13, "But if there be no resurrection of the dead, then is Christ not risen". Verse 14, "And if Christ be not risen, then is our preaching vain, and your faith is also vain." Verse 15, "Yea, and we are found false witnesses of God, because we have testified of God that He raised up Christ; whom He raised not up if so be that the dead rise not." Verse 16, "For if the dead rise not, then is not Christ raised". (I am quoting Bible.)

Eccl. 9:3, "This is an evil among all things that are done under the sun, that there is one event unto all: yea, also the heart of the sons of men is full of evil, and madness is in their heart while they live, and after that they go to the dead." It seems to me that certainly this passage of Scripture and what Paul says in 1 Cor. 15 are linked closely together.

Rev. 20:5, 6, "But the rest of the dead lived not again until the thousand years were finished. This is the first resurrection. 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." If we have a soul that goes to heaven or some place, why a resurrection? Rev. 21:8, "But the fearful, and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters and all liars, shall have their part in the lake which burneth with fire and brimstone: which is the second death." If it is death, then it cannot be life. And you would have to have life to be tormented. Doesn't Christ say in Rev. 1:18, "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"?

1 Thess. 4:16, "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 (who? the dead!) in Christ shall rise first." (This is the first resurrection.)

Psa. 49:15, "But God will redeem my soul (What? Soul.) from the power of the grave." Ezek. 37:13 "And ye shall know that I am the Lord, when I have opened your graves,

O My people, and brought you up out of your graves . . . and shall place you in your own land." Psa. 37:9, "For evil-doers shall be cut off: but those that wait upon the Lord, they shall inherit the earth." Verse 11, "But the meek shall inherit the earth; and shall delight themselves in the abundance of peace." Verse 18, "The Lord knoweth the days of the upright: and their inheritance shall be for ever." Verse 34, "Wait on the Lord, and keep His way, and He shall exalt thee to inherit the land; when the wicked are cut off, thou shalt see it." Verse 38, "But the transgressors shall be destroyed together; the end of the wicked shall be cut off." (Does "destroyed" mean eternal torment?)

Now as to the transfiguration on the Mount, that was simply a vision, just the same as Peter saw in Acts 10. Moses represented the law and Elias the prophets. The transfiguration was performed as more evidence that Jesus was the Son of God.

Up to the time of Christ's coming they had the teachings of the law and the prophets, but now God had confirmed His Son in their presence. "This is My beloved Son: hear Him." Acts 2:29, "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." Verse 34, "For David is not ascended into the heavens". Doesn't that speak of David himself? It surely doesn't mean a part of him, for it says "David" and "he".

Now I have given you plain references in God's own Word whereby you can see that the "soul" goes to the grave, and you may point out dozens of places where you "think" it "shows" that the soul goes elsewhere, but I challenge anyone to find one place in the Bible that "says" so.

What kind of a being was Christ after His resurrection? Didn't He say, "Handle Me and see; for a spirit hath not flesh and bones, as ye see Me have"? And when we are resurrected we will be like Him. Phil. 3:21, "Who shall change our vile body that it may be fashioned like unto His glorious body". I know the Scriptures say that "flesh and blood" cannot enter the kingdom of God, but Jesus says "flesh and bone". And the same flesh-and-bone Jesus that ascended into the heavens shall so come "in like manner as ye have seen Him go into heaven", Acts 1:11.

It is too bad I cannot quote all of the Bible, for we take it all. We do not add to, or take from.

May the Lord lead us into the ways of truth and righteousness, and when Jesus comes, may we all then have abundant entrance into His everlasting kingdom, is my prayer.

"TAIN'T"

*"Tain't what we have, but what we give;
Tain't where we are, but how we live;
Tain't what we do, but how we do it:
That makes this life worth goin' through it."*

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THE INSPIRED BOOK

By Dorothy Magaw

AT the present time when evolutionists are subtly destroying the people's belief in God as the creator of man, as told in Genesis, and are substituting instead the theory of his having evolved, through aeons of time, from an infinitesimal speck of life which came from nobody-knows-where to his present condition of physique, emotional ability, intellect, and spiritual life, and when other equally destructive critics tell us that the Bible is no more inspired by God than any purely historical or chronological work, our minds sometimes become confused with conflicting lines of reason, and for the time being, we are in danger of losing our mental and spiritual equilibrium. But our minds and our hearts should not be troubled, for the whole question finally comes down to the one single question of authority.

What shall we take as the authority for our beliefs? Shall we accept as final the theories, the opinions, the unproved experiments and investigations of these non-Christian evolutionists, or shall we accept the Bible as our authority? If we can prove to our own minds and hearts that the Bible is the inspired Word of God, then we can accept without question the Bible's account of the origin of man, and consequently God's plan of salvation.

The study of the actual fulfillment of Biblical prophecy is the key that will unlock the door of doubt, and it is the most powerful weapon against unbelief and infidelity. There are many prophecies in the Old Testament which later were historically fulfilled. Among them are:

1. The prophecy of the sufferings of Christ, told in

the twenty-second Psalm.

2. The prophecy concerning Christ's burial, resurrection and purpose of His death, found in the fifty-third chapter of Isaiah.

3. The prophecy predicted about 200 years before the birth of Cyrus, found in the forty-fourth chapter of Isaiah, which named Cyrus as the Persian king through whom the return of the Jews from Babylon was to be accomplished.

4. The prophecy concerning the history of the scattered Jewish nation, its suffering, and tribulation, as found in the twenty-eighth chapter of Deuteronomy.

5. The prophecy foretelling the siege and capture of the city of Tyrus by Nebuchadnezzar, king of Babylon, found in the twenty-sixth chapter of Ezekiel.

6. The prophecy of the future kingdoms after Nebuchadnezzar's reign, as shown by the interpretation of Nebuchadnezzar's dream, recorded in the second chapter of Daniel.

These are but a few of the literally fulfilled prophecies of the Bible. There are many more. When we stop to consider that all of these prophecies were written from 200 to 700 years before their actual fulfillment, we can not help but believe that they were the inspired Word of God, for there is no other known book that contains anything like the fulfilled prophecies which our own Bible contains.

Therefore, since we have proved the Bible to be authentic and God-inspired in the line of prophecy, we can do nothing but accept it wholly as the inspired word of God, including the account of the origin of the earth and of man as told in Genesis. (OVER)

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.

—Author Unknown.

If we could but remember that the evolutionists as a whole have not a humble or reverent spirit, and that they also lack the peace of mind and the joyful heart, which is possessed by the Christian, perhaps we should not be so likely to sympathize with their theories and speculations.

The third verse of the eleventh chapter of Hebrews is one that we might well remember. "Through faith we understand that the worlds were framed by the word of God, so that things which are seen were not made of things which do appear."

THE BIBLE

JUDGED by human standards, man is far better prepared to write a Bible now than he was when our Bible was written. The characters whose words and deeds are recorded in the Bible were members of a single race; they lived among the hills of Palestine in a territory scarcely larger than one of our own counties. They did not have printing presses and they lacked the learning of the schools; they had no great libraries to consult, no steamboats to carry them around the world and make them acquainted with the various centers of ancient civilization; they had no telegraph wires to bring them the news from the ends of the earth and no newspapers to spread before them each morning the doings of the day before. Science had not unlocked Nature's door and revealed the secrets of rocks below and stars above. From what a scantily supplied storehouse of knowledge they had to draw, compared with the unlimited wealth of information at man's command to-day!

And yet these Bible characters grappled with every problem that confronts mankind, from the creation of the world to eternal life beyond the tomb. They have given us a diagram of man's existence from the cradle to the grave, and they have set up sign posts at every dangerous point along the path.

Let the atheists and the materialists produce a better Bible than ours, if they can. Let them collect the best of their school to be found among the graduates of the universities—as many as they please and from every land. Let the members of this selected group travel where they will, consult such libraries as they like, and employ every modern means of swift communication. Let them glean in the fields of geology, botany, astronomy, biology and zoology, and then roam at will wherever science has opened a way; let them take advantage of all the progress in art and in literature, in oratory and in history—let them use to the full every instrumentality that is employed in modern civilization; and when they have exhausted every source, let them embody the results of their best intelligence in a book and offer it to the world as a substitute for this Bible of ours. Have they the confidence that the prophets of Baal had in their god? Will they try? If not, what excuse will they give?

Has man fallen from his high estate, so that we cannot rightfully expect so much of him now as nineteen centuries ago? *Or does the Bible come to us from a source that is higher than man—which?*

I would call you back to the Bible and to Christ. If I have succeeded in doing this, I have accomplished my purpose. But I shall be happier still if among you there is one young man whom I have been able to help, one who to-day has been brought to accept the Christ—one who has been made stronger to resist temptation and whose conception of life's possibilities has been enlarged—for one life, filled with the love of God and devoted to the welfare of his fellows, can bring incalculable blessings to a community, a state, a nation, or a world.—*Evangelical Christian from an address at a Bible Conference by Mr. Wm. Jennings Bryan.*

NEGLECT OF THE BIBLE

WE are indeed in "a dark place", but we have a light bright enough to guide us through it. "We have also a more sure word of prophecy; whereunto ye do well that ye take heed in your hearts as unto a light that shineth in a dark place" (2 Peter 1:19). We have indeed an enemy who is full of guile; but if we avail ourselves of our Bibles, "we are not ignorant of his devices" (2 Cor. 2:11).

Unfortunately for the whole world, the light of prophecy, given for the special purpose of guiding us through the present darkness, is sadly neglected by Christians, and we can safely infer to whose influence this neglect is due. The effects of the power of the deceptions that are in the world are not by any means confined to unbelievers. All human beings, so long as they are in "this present evil world," are to some extent under the influence of that power. The spiritually-blind man does not upon conversion receive clearness of vision, but is in a perturbed state wherein he "sees men as trees walking." The regenerated soul does not step out of gross darkness directly into the fully light of truth. On the contrary, the path of the justified man is rather "as the light of dawn, which shineth *more and more* unto the perfect day" (Prov. 4:18, R. V., margin). Hence the general neglect by Christians of the "more sure word of prophecy."

Satan does not lose his interest in a man when he is converted to God. On the contrary, it is after the new nature is given that the conflict begins (Rom. 8). Not that the regenerated man can ever fall into Satan's hands again, for none of the Good Shepherd's flock shall ever perish, nor shall any be plucked out of His hand (John 10:28); but the influence of the Christian upon the unbelieving world can be limited. Hence it is the desire of Satan to arrange compromises between the believer and the world, and so occupy the time of the former with the affairs of the latter that he shall exert no influence for

the saving of souls, and have no time for the study of the Word. Neglect of the Bible, *and particularly of prophecy*, thus directly serves Satan's purposes; whereas all Scripture is profitable, and is given by God to the express end that the man of God should be "thoroughly furnished unto all good works" (2 Tim. 3:16, 17).

Thus it is that, through the influence of the world upon all mankind and particularly because of the ascendancy which the world has been steadily gaining in the nominal and professing Church, the light of prophecy is neglected, and the above-quoted passage is treated as if it read, "we have a very *uncertain* word of prophecy, to which you do well to pay no attention whatever."

But *God's* people are waking up to the recognition of this neglect, and are beginning to realize the importance of studying that part of the Word which contains yet unfulfilled prophecy. This awakening is indeed one of the many and increasingly numerous signs which indicate the near approach of that long-expected time of the restitution of all things which God has spoken by the mouth of *all* His holy prophets since the world began (Acts 3:21). . . . In the power and light of His sure Word of prophecy it is possible, nay, it is easy, to withdraw our affection from the world and from the things that are in the world. In that light we may view with perfect tranquility the disintegration of all that is connected with this present visible order of things; for though "the world passeth away and the lust thereof," nevertheless we, who believe the Word of God, "look for new heavens and a new earth wherein dwelleth righteousness" (2 Peter 3:13). — *From "The World and Its God," by Philip Mauro.*

IS YOUR BUILT UPON A ROCK?

By T. C. Eggerking

THEREFORE, whosoever heareth these sayings of Mine, and doeth them, I will liken unto a wise man, which built his house upon a rock: and the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell not: for it was founded upon a rock. And every one that heareth these sayings of Mine, and doeth them not, shall be likened unto a foolish man, which built his house upon the sand: and the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell: and great was the fall of it."—Matt. 7:24-27.

So is the house of one who builds his house of faith upon that rock of salvation, that "stone which the builders rejected", Lu. 20:17, even Jesus the Christ. Those who build on that rock have a foundation that never fails. When trials and tribulations beat against the house; when the storm of adversity strikes it; when the flood of sorrow and suffering assails it and would sweep it away; then we can see the wisdom of a firm foundation. Although beset on every side with dangers, though the flesh lust exceedingly against the spirit, yet withal if our faith is built upon the true Christ, our foot is not moved.

Though the darkness comes and we do not see clearly the way of escape, "we are troubled on every side, yet not distressed; we are perplexed, but not in despair; persecuted, but not forsaken; cast down, but not destroyed".—2 Cor. 4:8, 9.

"Thy rod and Thy staff they comfort me", Psa. 23:4, and we begin to realize the significance of the twenty-third Psalm, where it is written, "Yea, though I walk through the valley of the shadow of death, I will fear no evil; for *Thou art with me*," and "If God be for us, who can be against us?"—Rom. 8:31. We see in a measure that the "sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us", Rom. 8:18. Then, too, we are assured that "neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord", Rom. 8:38, 39.

So, how can a house fall if built upon a foundation that never fails? It is anchored to one that "dieth no more", Rom. 6:9; one who passed through all the trials and tribulations that can assail flesh; one who suffered manifold the pain we go through and therefore understandeth our frame.

"There is one God, and one Mediator between God and men, the man Christ Jesus", 1 Tim. 2:5, and we know He said that "this is the Father's will which hath sent Me, that of all which He hath given Me, I should lose nothing, but should raise it up again at the last day. And this is the will of Him that sent Me, that every one which seeth the Son, and believeth on Him, may have everlasting life; and I will raise him up at the last day."—John 6:39, 40. So we too can "count it all joy", James 1:2, when we are permitted to "suffer with Him, that we may be also glorified together. For I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us."—Rom. 8:17, 18. "We shall be like Him; for we shall see Him as He is", 1 John 3:2, and no longer will we be "children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness". Eph. 4:14, but will have life in ourselves, even as He has life in Himself. Sorrow, pain and tribulation we will not know, death shall be "swallowed up in victory". 1 Cor. 15:54, and we can indeed rejoice and sing, "O death, where is thy sting? O grave, where is thy victory?"

Life eternal, without end, and life in abundance is the portion of those who answer the call when the "Lord Himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God; and the dead in Christ shall rise first: then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord."—1 Thess. 4:16, 17.

When we have that rock as our foundation, how futile for man to ridicule us, to attempt to tear down our house of faith; though he beset us with persecutions,

though he steal our goods, yet he shall not prevail, for "vengeance is Mine; I will repay, saith the Lord", Rom. 12:19; and, though the wicked one does seem to flourish, yet we know that the "Lord shall laugh at him; for He seeth that his day is coming".—Psa. 37:15. They shall not prevail against a child of God, I say, for One who is indeed *almighty* "disappointeth the devices of the crafty, so that their hands cannot perform their enterprise. He taketh the wise in their own craftiness."—Job 5:12, 13. They go to the dust and rise no more. "He that diggeth a pit shall fall into it; and whoso breaketh a hedge, a serpent shall bite him. Whoso removeth stones shall be hurt therewith; and he that cleaveth wood shall be endangered thereby."—Eccl. 10:8, 9.

Though David was surrounded with enemies, yet the Lord prepared a "table before" him, Psa. 23, in their presence. Though Paul was persecuted and, as he says in 2 Cor. 11:24-28: "Of the Jews five times receive 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 of mine own countrymen, in perils by the heathen, in perils among false brethren; in weariness and painfulness, in watchings often, in hunger and thirst, in fastings often, in cold and nakedness. Beside those things that are without, that which cometh upon me daily, the care of all the churches", yet we see that the combined efforts of a *nation* were not sufficient to tear down his house of faith.

We find that shortly before he was "ready to be offered", 2 Tim. 4:6, and the time of his departure was at hand, he said, "I have fought a good fight, I have finished my course, I HAVE KEPT THE FAITH; henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day; and not to me only, but unto all them also that love His appearing."—2 Tim. 4:7-8. Christ, the Rock upon which Paul built his house, was a foundation that no man could move.

So, we who worship the true God shall be held firm. "He will not suffer thy foot to be moved, Psa. 121, (Is not the foot the "foundation" of man?); and, ". . . God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear it."—1 Cor. 10:13. "The LORD is thy keeper; the LORD is thy shade upon thy right hand. The sun shall not smite thee by day, nor the moon by night."—Psa. 121:5, 6.

Not so is the house built upon the sand—not so is the house that is built upon earthly desires, wealth or the things of the present life. While all is apparently well with that man in his prosperity, while he feels strong, while his house glitters with the luxuries of the world, though he lack nothing and is might within himself—I say, though he may be surrounded by friends innumerable, though his house be built of pure gold—yet it shall fall. For when the evil days come, when reverses strike him, he shall be as a ship without a

rudder. When the flood of sorrow hits him, his house shall fall, for it is built upon the sands. He has not sought God but has rested in his own puny strength, vainly puffed up in his own fleshly mind, putting his trust in the deceitfulness of riches which turn to ashes in his hands when the winds blow and beat "against that house". "A horse is a vain thing for safety; neither shall he deliver any by his great strength", Psa. 33:17; and, "There is no king saved by the multitude of a host: a mighty man is not delivered by much strength."—Psa. 33:16. Though we saw him ". . . spreading himself like a green bay tree, yet he passed away, and lo, he WAS NOT; yea, I sought him, but he could not be found."—Psa. 37:35-36. We know that his end was destruction and that his glory did not "descend after him". Psa. 49:17.

"He that trusteth in his riches shall fall", Prov. 11:28, so place not your trust in wealth; "for riches certainly make themselves wings; they fly away as an eagle toward heaven".—Prov. 23:5. Seek not to build your house upon the shifting sands of other men's fancies; seek not glory and honor of man; mould not your house upon the sand because many other mansions are established thereon. Build not your house upon the sand because the multitude erect their dwellings thereon. Though your house be built upon a rock in the wilderness, though you have no neighbors, yet I know that you are safer than he who liveth in an immense structure, in a thickly populated section, having companions by the score, for his house shall not stand—it has no foundation.

And although "strait is the gate, and narrow is the way, which leadeth unto life", Matt. 7:14, yet the Truth is simple. We come to Him with a contrite heart and humble spirit, we seek him in sincerity and in truth, we get rid of a lot of preconceived ideas, learn who the true God is, learn a little of His plan, the *REASON* and necessity of a perfect sacrifice, we believe in our hearts and confess with our mouths that Jesus is the Son of God; we are baptized and begin to build our house of faith upon that Rock of Salvation that cannot be moved. We learn, our strength increases, wisdom, understanding and our love of the true God increases; we are raised in a "newness of life", Rom. 6:4, "behold, all things are become new", 2 Cor. 5:17. The glitter of the world and the things therein fade and the peace of God, better felt than explained, settles upon us. Our eye becomes more and more single, our treasure is above instead of below; we learn patience, and terrors which beset the average one are not with us. Our house is built upon a rock and though the winds blow and the floods come, it shall not fall; for it is established upon that Rock of Salvation which cannot be moved, Jesus the Christ, the Son of the Living God, now on the right hand of God awaiting the time when He shall again return and gather unto Himself those that the Father gave Him.

"I go to prepare a place for you. And if I go and

prepare a place for you, I will come again and receive you unto Myself; that where I am there ye may be also."—John 14:2-3. "For yet a little while, and He that shall come will come, and will not tarry", Heb. 10:37. "Surely I come quickly", Rev. 22:20. "Even so, come, Lord Jesus."

The Waiting Ones

*There are some among the blessed
Waiting, watching every day,
Peering through the misty shadows
To the clear and lighted way;
Listening in the dusky twilight,
Waiting even in the night,
'Mid the toil and heat of noonday
Bending forward to the light.*

*And they speak in eager whispers—
"Can we see His chariot yet?"
"Will the Master come this evening?"
"Will the heavenly Friend forget?"
So they stand, these earnest servants,
Waiting, watching evermore,
For the clouds to part asunder,
And reveal the open door.*

*There are dark-browed ones among them,
Looking through their eyes of night;
There are fair-haired little children
Peering up with faces bright;
There are aged pilgrims, longing
For the Master's spoken word;
There are some in every country
Waiting, watching for the Lord.*

*But they take their daily duties,
And perform them as for Him;
And they read His loving message
When their eyes are tired and dim.
They are living lives of blessing—
Lives of love for His dear sake,
While they wait with eager longing
For the morn of joy to break.*

*He will come, and will not tarry;
He will fold them to His breast;
He will make His watchers happy
In a calm and holy rest;
He will give them satisfaction
For their days of waiting here;
He will fill them with joy unceasing
When the Master shall appear.*

—Selected.

THE RESURRECTION LIFE

By Mrs. H. H. Kent

ONE of God's children has said, and surely it is true, that Christ is the cure for all the ills of this world. Through the first Adam, a curse came upon all mankind; through the second Adam a cure is offered. Christ is not only our Savior but our Life-giver and Healer. In Him the Christian lives, moves and has his being; for he should be rooted and grounded in the faith once for all delivered to the saints. The Christian life is a growth, and just as the little child's life would be retarded by the lack of food, so the Christian's spiritual life is injured if he does not feed upon the Bread of Life. David said, "In Thy word do I meditate day and night." This is what we should do.

We find in Rom. 1:17 and again in Gal. 3:11, "the just shall live by faith". We are to obtain our physical life and strength by looking to God constantly for it. There must be a constant abiding faith if we wish to be of service to God, and if we wish to be ready when He comes. This is the resurrection life of Jesus Christ abiding within us, which we must have if we belong to the church spoken of in Heb. 12:23. We must be in Christ and He must be in us. By Christ's presence within us He accomplishes in our lives what we can not do ourselves. He is our life now. Col. 3:4. He quickens us. Rom. 8:11. And we must have this life if we would be like Him when He comes.

God alone can accomplish this work of redemption for the blessed Book says, "Except the Lord build the house, they labor in vain that build it."—Psa. 127:1.

Christ alone has immortality, 1 Tim. 6:16. We are redeemed by His precious blood now, but when He comes, we shall be like Him. Then we also shall have immortality. Now we are mortal beings, subject to death, but kept alive spiritually by strength from Him daily.

There are many ways by which we may prove that we are His children. A good proof is found in Heb. 3:6, where we learn that if we rejoice in the hope of seeing Christ, and if we continue to abide in Him, we shall belong to His household when He comes. Blessed assurance—a foretaste of glory divine! We are being purified through this hope by the Spirit's work within us now, 1 John 3:3, and we shall escape the corruption that is already here on the earth. 2 Peter 1:4; Luke 21:36.

But before we are enabled to obtain this most precious life from the Life-giver, and before permanent peace can be established in the human heart, there must have been a relationship established between God and the individual, through which we know we are His children. Until that time, every living soul, no matter how royal his blood may be, belongs to the first Adam, and is still under the curse.

Jesus said when here on earth, that they (the unbelieving ones) would die in their sins, unless they believed that He was the ever-existing One. There is no other way

Does your Sunday School want quarterlies of our own publishing? Answer before November 6. See page 62.

into the kingdom of heaven. And when Christ has opened the gate we shall find that "the work of righteousness shall be peace; and the effect of righteousness quietness and assurance for ever." Isa. 32:17.

If this relationship is maintained there will be a constant growth, and the word of God becomes a revelation to us as we meditate upon it day by day. "The path of the just is as the shining light, that shineth more and more unto the perfect day."—Prov. 4:18.

Nothing but a living Christ within can be our hope of glory. Everything else will go down in the coming judgment, but if we are secure in the Rock of Ages, our anchor will hold fast through the storm.

Dear reader, are you acquainted with the Rock of Ages, whom to know, John 17:3, is life eternal? In the words of Charlotte Murray:

*"Do you know Him, not His doctrines,
Not His wisdom, love and power,
But Himself, the Friend unfailing
In afflictions' darkest hour?
Is He with you as a Person,
Not a presence, vague, unreal,
But a living, loving Savior,
Who our every need doth fill?"*

JOHN NEWTON

JOHN NEWTON was a bad boy who ran away to sea, and finally to Africa in order that, to quote his own words: "I might be free to sin." Sold at last to a negress, herself a slave, he was nearly starved by his brutal owner till he actually lived on the crumbs that fell from her table, and raw yams that he dug by stealth at night. His clothing was reduced to a single shirt, which he washed in the ocean and hung to dry while he hid among the trees. But even then no thought of a better life crossed his mind. Escaping from this slavery, he mingled with the natives and accepted their base life and horrid superstitions. No civilized man ever sank much lower, but the power of Jesus laid hold of him and made him first a sea captain and then a clergyman of the Church of England. It was this man who wrote such familiar hymns as: "Safely Through Another Week", "Come, My Soul, Thy Suit Prepare", "Glorious Things of Thee Are Spoken, Zion City of Our God", and others indicative of his own experience: "Amazing Grace, How Sweet the Sound, That Saved a Wretch Like Me", "One There Is Above All Others, Well Deserves the Name of Friend", "How Sweet the Name of Jesus Sounds in a Believer's Ear". If ever you are near the Bank of England, in the old city of London, go a block to Newton's church, St. Mary Woolnooth, and there read the epitaph he wrote for himself:

Sacred to the memory of John Newton, once a libertine and blasphemer and slave of slaves in Africa, but renewed, purified, pardoned, and appointed to preach that Gospel which he once labored to destroy.—*Bible Magazine*.

YOUR PLACE

By Auntie Wince

*"Just where you stand in the conflict,
There is your place.
Just where you think you are useless,
Hide not your face.
God placed you there for a purpose,
Whate'er it may be;
Think He has chosen you for it
And work loyally."*

PRETTY well said, Mr. Poet, whoever you are. We are so apt to think we could do so much more and better work if we could only stand in someone else's shoes. But who knows if God does not? The likelihood is, we would not do half as much or as well. Let the mason try mauling rails for a single day; or the type-setter, sawing wood; or the school teacher, mowing hay in the marsh. They would find it tiresome business. We can learn and practice different trades, but a good printer is not made into a skillful carpenter in a minute, nor *vice versa*. Neither can a fine writer become an accomplished artisan in a day. Keep your place. Do not pretend to be what you are not.

You cannot sing if you have never learned, nor make public speeches if you have had no training. Keep your place. I do not mean that you shall not climb. It is your business to go up; but not to turn aside, or to sit down. Keep on climbing. There is plenty of room higher up. The higher up, the more room. Go as high as you can, and all the while you are climbing be as helpful as you can.

*We were not made to walk alone:
We ourselves are braced by others.
We firmer stand in icy roads,
When hands are closely clasped by brothers.*

In all good works join forces, a soldier cannot do much single handed. It is hard to break a solid rank of men. They support each other. Rome knows this only too well. She fights against Protestantism *en masse*—and would win her battle were not God in the battle against her. Do not faint: never, never give up the struggle. We have not yet done fighting for our faith. There are still places where we would have to suffer and die for our faith did not the government of the country protect us. Faith is dearer that costs us something. It does not cost us much in either England or America. We do not have to die or give up our faith, but instead, are even more highly esteemed because we are Christians.

We wonder how it would be if death stared us in the face? Would we die sooner than give up? I trust so, for to give up would be to lose all, forever.

Keep your place whatever of trial or suffering may come. The end is near. Soon, very soon, Jesus will be here. It may be to-morrow. Be ready.

Daily Scripture Readings for 1926

Prepared by F. L. Austin

Sunday—October 31—Titus 1	Mem. V. 5
Monday—November 1—Titus 2	Mem. V. 12
Tuesday—November 2—Titus 3	Mem. V. 5
Wednesday—November 3—Philemon	Mem. V. 10
Thursday—November 4—Heb. 1	Mem. V. 14
Friday—November 5—Heb. 2	Mem. V. 10
Saturday—November 6—Heb. 3	Mem. V. 6

THE majestic and sabbatic style of this epistle rivets one's attention to its marvelous instructions. Granting that Paul was the author of this letter, which authorship, by the way, is questioned by many capable students, one cannot but feel after feasting upon the many beautiful thoughts contained in this epistle that the apostle did indeed "have great heaviness and continual sorrow" in his heart, Rom. 9:1-3, for these his brethren and kinsmen in the flesh.

God will surely have mercy upon the Hebrews. Think of their intensive training which for centuries since the day of their marvelous experiences in Egypt, in the wilderness and in their settlement of the promised land, had not only been literally woven into the warp and woof of their every individual life, but had been riveted into their hearts and intellects in the plastic age of every new-born generation for fifteen centuries. Moses and the law was the one only religious training which mechanically entwined their every life around Jehovah their God. Angels spoke for God to Moses, 2:2, see also Acts 7:53. Moses and Aaron were the human messengers of God to them. The Aaronic priesthood was planted firmly in their heart's embrace through works of the most inexplicable kind, excepting as taken by faith. Prophets inspired with the mind of God Himself had confirmed Moses and the law with "Thus saith the Lord", throughout Israel's every national experience. And now they are brought face to face with the declaration that one greater than Moses is here; that a priesthood superior to the Aaronic has come to be established; that a new covenant must supersede the one in which they, for generations, had been so thoroughly schooled. On top of all this they had come to thoroughly claim the assurance of God that they were His own particular, peculiar people above all people. How could a people thus schooled, thus trained, thus experienced, after frequent punishments, both national and individual, for deviations,—how, I say, could a people of this history lightly, readily, flippantly drop the old and seize the new? Surely, there is more or less of religious consistency in the attitude taken by that people.

Nor had the God of love o'erlooked all this. God had borne witness, Heb. 2:4, "with signs, and wonders, and divers miracles, and gifts of the Holy Ghost", that the words spoken by Jesus and confirmed unto the Hebrews by His followers were God-given words unveiling God's

plans for the new day that was dawning, not over Israel only but over all the world.

And so with great compassion and tender yearnings the writer in the first and second chapters undertakes to convincingly reveal that Jesus is greater than angels, their law-giver, or their high priest. And in the epistle he tenderly yet firmly admonishes his Hebrew Christian brethren to firmness and continuity of faith toward the Christ.

Majestically the apostle introduces the chapter by that word which means more than all other words, of whatever language, "God". God had spoken to the human race in times past in many different ways, in many different times. Nothing strange that he should choose yet a different way in this their present time to speak new things to man known as yet only to the infinite wisdom of the Creator. Therefore, with this analysis the apostle continues by saying that God "hath in these last days spoken unto us by His Son". Startling as the statement might be, incredulous as they might consider it, nevertheless, the apostle's introduction is wonderfully strong and beautifully tender. In one brief sweep of thought the third verse declares something of the glory and greatness and power of that Son as well as assuring that all our sins were purged by Him, after which the God of love and power had seated Him "on the right hand of the Majesty on high". The latter clearly revealed that He was made "much better than the angels".

That this is all in harmony with the teachings of the law and the prophets, Paul next cites numerous passages from various Old Testament writers showing how Jehovah had in His prophetic announcements distinguished between the angels and His Son, always placing His Son, the Messiah of Israel, above the angels.

Chapter two is introduced by the argument that if the word given of God through angels was steadfast, "and every transgression and disobedience received a just recompense of reward", then the word that the Father is now speaking through His Son, 1:2, must be of even higher moment and concern. Therefore, "How shall we escape if we neglect"? He then recalls to their mind how that God had borne witness as to the authenticity of these words with signs, and wonders, and such like, and then moves naturally to the point that God never placed the world to come in subjection to angels; rather this future age was prophetically declared to be for the Messiah who was Jesus.

In chapter three he introduces the high priests of the old and of the new. Never does he belittle the works and words of God as manifested in those former days, but, after giving full and thorough value to all that God had ev-

(Continued on page 64, column 2)

EDITORIAL

F. L. AUSTIN, Editor.

F. A. STILSON, Ass't Editor.

SUNDAY SCHOOL LEAFLET

IN CHANGING the form of THE HERALD October 5 it became necessary to change the form of The Sunday School Leaflet. The Leaflet of November 8 is thought to be of too large page. Therefore the Sunday School Lesson in this Herald is printed in form so as to make the Sunday School Leaflet of better size. See page 62.

* * * *

OUR SUNDAY SCHOOLS

Do you realize, dear brother, that the Christian of tomorrow is the child of to-day?

Do you realize that the shaping of the child life for or against Christianity is very largely in the hands of those who handle the child during the first few years of its life?

Do you realize that the Sunday School, speaking generally, is by far the largest factor in all organized religious activity for bringing the child unto recognition of Christian principles? The home comes first; but after that is not the Sunday School next?

The writer believes that the assumptions suggested in the foregoing questions are absolutely true. He believes that much more intensive effort should be directed toward the education of the child. He further believes that the adults who devote themselves to this effort find themselves advancing in Christian thought and action much more rapidly than do those who take little or no responsibility in church work. Action produces benefit to the actor.

In looking back over thirty years of pastoral work, he is absolutely sure that the greatest growth in church membership has come through the application of effort by way of the Sunday School.

With these things in mind the writer feels very earnestly that the church should concentrate in a united effort to strengthen morally and spiritually every effort with the youth of our homes. He believes that the Sunday School is, to date, the best system known by which to render this effort.

* * * *

IN

THE WORD "by" in the phrases, Heb. 1:1, 2, "by the prophets" and "by His Son", means vastly more than *by*, in the sense of *agency*. The word literally is "*in*" with the sense that God—in His mind, thought, word—was in the prophets, and in His Son. Thus He spoke *in*

"the prophets", and *in* "His Son". Thus they of old and we heard and hear God's own very words.

* * * *

HOW SHALL WE ESCAPE?

"How shall we escape, if we neglect so great salvation?"—Heb. 2:3.

THE APOSTLE has been comparing the position of the angels in the economy of God with that of Christ. He has shown how great is Christ's exaltation in comparison with that of angels. And yet God has been faithful to His every word uttered by His angelic servants; and every transgression and disobedience of that word—especially by Israel—has received just recompense.

If this be true of His word spoken in His lesser servants, how much more surely is it true of His word spoken in Christ His exalted Son!

And is not the same eternal truth equally vital to the Gentile of the twentieth century as it was to the Jew of the first century? It is Christ by whom He hath purposed the fullness of all things.

Is the earth to resound with the glory of the Lord? It shall be realized in and through Christ—His Son—in whom He hath spoken to us "in these last days".

Is man to be thrilled with righteousness that shall cover the earth? It shall result from the patient, loving, forgiving service of Him unto whom all power in heaven and in earth is given.

Is there to be a firstfruit of mankind garnered for particular presentation unto God in the Holy of Holies? It shall be called and selected in Christ Jesus, the High Priest of that Holiest chamber of His Father's future abode with men.

Looking unto all this unspeakable consummation, the Father, in due time, spoke unto us through His Son, declaring a new covenant through Him, the new Mediator. This new covenant, equally with the old, is filled with love's promises, revelations, exhortations, warnings, reproofs,—with the tenderings of unthinkable rewards for true-hearted faith and with the assurances of certain chastenings and severance for opposition or indifferent negligence.

There is none other unto whom to turn. God has appointed Him over all mankind and over all things. He is the supreme One, who shall judge all—"the world"—in righteousness.

How then, "shall we escape if we neglect so great salvation?"

DOINGS AMONG THE CHURCHES

We are glad to know that Bro. Haney is recovering his health.

* * *

Bro. J. W. Williams will be at Waterloo, Iowa, on Sunday, November 7, and at Hillisburg, Indiana, on Wednesday and Thursday, November 10 and 11.

* * *

Sr. Wm. Hadickie has returned from Los Angeles, California, where she went last May to doctor with a specialist. She received no benefit while there. Her physical condition remains the same. She is again located at her home, 201 North C Street, Arkansas City, Kansas. She would be pleased to hear from those of like precious faith.

* * *

The Sunday School at Arkansas City consists of 25 members. We have an average attendance of 18. The Berean Outlines are used by the adult and junior classes. We meet at the home of Bro. A. J. Chaplin each Sunday at 10:00 a. m. If anyone of like precious faith is in Arkansas City over Sunday an invitation is extended to you to meet with us for worship at 702 N. B St.

* * *

The recent flood at Arkansas City, Kan., rendered many people temporarily homeless. Both the Arkansas River and Walnut river flooded the lowland and those living near either river had to abandon their homes. Among them were Baker and Fisk families of our brotherhood, the third time in three years. So they have decided to stay on higher ground and will have their houses moved to more safe locations.

* * *

MINNESOTA CONFERENCE

The Quarterly Conference of the Church of God in Minnesota met on Friday evening, October 1, with the church at Bergen. Elder T. A. Drinkard of Eden Valley delivered the opening sermon. On Saturday morning and afternoon Elder Drinkard conducted some very good Bible study lessons. Elder Clyde Randall of Mora preached Saturday evening.

The Sunday morning love-feast, which was led by Sr. Savage, was followed by a sermon by Eld. Jas. Martin. Bro. Randall preached in the afternoon, this being the final service of the conference.

On account of the rainy weather that has prevailed for the past month, putting the work back, many were unable to attend, so the number of visiting delegates was smaller than usual, but those present received much good from the services.

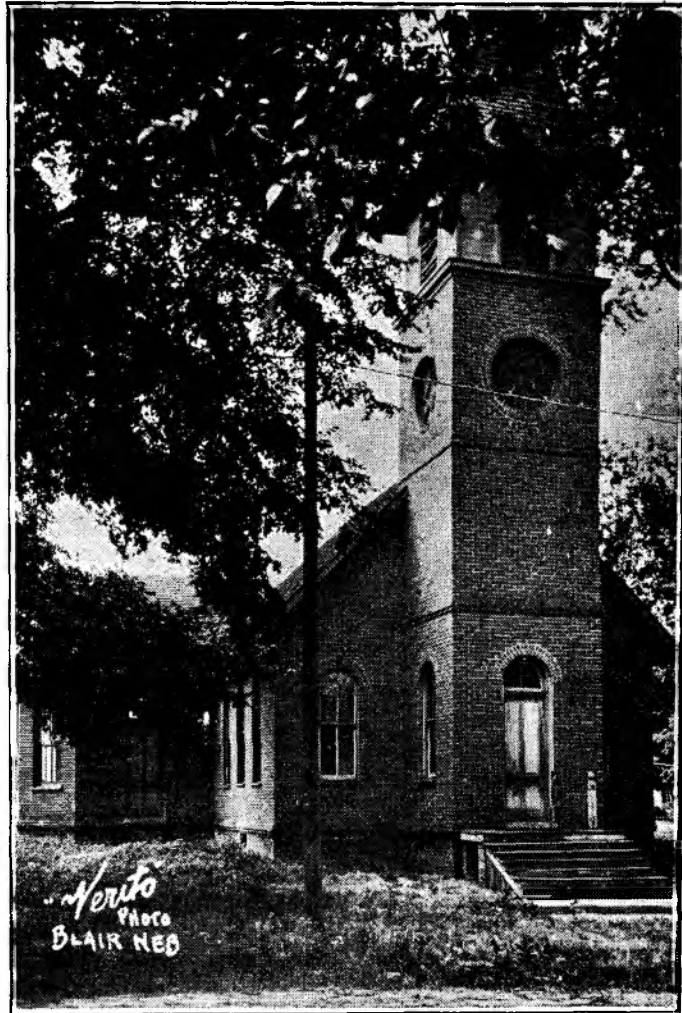
Mae Randall, Conf. Sec.

LET THE SUN SHINE UPON THE "SHUT-INS"

Mrs. (Sr.) N. R. Wilding, 3350 M St., Lincoln, Nebraska, was hurt in an auto accident 2 years ago, since when she

has been a shut-in—bed-fast most of the time. November 15 is the date of her 77th birthday anniversary. Let's flood her room with friendship's sunshine—

(Continued on page 61)



THE CHURCH OF GOD AT BLAIR NEBRASKA

It is located on West Washington St., 3 blocks from the main business block of the city. It was purchased from the Presbyterians in the early fall of 1925. There is here a present membership of 39. The church lost 2 members through death during the last year, Sr. Wright and Sr. Appleby, both of Kennard, Nebraska.

Sunday School is at 10 o'clock every Sunday morning and Bible Study every Wednesday evening at 7:30. We have preaching only when one of our evangelists stops over for a few days with us.

The building is paid for. There are yet many things to be done in the way of repairs. Some new steps are needed and we are at present using mostly borrowed seats.

Many of our members live a number of miles away and it is impossible for them to come every Sunday, so our average attendance at Sunday School is about 15 and our Bible Study attendance is only 7 or 8.

Anyone visiting in our city or passing through, will be very welcome to meet with us for worship. We have 2 very able teachers, Bro. M. D. Newell and Sr. Carrie Free, and have some very good and interesting lessons.

Mrs. Birdie Krogh, Secretary of local Ladies Aid.

CHILDREN'S PAGE

BY DAISY NOKES

THE FALL OF JERICHO

By Daisy Nokes

BEFORE the people of Israel could enter the promised land they had to cross the river Jordan. They had no boats and there were no bridges.

Some said, "I don't believe we can get across." Those that loved God answered, "The Lord is with us, so we need not be afraid. God will make a way. God told Joshua what to do.

Twelve white-robed priests carried the ark, or box which held the most holy things, to the edge of the river. Just as soon as their feet touched the water, the river parted making a path for them to walk on the firm, dry ground. Then Joshua said, "Come on, take your tents, goods, children and all, for God is holding back the river until His people, the children of Israel, have gone over. The priests with the ark will stand in the middle of the river till all have crossed. Then they will also come carrying the holy ark of God."

This the people did. I think that they thanked God and were so happy to know that their God was so great that even the big river would obey Him.

They were now in the Promised Land, the land that God long before promised to Abraham, Isaac and Jacob for an everlasting possession. Abraham never even set his foot upon the land, but when Jesus comes again they are to be resurrected, and made to live again, and will then dwell in that beautiful country for ever.

Soon they came to Jericho, a city with a high wall around it. Here again God told Joshua what to do. Wicked people lived in the city. They felt very safe with their high walls, and tightly closed gates. Some climbed up onto the walls and watched the Israelites.

Joshua had the men form in line and march around the city once each day for six days. First came the soldiers blowing horns, then seven priests dressed in beautiful robes carrying the pretty ark, then more soldiers and last the rest of the company, marching quietly. Only the shrill music of the trumpets was heard. Don't you think the people in the city must have thought this very strange?

Everything was done exactly as God told them to do and on the seventh day God gave them victory. They arose early and instead of once marching around the city, they went around it seven times. Nothing happened until the last or seventh time around, when the priests blew with the trumpets a loud, shrill blast and Joshua said, "Shout, for the Lord hath given you the city."

So the Israelites gave a great shout and God caused the walls of that great city to fall down flat so that they

easily won the victory. Jericho was the firstfruits so all that was in it was to be given wholly to Jehovah.

DEAR CHILDREN: One mother writes me that her little nine year old boy enjoys the Bible Stories and wants a J.I.M. (Jesus Is Mine) pin, not only one for himself, but one for his boy chum. When mothers teach early the story of our Savior and His coming kingdom on earth, it brings out the love in the children's hearts and they want their chums and playmates to know the good news. Are you telling others? I hope this mother will have her little boy try for one of the prizes by answering the little Hindu boy's question. Just answer in your own words as you would if some child told you that Jesus was *only* a teacher like some other men. Children whose mothers don't search the Scriptures are being misled. When such children are near you will you give them a stone when they ask for bread? Let us hear from all the J.I.M. girls and boys.

"IF I ONLY HAD THE TIME"

SOME boys will pick up a good education, says *Success*, in the odds and ends of time, which others carelessly throw away, as one man saves a fortune by small economies which others disdain to practice. What young man is too busy to get an hour a day for self-improvement?

You will never "find" time for anything. If you want time, you must take it.

If a genius like Gladstone carried a little book in his pocket lest an unexpected moment should slip from his grasp, what should we, of common abilities, resort to to save the precious moments from oblivion?

"Nothing is worse for those who have business than the visits of those who have none," was the motto of a Scottish editor.

Drive the minutes, or they will drive you. Success in life is what Garfield called a question of "margins". Tell me how a young man uses the little, ragged edges of time while waiting for meals or tardy appointments, after his day's work is done, or evening—what opportunities!—and I will tell you what that man's success will be. One can usually tell by his manner, the direction of the wrinkles in his forehead, the expression of his eyes, whether he has been in the habit of using his time to good advantage or not.

"The most valuable of all possessions is time: life itself is measured by it." The man who loses no time doubles his life. Wasting time is wasting life. Some squander time, some invest it, some kill it. The precious half-hour a day which many of us throw away, rightly used, would save us from the ignorance which mortifies us, the narrowness and pettiness which always attend exclusive application to our calling.

Four things come not back—the spoken word, the sped arrow, the past life, and neglected opportunity. —*Success*.

With Our Sunday Schools

Lesson Prepared by Alta King

THE FALL OF JERICHO

LESSON 6 NOV. 7, 1926
 LESSON TEXT: JOSH. 6:12-20
 RESPONSIVE READING: PSA. 66
 JOSHUA 6:8-16, 20

* * *

Golden Text: This is the victory that overcometh the world, even our faith. —1 John 5:4.

Memory Verse: Isaiah 41:13.

* * *

FOR STUDY

Review: Week before last we left the people of Israel under their new leader, about to enter the promised land. Recall the outstanding characteristics of this new leadership.

The New Lesson: In this week's lesson we come to one of the high lights in Israel's national development. For many months after leaving Egypt Israel was put through certain events that depicted to her her scant realization of the power of the God whom she worshiped, her destitution of faith in that power, and her need of that power. These events found their climax, and the picture was fully painted in all its poverty of faith, when the children of Israel responded to the majority report of the spies and clamored to return to Egyptian bondage. Then followed the forty years of faith-growth in the wilderness, which reaches its climax in to-day's lesson, The Fall of Jericho, a test which reveals to Israel that God was able to accomplish in her what He had set out to do, namely, develop her into a people of faith through whom He would overcome the Jerichos of all the world. The fall of Jericho also brings Israel's faith to the climax of its development, for faith develops even as it is being tested. The more keen the test the higher is the point of development reached.

In order to get a good background for the lesson, we shall sketch through Joshua 2, 3 and 4.

I. Rahab and the Spies. Joshua 2. Read the chapter for the points of chief interest to our lesson:

(1) A spying out of the land that sees not the enemy as giants and the children of Israel as grasshoppers, but the enemy does "faint because of us."

(2) One from the lower strata of human society perceiving the forward march of Israel's God in resistless power, and showing willingness to be swept within its saving current. (This is no justification of the immorality of the

ignorant lawless. It merely depicts this class perceiving God's power through Israel, and submitting to Him as the one God of the universe. Rahab, the harlot, did this much more easily than Israel's most law-abiding citizen. Paul had to be struck with blindness before he received this spiritual insight. The lesson for us is this: As lawfulness is developed in our lives, through environments and through the direct interposition of God's hand, let us not lose that spiritual insight which recognizes God's power in that development, and God as the God of the universe.)

(3) A third point in the story is the scarlet cord. Of what may it be the symbol? For what two classes was it the means of salvation from Jericho's fall?

II. Crossing the Jordan. Joshua 3 and 4. Note the prominence of the Ark in this event. Why was it given such prominence? How was the influence of the event preserved for future generations? Why was Israel's crossing the Jordan managed in this way? 3:10. Israel, with all her wealth of experience, had not yet become fully conscious of the presence of the living God in her midst. God graciously administered another lesson. We, when our weak efforts to preach and live the gospel seemingly fail to bring results in people's lives, grow discouraged and pessimistic. Of course we have much more reason to grow impatient than God has. Our nerves are much more sensitive to spiritual stupidity than are God's. We have such abounding faith and goodness that the lack of it in others grates like a saw. We note, however, that Jesus, in the face of rebuff and failure, kept in close and sympathetic touch with those who needed faith and goodness because they lacked it. But then, Jesus claimed no goodness for Himself. Perhaps that is the secret of the difference between Him and us, that makes us tend to draw our skirts around us and say, "What's the use?"

III. The Fall of Jericho. Joshua 6: 12-20. Read the story carefully. Note the continued prominence of the Ark. Show that the Ark is symbolical of God's social law for man as it centers in and radiates from the Christ. Describe the process by which God used His people, following the Ark, to overthrow Jericho. Were the leaders military or religious leaders? Try to put yourself in the place of the people of Israel as they marched around the city knowing that

they were being watched by the great military men of the city. Do you think that during the whole of the seven days your thoughts would be entirely thoughts of faith? What active part, besides walking, were the people permitted to take? v. 16. Was this "shout" the means of throwing down the wall, or was it an expression of joy based on faith that God would throw down the walls? Note the language, "Shout, for the Lord hath given you the city", and that the shout came before the downfall. Was this test a keener test of faith than the command to go forward and fight would have been? Why?

"Accursed to the Lord", v. 17. Another version has it, "devoted to the Lord". Devoted for what purpose? What was the extent of the destruction visited upon Jericho? For what purpose was God uprooting the Jericho type from the land? Was it right and wise for Him thus to slaughter men, women, and even innocent children in order that He might plant deeply there the roots of the nation in which He had decreed should evolve knowledge of and reverence for Himself and His law, and above all faith.

Look for the points of contact between this lesson and your own personal life.

* * *

FOR CLASS

Make the connection between this and the lesson two weeks ago.

Discuss this week's lesson according to the three topics listed in the study section. Show that the events in this lesson are one of the climaxes in Israel's national development.

BARRIERS BROKEN DOWN

"The opposition of that relative; the hatred of that persecutor; the strength of that passion; the tyranny of that habit; the untowardness of our circumstances—these are our Jordan. How easy life would be if only these were other than they are! Give me Canaan without its Jordan! But God permits the Jordans that He may educate our faith. Do not look at the troubled waters rushing past; look at the Priest, who is also the Ark of the Covenant. Follow Him. It may seem as if He is leading thee into certain destruction; but it shall not be so. When thou comest to the dreaded difficulty, be it what it may, thou wilt find that because His feet have been dipped in its brink its waters are shrunken, its violence is gone. The river-bed is dry."—F. B. Meyer.

National Berean Department

H. E. Siple, Editor, Oregon, Illinois

OFFICERS OF NATIONAL BEREAN SOCIETY

Mrs. Lydia Railsback, Pres.
621 S. Fellows Street
South Bend, Indiana

Mrs. Idona Romine, Cor. Sec.
1506 South High Street
South Bend, Indiana

Mrs. Emma Garard, Treas.
714 S. Broadway
Dayton, Ohio

For Berean Literature address, "The National Berean Society," Oregon, Illinois

THE BEREAN EDITOR enjoyed the privilege of attending a meeting of the newly organized Junior Berean Class of the Salem church, near Marshall, Illinois, on Sunday, October 17. There were fourteen in the class, and they all took an active interest. Ruby Hendrix, the leader that day, did real well. Much credit is due to Sr. Edna Wood, who organized and supervises the class.

* * * *

Salem church has a real Senior Berean Class of Young people, too, and both Seniors and Juniors file into the choir pews for church services. The other night we counted twenty-six young people in the choir. Can you show me a church which does not have Berean work that can beat it?

* * * *

One of our classes, in studying the lesson on forgiveness, recently had up the question: Shall we wait for our enemies to ask forgiveness before granting it?" And that raises another question: "Is forgiveness simply a one-sided matter, or does it require action from both sides?" There is no doubt but that a person can stand with open heart, ready to forgive, and thus hold no grudge or enmity for the other, but is forgiveness really complete until the other party gets to the frame of mind where he desires and accepts the forgiveness? Jesus, on the cross, said, "Father, forgive them; for they know not what they do." Thus our Savior's part in holding out forgiveness to them was performed, but are they forgiven? Does not the heavy penalty of Christ's blood still rest upon them? We feel that the forgiveness will not be complete until "they shall mourn for Him as one mourneth for his only son," Zech. 12:10. In that day they will realize the need of the proffered offer, and receive the Savior's gift.

Still another point is, "Does to forgive mean to forget?" For instance, suppose a girl in company with a man who claims to be a Christian has been wronged or insulted in such manner as to show the baseness of his thoughts and desires toward her. Suppose that afterward he comes and begs her to forgive him, but every indication is that fear is the prompting motive of the request. There is no doubt but what she should forgive him and hold no grudge or desire to do him harm, but shall she forget? or shall she rather always remember, and never allow opportunity for the recurrence of such an event? To forgive evidently does not mean to forget, for it is by these experiences of life that we learn and develop and profit. We forgive him, but we have learned his weakness, and we should never forget what it is.

* * * *

And it is not only valuable to have ascertained the other person's weakness, but still more to learn our own. Knowing the other person's weakness we can do the things to draw out his noblest side, and avoid any appeal to his lowest. Knowing our own weakness, through temptation, we can learn to develop strength in that direction. To be forewarned is to be forearmed.

* * * *

Don't rush through your class study too rapidly. There are lots of practical problems that lie near the hearts of different ones, and if a leader will tactfully draw them out, some very interesting and profitable discussions will often develop.

* * * *

It draws us closer together to talk over the problems that weigh upon our minds.

A Summary of Life

A little rain,
A little dew;
A cloud, a stain,
A speck of blue.

A spark, a glow,
A star, a ray;
Thus ebb and flow
Our night and day.

A little sun,
A little breeze;
Then summer gone,
Then naked trees.

A trice, a while,
A month, a year;
A child—a smile,
A man—a tear.

A little mirth,
A little sin;
An hour on earth,
The next—within.

—New Palestine.

THOUGHTS FOR THINKERS

FINISH every day and be done with it. You have done what you could. Some blunders and absurdities, no doubt, crept in. Forget them as soon as you can. To-morrow is a new day. Begin it well, and serenely, with too high a spirit to be cumbered with your old nonsense: with all its hopes and invitations to waste a moment on the yesterdays.—Emerson.

* * * *

"IT IS WELL to remember that a mule cannot pull while he is kicking, and he cannot kick while he is pulling. Neither can you."

"If you wish to learn the highest truth you must begin with the alphabet."

* * * *

"A GREAT SOUL on an errand for God does not lose self-possession, however great the commotion."

* * * *

"THE man who follows what others think is making himself a weakling."

* * * *

Read page 62 about Sunday School Quarterlies, and write at once.

AMONG THE CHURCHES

(Continued from page 57)

yes, more—with spiritual sunshine.

* * *

"I want to see our paper the very best, or among the very best, and anything I find that I think might be of interest I will send and you can use your own discretion about publishing same."

That's a fine spirit.—Ed.

If every reader contributed just like me, What kind of reading would our paper be?

* * *

SUBSCRIPTION CAMPAIGN

There is time yet for you to get in with the first fifty new subscribers to be sent in before the end of the campaign, December 7. "The Visitor" is now being mailed to those entitled to it, and if you do not receive your copy promptly notify the office.

Some have already earned the "Cruden's Concordance" and "Smith's Bible Dictionary". These are fine premiums to those who are studying the Bible, and teaching Sunday School classes. While the response has been gratifying, we have not had to work overtime to take care of the new subscribers; so keep them coming. What others are doing you can do also.

* * *

TENT MEETINGS

Bro. N. H. Geiselman, 212 W. Hillsborou Ave., Tampa, Florida, wishes to announce through The Herald that he has a 40 foot round tent equipped for electric lighting, tent organ, etc.

Anyone wishing to secure his services with tent this winter for evangelistic work is invited to correspond with him at above address.

Bro. Geiselman makes no charge for his services, nor does he take collections at his meetings. He relies wholly upon

the free-will offerings of those attending his meetings and of others who feel directed to cooperate.

ILLINOIS

Bro. Siple will speak at Dixon on next Sunday, October 31, instead of the first Sunday in November.

* * *

Special meetings at the Ripley church are to begin on Thursday night, November 4, and continue over two Sundays, closing on the 14th.

* * *

Bro. Wm. C. McGraw, our printer, was called to Macomb, Illinois, Saturday because of the serious illness of his father. A telegram came Sunday notifying us of his death.

* * *

And let's all get ready for a big meeting at the new Dixon church to begin on Tuesday night, November 16, and continue over the 28th. This is the first effort of that kind in Dixon's history, and we are praying for much good.

* * *

Sr. Thayer and son, Lyle, spent last week in Indiana with her parents, Mr. and Mrs. Hugh Shafer, and other friends in quest of a much needed rest. Bro. Thayer went over the week end, and returned with them Sunday afternoon.

* * *

At last report, meetings at the Salem church were progressing nicely. Favorable weather, and good attendance were making the work pleasant for all. Some additions are anticipated. Several car loads from Casey participated in the all-day meeting of October 17.

* * *

THREE OUT OF FOUR

Bro. L. H. Nokes and family live on Route 7, Lincoln Park, Rockford, Illinois. They have had their share of late: Bro. Nokes awakened from sleep with the room black with coal oil smoke; Sr.

(Daisy) Nokes fell from the porch and injured her ankle; Sr. Elseleone had her tonsils removed on the 21st; Bro. Fred is the only hale-and-hearty one in the family.

* * *

INDIANA

Bro. and Sr. J. H. Willey, of Plymouth, Indiana, are spending the winter with his son in Seattle, Washington. He reports good health. They would be glad to have brethren in that vicinity call on them at 3217 McClintock Ave.

* * *

Sr. Rolland Stilson returned to South Bend, Indiana, Sunday October 24. She had remained here with her mother since the death of Bro. Cross, October 2. Sr. Cross accompanied them as far as Lockport, Illinois, where she will remain for some time with her daughter, Sr. Ward Scott.

* * *

ARGOS, INDIANA

From September 22 to October 10 Argos held their special meetings with good services each evening, except for two or three evenings when rain hindered many from attending. The last two Sundays dinner was served in the basement of the church, which added to the fellowship of the meeting. At dinner the closing Sunday the writer was presented with a watch from the church as a remembrance of them, and we can assure all that we shall never be able to forget them.

Sunday afternoon seven were baptized in a nearby river, as a great blessing from God, both to the new members and the church as a whole. They are Dorothy, Evelyn, Norma, and Ruby Railsback—four sisters, Miss Jessie Hutchison, Miss Muriel Railsback, and Mr. George Wisely. May God bless each of them in His service.

Sydney E. Magaw.

IN OUR WORKSHOP

Doings at Headquarters

SUNDAY SCHOOL LITERATURE

FOR many months we have been puzzling ourselves concerning the Sunday School Leaflet or something to take its place. We have asked repeatedly through The Herald for the names of our members and the names and memberships of our various churches, that we might compile the data for a year book. So very few have interested themselves sufficiently to comply with this request that we are still practically without information. But in jotting down churches and Sunday Schools from memory it was found that less than one out of four subscribe for the Sunday School Leaflet.

This leaflet is sold at Five Dollars per year for fifty copies which equals Ten Cents per copy per year or one-fifth of One Cent per Sunday per copy. The income per year has been about Eighty Dollars, while the printer charges the N. B. I. a little over Three Hundred Dollars per year for publishing, making a deficit of Two Hundred Twenty Dollars per year. (Besides this publishing there is the editing and so forth as well as Sr. King's contribution of copy.) If these Sunday School Leaflets were being used by practically all, then the benefit would be proportionately equalized as well as the deficit. But observation teaches that the majority of our Sunday Schools use literature from other publishing concerns.

In view of the foregoing, and after careful consideration, we are inclined to think that the following would be a practical and just solution of this puzzle:

First, if the leaflets are continued after December next, the prices therefor should be increased sufficiently to cover cost of publishing, that is, the price should be multiplied by four. We feel sure that if this were done most of the subscribers would immediately discontinue subscription therefor.

Second, in the place of the leaflet we suggest the publishing of a Sunday School quarterly for seniors and adults to cost Six or Seven Cents per copy per quarter, this to be followed in the near future with a quarterly for juniors and afterwards with a third quarterly for primaries.

To make this possible financially it would be necessary for us to feel that we would secure immediately three times the demand for quarterlies that we now have for the leaflet. Present estimates indicate that even then we would not quite break even financially for the publishing.

We want to state this plainly: Whenever we talk about publishing we are talking about a mechanical work at the print shop, publishing in this sense does not in-

clude the preparation of the copy, nor the editing, nor the proof reading; these items are distinct and separate from the printers duties. The same is true with reference to The Restitution Herald and everything else printed at The Herald plant. Editing is a separate item from printing.

This price for quarterlies is the average price for similar quarterlies as put out by other houses. The price indicated is a very close price and would be no more than we feel should be charged for the leaflet should its publication be continued after this year. We fully realize that it would be hard for anyone to decide that they want the quarterly without even knowing what it would be like. On the other hand, it is essential that the N. B. I. shall have an idea of the number of copies that will be wanted in order to know whether to undertake to publish a quarterly for the first quarter of 1927.

✕ If there are enough subscriptions to justify publication, we will, D. V., have a quarterly ready for January 1, 1927. BUT WE MUST KNOW AT ONCE! We must know how many quarterlies will be taken for the first quarter of 1927, at 6 or 7 cents per copy per quarter, the same to be continued according to needs *if the publication merits your patronage.*

It is because so many appeals have, in the past, been made for a Sunday School Quarterly that the matter is considered at all.

The matter is now put squarely up to the church. All who want such a publication, and who will patronize it, please SAY SO IMMEDIATELY. The decision rests on YOU—THE BROTHERHOOD. Your answer is *needed* at the earliest possible date, and, *to be considered*, must be here not later than Saturday, November 6.

Announcement of decision will be made in Herald of November 9.

No little preliminary planning and investigating has been done for weeks past; and, to make possible the publication in ample time for January 1, 1927, this work will be prosecuted immediately.

—○—
"It is not enough to know, we must also apply; it is not enough to will, we must also do.—Goethe.
 —○—

CHURCH PAPER QUILTS

"PUBLICATION of the Illinois Baptist, issued weekly by the Illinois Baptist State Association, has been ordered suspended by the board of control. The paper has been published by Dr. W. P. Throgmorton for twenty-one years. Suspension was ordered because the paper did not pay financially."

A TRIBUTE TO THE BIBLE

TWENTY-TWO years ago, with the Holy Spirit as my Guide, I entered the wonderful temple of Christianity. I entered at the portico Genesis, walked down through the Old Testament art galleries, where pictures of Noah, Abraham, Moses, Joseph, Isaac, Jacob, and Daniel hung on the wall. I passed into the music room of Psalms, where the Spirit swept the key board of nature until it seemed that every reed and pipe in God's great organ responded to the tuneful harp of David, the sweet singer of Israel. I entered the chamber of Ecclesiastes, where the voice of the preacher was heard; and into the conservatory of Sharon, and the lily of the valley's sweet-scented spices filled and perfumed my life. I entered the business office of Proverbs, and then into the observatory room of the Prophets, where I saw telescopes of various sizes pointed to far-off events, but all concentrated upon the bright and morning Star.

I entered the audience room of the King of kings, and caught a vision of His glory from the standpoint of

Matthew, Mark, Luke and John, passed into the Acts of the Apostles, where the Holy Spirit was doing his work in the formation of the infant church. Then into the correspondence room, where sat Paul and Peter, James and John penning their Epistles. I stepped into the throne room of Revelation, where towered the glittering peaks, and got a vision of the King sitting upon the throne in all His glory, and I cried:

*All hail the power of Jesus' name,
Let angels prostrate fall;
Bring forth the royal diadem,
And crown Him Lord of all!*

—Selected.

“HOW COME dat de folks what's always singin' 'Heaven is my home,' sends fer de doctor w'en dey think de time hab come ter go dar?”

RESTITUTION HERALD: Enclosed you will find money order for \$4.00. Three-fifty is tithing money given me by ———— to be used in the Lord's work. Fifty cents I added to it. We decided to use this money to put The Restitution Herald into four homes for six months each. (Names and addresses followed.)

Signed: ————

That's Cooperation. Thanks.—F. A. Stilson.

TRACTS AND BOOKS

A Tract slipped into each friendly letter is direct—personal. Handed to a 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.

The following are priced to cover costs only, including postage. Some are priced to cover simply costs of mailing—wrapping and postage.

Order from, and make checks and money orders payable to NATIONAL BIBLE INSTITUTION, Oregon, Illinois.

20 cents per Dozen; \$1.25 per 100

What Must I Do to Be Saved?; Readings on Immortality; Spiritualism; The Rich Man and Lazarus; The Thief on the Cross; Miguel Servet.

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Cost of Mailing—Single Copies 3 cents; 12 for 12 cents

The Resurrection; Where Are the Dead?; 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.
A Letter to a Friend, 10c each; \$1.00 per dozen.

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Per 100, \$30.00; \$33.00; 40.00

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To Stop Paper.—It will be our policy to follow the general desire of our readers and to continue sending THE RESTITUTION HERALD to subscribers until notified that discontinuance is desired. Therefore, if you do not wish your paper continued, kindly write us to that effect promptly upon expiration of your subscription. When paper is ordered stopped please remit for any arrearages on subscription.

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

THE RESTITUTION HERALD advocates: The soon coming of Christ, Acts 1:11, and life only through Him, Col. 3:3; the literal resurrection of the dead, John 5:28; the immortalization of those in Christ, 1 Cor. 15:53, 54; the final destruction of the wicked, 2 Thess. 1:9; the restoration of Israel as the kingdom of God under the kingship of Christ, Luke 1:32, the church being joint-heirs with Him, Rom. 8:17, and Israel to be made head over Gentile nations, Isa. 60:13; the “restitution of all things, which God hath spoken by the mouth of all His holy prophets since the world began”, Acts 3:21. It also firmly advocates repentance and immersion in the name of Jesus Christ for the remission of sins, Acts 2:38, and a consecrated life as essential to salvation.

THE HOME AS A PICTURE

By Sydney Magaw

CHILDREN obey your parents in the Lord: for this is right. Honour thy father and mother; which is the first commandment with promise; that it may be well with thee, and thou mayest live long on the earth."

Out of the entire Ten Commandments there appears only one command which carries a promise. It is the command, "Honor thy father and thy mother." The promise that follows is, "that thy days may be long in the land which Jehovah thy God giveth thee."

We see a tendency to-day for children to become less and less respectful to their parents, evidently, it being a fulfillment of Paul's prophecy that in the last days perilous times shall come. For men shall be lovers of self, lovers of money, boastful, haughty, railers, "disobedient to parents."

There is no need for proof showing that it is right for children to obey their "parents in the Lord". On the other hand, if the parents expect complete obedience from their children let them first be "in the Lord". In one way, we are all children of God and, surely, God who has created us has more right to expect obedience from a parent than that parent would have a right to expect from a child which is really little more than loaned for a few short years.

The home is the place where a child gets its first training; where it is taught to obey its parents. What that child becomes in later life depends largely upon whether or not the parents were "parents in the Lord". If the parents are Christians they will "train up a child in the way he should go: and when he is old, he will not depart from it."

The training a child gets at home depends more upon what it sees than what it hears. We might think of the child as a camera, and the home as the picture. The child is being taught by the home picture. The child serving as a human camera is the greatest camera there is. Most cameras have but one lens, but the two sharp little eyes of the child equip it with two lenses. The lenses of this camera are ever ready to take a picture and do not have to be focused, but the eyelid serving as a shutter permits one picture to be taken after another as quick as a flash. The child's eyes can be turned up or down or to either side, and they are snapping off pictures of the home every day, every hour they are awake. "What have they seen in thine house?" What kind of a picture is your home?

Someone has said that home is where we are treated the best and grumble the most, but a better definition would be, Home is the place where grew our fondest memories or the saddest. What we did at home always remains with us, what our parents taught us clings to us as a heritage, but what we saw there, the pictures we took with our eyes, is a part of us. We have our fond-

est memories, or our saddest, back at home.

In one home the pictures that the children get are those of a shiftless father, a gambler, drunkard, one who swears, who robs his wife and babes of necessities and cheats himself of the true comforts of religion.

In the other home the pictures that the children get are those dear memories of mother rocking the babe to sleep with a Christian song. Father is remembered as the Sunday School teacher. He loved his family, gave a word of thanksgiving at each meal, and read to us out of the Bible about Jesus.

For twenty-one years the child takes these pictures, and then leaves home. All those pictures remain recorded back in the mind. By and by God develops those pictures and the world sees the inside of his parents' home by the life the man lives.

Is there a picture of the Savior hanging on the wall in your home? Did you thank God for the food on your dinner table? Did you read a portion of the Bible aloud for the family? Will you teach your children to pray? Will you be a good Christian? Will you be a parent "in the Lord"? Your life is the one great home-picture that will determine the happiness and usefulness of the children you expect to obey you.

Let us be "parents in the Lord", and then it will be right for our children to obey us. Home to them will be the place where grew their fondest memories.

"DUTIES demand concentration. They train the mind in keeping on the job, and thus help to develop it to its best."

Are you in for a series of Sunday School Quarterlies published by the National Bible Institution? Read page 62 and radiograph your order TODAY.

DAILY SCRIPTURE READINGS

(Continued from page 55)

er done up to that time, Paul tries faithfully to lift the Hebrew mind up another step in the stairway of God's revealed plans and show them a higher work and a higher word through Jesus Christ the new High Priest. While Moses has been a faithful servant "in" all his house, Christ was "a Son OVER His own house; whose house are we".

Read often and meditate deeply on this epistle and gradually the deep, wholesome earnestness of the apostle in behalf of his brethren, his kinsmen according to the flesh, and their relationship to Christ will enfold your whole being and inspire you with ever increasing faith in God and His Son.

THE RESTITUTION HERALD

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STONE WALL

By F. A. Stilson, Secretary

YOU know the proverbial stone wall? Well, we are "up against it". We mean financially. Our bills are in arrears and are beginning to worry us.

We have tried many times to present our financial needs to the brotherhood but usually the response is insufficient to meet our *needs* let alone our *wants*. We are glad, however, to make exception to this statement when on previous occasions,—the "Christmas Pledges", last year and the drive for the Wince Fund in the spring following, which placed two of our brethren in the comforts of Golden Rule Home,—the brotherhood responded so well.

NEW TOY

When this work was begun four or five years ago, everybody (no, not everybody) seemed willing and ready to do all they could to push the work forward, and responded to every appeal for help, until within recent months, when it began to be noticed that contributions were falling off. So we wonder whether we were not like a child with a new toy, who casts it aside when once the newness has worn off.

But what we need, and need it badly, is *money*, yes, \$2000 is needed to settle old accounts, pay our coal bill, back salaries, new heating of one section of the Greenhouse, etc. We have just been passing through the difficult months of the year when outgo is heavy, with very little income. Every means is being taken to save money, and some are working twelve to fifteen or more hours a day to keep things moving.

PLAIN FACTS

These are some of the plain facts which are staring us squarely in the face. We are doing all in our power to advance the work, but we cannot succeed unless we have your support.

WE WONDER

if it can't be made a Thanksgiving offering this time, but you need not wait until the 25th, we need it now.

Come over to Macedonia and help us. Thanks! Thank you!

A GLIMPSE OF HOME

By E. O. Stewart

WHEN the evening shadows gather, and the last golden sunbeam fades away over the western hills, it reminds us of the fact that we are one day nearer Home.

Home is the most wonderful of all words. What a hallowed name! How full of enchantment! How dear to the heart! Home is the magic circle in which the weary finds refuge; it is the sacred asylum to which the careworn heart so often retreats to find rest from the toils of life. Ask the lone wanderer as he plods his tedious way, bent with the weight of age and white with the frost of many winters. Ask him what is home. He will tell you that it is a green spot in memory, an oasis in a desert, a center around which the fondest recollection of his oppressed heart clings with all the tenacity of a youth's first love. It was once a glorious, and a happy reality, but now it rests only as an image of the mind. The human mind often reverts to the scenes which marked its early pathway, when the unbroken home circle presented a scene of loveliness vainly sought but in the bosom of a happy home. O, those happy hours! It makes us feel like saying:

*"Backward, turn backward, O Time, in your flight,
Make me a child again just for to-night."*

Imagine yourself standing around the old fireside at night after the busy day's work is over; standing again at mother's knee and feeling her soft, warm fingers as they fondle your hair. Imagine you are young again. Think of all the youthful expression upon your face.

Are those lovely home ties severed forever? Shall we never be permitted to gaze into those eyes again? Are those lips which spoke to us in other days, closed with an eternal hush? Shall the heart strings which were tuned in harmony, never vibrate again? Shall the now pale, faded cheeks never again possess their youthful color? Has the grim monster, death, severed these ties and faded those cheeks forever? O no! There is to be a grand *Home Coming*. Those lips shall speak again. Those eyes shall, some sweet day, be again permitted to gaze with wonderous joy upon those smiling faces. Those pale, faded cheeks will be given back the color of youthful days. For man's flesh shall be fresher than a child's flesh. *He shall return to the days of his youth, Job 33:25.*

After my skin worms have destroyed this body, yet in my flesh shall I see God, Mine eyes shall behold Him and not another, Job. 19:26. Awake and sing, ye that dwell in the dust . . . the earth shall cast out the dead. Isa. 26:19. They shall see eye to eye when the Lord shall bring again Zion. Isa. 52:8.

Those old prophets of long ago were often permitted to have the veil lifted and to gaze with rapturous joy into the scenes of the great beyond, in which the mighty ocean shall roll to shore her dead; when the voice of the Son of God shall penetrate the deaf ears of death; when amid the lightning's flash and the thunder's roll the clods of the valley shall part asunder, rent by an unseen power, and those loved forms shall come forth.

O, what joy unspeakable, and full of glory. It is the time for shouting. Who could refuse?

But who shall be the first to shout? It is the Savior. For He shall descend with a shout, 1 Thess. 4:16. No wonder He shall shout, for it is then He enjoys the firstfruits for which He paid so dearly on Calvary's rugged cross. Soon the shout is heard to earth's remotest bounds 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. The gates of Paradise shall then swing ajar, revealing the most wonderful home the eyes of man have ever been permitted to see. Then the wide, spreading plains shall swell into hills of beauty, and the mountains of God shall rear their lofty summits heavenward, and on those vine clad hills and lovely plains God's despised and persecuted people shall at last find a haven of eternal rest.

*Don't you want to cross over where Jesus shall reign,
And join the bright angels on Eden's fair plains?
I want to be gathered with all the redeemed,
Just over in Eden where the fields are all green.*

*Then on let us press, for Jesus is near,
And comfort each other with words of good cheer,
With zeal ever bouyant and courage ne'er slack,
Be true to your King and never draw back.*

"WHEN PAUL was invited by the philosophers of Athens to speak to them, he did not hesitate. They were learned men, but so was he—learned in the Gospel of God. He was perfectly familiar with every detail of the subject he had to present, and it was to him a privilege to speak. We are especially impressed with the simple dignity of Paul's salutation, "Ye men of Athens". This was an appropriate title—they were meeting as men upon a common platform. He did not deride them nor pounce upon them as heathen and idolaters, although he did inform them that he perceived that they were very religious. It is not always wise to affront the people you later wish to persuade. It is often more wise to displace the false by the introduction of the true. It is better to uplift a Savior than to deride the idols."

"BECAUSE I LIVE, YE SHALL LIVE ALSO"

By N. H. Geiselman

* * * *

IF the enemies of righteousness would rise up, as of old, and 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 faithful 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 that runs might read that we have not labored in vain, but that eternal vigilance is the price of liberty and the liberty Jesus promised conquers both death and the grave. Therefore, let us be unmovable, always abounding in the work of the Lord, forasmuch as we know that our labor 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 of him that caused it, will be the last trophy to grace the triumphs of faith's mightiest Chieftain, the Son of the living God. It is not a wonder, then, that we love to sing that beautiful hymn:

*Wonderful words of life;
Sing them over again to me;
Wonderful words of life.*

A LAMP UNTO YOUR FEET

* * * *

"Oh, that old lantern wouldn't help any. Unless I can have a light that will show me the way more than one step ahead, I'll just take it alone in the dark," the young man replied lightly when the mountaineer offered him a lantern to light him on the way down the rough mountain path to the station.

"I have always found, my friend," the old man replied quietly, "that one step is as much as any man can take at a time, and when you have taken that step in the right direction, this old lantern, dim as it may appear to one accustomed to the glare of the city, will light you on to another step. Long ago I started in the pathway of righteousness, but my understanding was dim and uncertain. I found that by the light of the gospel I could take one step at a time, and not once did I stumble when I carried that light. I have come a long way and can't see the end of the path yet; but I know that while I carry the light I am enabled to take another step ahead."

Thoughtfully the young man took the proffered lantern; and as he picked his way down the rough path he pondered deeply the lesson of the old mountaineer. He needed just that to help him decide a question that had troubled him for a long time.

"Preach the word; be instant in season, out of season."—2 Tim. 4:2.—Selected.

WHAT IS FAITH?

* * * *

*Little Mary stood on the kitchen floor,
Gazing down at the old trap door
Into the cellar dark and damp.
She could only see a little lamp
At her papa's side; she knew he was there,
For she saw him herself go down the stair,
And now and then she could hear him speak,
Though the voice seemed far away and weak.*

*"Papa," she called, in her baby tone,
"Are you there, dear papa? I'm all alone."
"Why, yes, little daughter, be sure I am here;
Jump, and I'll catch you, do not fear."
"Papa, it is dark, I cannot see.
Where are you, papa? Do come for me."
No, daughter, jump; I will hold you fast.
Come now,"—and Mary jumped at last.*

*He held her trembling in close embrace,
And pressed a kiss on her baby face,
While a simple lesson the child he taught,
A lesson she never in life forgot:
"My dear, that's the way to obey the Lord;
Though you cannot see Him, believe in His Word;
He will say, 'Here am I,' to every call;
Trust Him, he never will let you fall."
—Author Unknown.*

DO YOU WISH TO SUCCEED AND RETAIN SUCCESS?

By Myrle Hatten

* * * *

GOD promises you prosperity and blessing if you faithfully carry out His loving command to tithe.

To tithe is simply to pay ten per cent regularly of your income, wages, increase or profit, to the Lord God.

The Lord returns it to you with profit and great blessings. Trust God and tithe and your financial worries will cease. God is faithful and true and loves you.

Read God's promise in Malachi 3:10-12. The challenge from God to prove and test Him on His promise of a blessing is stated in the tenth verse very clearly: He promises to pour out a blessing from heaven upon those who tithe, so that there shall not be room enough to receive it.

It is God's love for us that points to His way for our greater and lasting success; that teaches us to profit, with always an assurance of better things and of peace of mind over our personal financial matters.

God is the owner of everything. Haggai 2:8, "The silver is Mine, and the gold is Mine, saith the Lord."

You honor God when you accept His promise and tithe, and God blesses you with plenty for thus honoring Him.

Is it not reasonable to believe that God who made the plan for our redemption by the Messiah, Jesus the Christ,

with eternal salvation and joy in an after life, would also make plan for our financial blessing and rest from care while living on earth.

God tells us to rest for Him one day in seven for our own good; that we will accomplish more and do it easier on the remaining six days of the week. God tells us to rest for Him one dollar in ten—to give this dollar to His works, that the remaining nine will go farther and produce greater results than the ten would have done. This, too, for our own good. God asks us to prove Him. "How shall I tithe?" Set aside regularly one-tenth of your increase (before taking out your living expenses) and devoting it to the work of the Lord God. Separate your tithe money from your own funds fairly and honestly and keep separate accounts.

"What shall I do with the tithe money?" Read Leviticus 27:30-32. The tithe is the Lord's. It is holy unto the Lord. It is God's and you are His steward. Pay it to the Lord as your loving gift. Give it the Lord in up-building God's kingdom, using your best judgment as carefully as you would regarding your own money; give to foreign and home missions and to religious enterprises of the church or denomination that you are identified with, to those poorer than yourself, to the destitute, to evangelistic and missionary purposes.

"Thy word is true from the beginning."—Psa. 119:160.
God cannot lie.—Titus 1:2. *

"For what if some did not believe? Shall their unbelief make the faith of God without effect? God forbid: yea, let God be true, but every man a liar."—Rom. 3:3-4.

"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.

Believe and be happy. Rejoice. Tithe with a glad heart. Trust God. Be patient. He will keep His word. God is true and faithful for ever. Praise the Lord. Be not afraid, only believe. Rejoice with thanksgiving.

ABOVE THE STORM

By Mrs. A. J. Chaplin

* * * *

A STORY is told of a party who was climbing a mountainside and a terrific storm came on. We must give this up, said the men to their guide. "Take us back." The guide smiled and said, "I think we'll soon be above the storm." Sure enough, it was not long before they were above the storm. All was quiet, and the sun shining, though the storm still raged in the valley below.

Christians should do as this guide said, keep on climbing, don't stop or go back; go on and cheer others on, so that they, with you, can rise above the storm and dwell in the sunlight of God's love.

A MORNING PRAYER

* * * *

Lord God, help me to see the folly of calling myself a Christian, if I am content to do no more, to aim no higher than I did before I called upon me His great name. And, Father, if Thy work is making little progress in my home, my neighborhood, or my church, help me to search honestly for the fault in my own heart and life, depending upon Thy Spirit for light to find it, and for power to rid myself thereof.—A Herald Reader.

o

IS YOUR HARP HUNG ON THE WILLOWS?

By Mrs. A. J. Chaplin

* * * *

YOU have all, no doubt, read the one hundred thirty-seventh Psalm. There we are told that the children of Israel, while in captivity, were asked to sing one of the songs of Zion. It seems to have touched a tender chord in their hearts, for we read that they refused to sing. They hanged their harps on the willows, and wept by the river of Babylon when they remembered Zion, and said, "How shall we sing the songs of Zion in a strange land," and to a strange people.

The thought came to me as I read over again these words, how like these captive Israelites are we—strangers and pilgrims on the earth, travelers toward the promised land, yet captives awaiting our sentence to the prison-house of death. Its doors swing out to receive every one of us. Like the children of Israel, we, too, sometimes forget God. We sit down by the river of Babylon. We hang our harps on the willows, and refuse to sing the songs of Zion. We refuse to go on in the service of the Lord. And we weep, too, not because we remember Zion, but because we who have been enlightened know that the command is, "Come out of her, My people." So in sorrow we sit by the river of Babylon, or Babel, in wanting to be like other people. We fail to see the pierced hands held out to us in loving supplication. We do not see His thorn-crowned brow of sorrow; nor do we see the crimson blood that flowed from His wounded side, or hear the voice in anguish say from the cross of Calvary, "It is finished". Finished? Yea, for you and for me.

Let us arise from the river of Babylon, attune our harps again to the songs of Zion, and say:

*I'll travel all the way to Calvary;
I'll walk the way that He has marked for me;
I'll follow to the end,
For He's my dearest friend;
I'll follow all the way to Calvary.*

o

"No one can stop you from thinking what you please, but it is unwise to express freely to people at large ideas which do not conform to public opinion. Nature evidently had this thought in mind when she gave us two eyes and two ears, but only one mouth."

THE POWERS OF THE WORLD TO COME

By Rufus A. Curtis

* * * *

THE powers that are alluded to by Paul in his epistle to the Hebrews, that will characterize and dominate the world to come, because of their need and frequency, for the subjugation and blessing of "all nations" and "families of the earth", to the glorious reign of Christ, are doubtless miraculous powers, such as was witnessed on the day of Pentecost, when the apostles were "endued with power from on high." (Acts 2:4, 22; Luke 24:49; Heb. 6:5; Psa. 2:1-8; 72:6-9, 11, 17-19; Gen. 12:3; 22:15-18; 26:3-5; Gal. 3:8, 16.)

The earth itself is groaning beneath the curse, as well as her toiling, sorrowing millions, who have been "made subject to vanity, not willingly, but by reason of him who hath subjected the same in hope." (Gen. 3:17, 18; Rom. 8:20-23.)

It will require the exercise of miraculous powers to reverse all this, but it will be accomplished in due time, for Jehovah has declared that a time is coming when "there shall be no more curse". (Rev. 22:3; Isa. 51:3.)

Now the falling tears are mute witnesses to the fact that there is still sorrow, pain, separation and death abroad in the earth; but in "the world to come" a blissful picture is portrayed by the inspired prophetic delineation of that age: "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; 1 Cor. 15:25, 26, 54.)

"Thorns also, and thistles" are evidences of man's disobedience; but in the world to come "instead of the thorn shall come up the fir tree, and instead of the brier shall come up the myrtle tree, and it shall be to the Lord for a name, for an everlasting sign that shall not be cut off." (Isa. 55:13; Gen. 3:17-19.)

Now, as in the days of Noah and Lot, the earth is rapidly becoming "filled with violence", and lawlessness is becoming rampant in every country on the globe. (Gen. 6:5, 11; Luke 17:26-30; 2 Peter 2:5-8.) The earth has been drenched with the blood of martyred millions, and wars and rumors of wars still furnish a large part of current history. (Matt. 24:4-14; Mark 13:7.)

The powers of the world to come will be called into requisition by the Prince of Peace, to cause "wars to cease unto the ends of the earth." (Isa. 9:6, 7; Psa. 46:9.) When His "judgments are in the earth, the inhabitants will learn righteousness." (Isa. 26:1-9.)

When the word of the Lord shall go forth from Jerusalem, the metropolitan city of the world to come, "they 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.) Rebellious nations should meditate upon the tragedy that befell Sennacherib's army, as recorded in 2 Kings

19:32-37; Isa. 37:33-36; 52:4.

In the language of the poet, Byron:

*The Assyrian came down like a wolf on the fold,
And his cohorts were gleaming with purple and gold,
And the sheen of his spears was like stars on the sea,
When the blue waves roll nightly on deep Galilee.*

*And the angel of Death spread his wings on the blast,
And breathed in the face of the foe as he passed,
And the form of the sleeper waxed deadly and chill,
And his breast but once heaved and forever grew still.*

The powers of the world to come, when brought into action, can speedily and effectually "put down all rule, and all authority, and power. For He must reign till He hath put all enemies under His feet. The last enemy that shall be destroyed is death." (1 Cor. 15:24-26; Psa. 2:8-12; 149:5-8; Luke 19:14, 27.) It will be a thorough work of either reclaiming the penitent rebels, through the goodness of God; or for the obdurate and impenitent sinners, putting them away like dross forever. (Rom. 2:4; Psa. 119:118; John 3:14-16.)

Through the intervention of the miracle-working powers of Jehovah, or His duly accredited agents, intense fire was rendered harmless to Shadrach, Meshach and Abednego (Dan. 3:13-25); stormy winds and boisterous waves were subject to His control (Mark 4:35-41); "all manner of sickness, and all manner of disease" were healed, through the efficacy of this miraculous power, that God manifested through His dear Son (Matt. 4:23 and 24). Through its agency, Jesus turned water into wine (John 2:1-11); He cured the impotent man of his infirmity of thirty-eight years' duration (John 5:5-15); He healed a woman which was diseased with an issue of blood of twelve years' standing (Matt. 9:20-22; Luke 8:43-48); He healed Simon's mother-in-law of a great fever (Luke 4:38, 39); He healed ten men that were lepers" (Luke 17:11-19); He gave sight to the blind (Mark 8:22-25; 10:43-52); He gave pardon to the penitent sinner (John 8:1-11). But amidst the varied manifestations of His love and miraculous power, none can eclipse the scene at the little town of Bethany, about two miles distant from Jerusalem. Here He raised Lazarus to life again, after he had lain in the grave four days". Here His tears mingled with those of the sorrowing sisters of Lazarus. "Jesus wept." "Behold how He loved him"! This was the exclamation of the Jews who witnessed this marvelous manifestation of power by Him who has "the keys of hell and of death". (John 11:1-46; Rom. 12:15; Rev. 1:18.) He raised the widow's son, of Nain (Luke 7:11-14); He raised Jairus' daughter to life again (Luke 8:49-55).

Through the exercise of miraculous power vested in Him, He could feed the hungry multitudes. On one occasion He fed "four thousand men, besides women and children". (Matt. 15:32-38.) On another occurrence, when He manifested His supernatural power, He allayed the hunger of about five thousand men. (John 6:5-13.) After they had eaten to satiety, His disciples gathered and filled twelve baskets with the fragments, in harmony with Jesus' instruction to "Gather up the fragments that re-

main, that nothing be lost."

Have we not in these divinely recorded instances of the powers of the world to come, as manifested by Jesus and His co-workers, who had "tasted the good word of God, and the powers of the world to come", sufficient evidence to kindle hope in our hearts concerning "the times of restitution of all things, which God hath spoken by the mouth of all His holy prophets since the world began"? (Rom. 15:4; Acts 3:19-21.)

*That restitution, Lord, we wait,
Though circling years move slow,
Since exiled from our blest estate
Six thousand years ago.*

THE CHRISTIAN SPIRIT

By E. O. McCullough

* * * *

THERE is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit. For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death. For what the law could not do, in that it was weak through the flesh, God sending His own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh: that the righteousness of the law might be fulfilled (*brought to light*) in us, . . . They that are (*walk*) after the flesh, do mind the things of the flesh; but they that are (*walk*) after the Spirit, (*do mind*) the things of the Spirit. For to be carnally minded is death; but to be spiritually minded is life and peace. Because the carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be. So then they that are in the flesh cannot please God. But ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you. Now if any man have not the Spirit of Christ, he is none of His (*Christ's*). Rom. 8:1-9.

Therefore to be in Christ Jesus does not free us from condemnation, but the *action* of walking not after the flesh but after the Spirit brings about the freedom spoken of. Let us, then, consider the proposition as it is set before us. We cannot render any form of explanation as to application until we have given a modern rendering as to the conditions as they exist to-day. We then must find out where we stand in relation to those conditions. If our ideas are vague as to our position we should find out a means of action that will place us in the desired condition by application.

Brethren, we, as a whole, are prone to take for granted that to believe and be baptized is to be saved without further effort. We rely upon faith which we make, a faith without works, rather than to show our faith *BY* our works.

Dear brethren, I am grieved about the action of the church as a whole, and I fear for some of its members. We are inclined (and I am not an exception to the rule) to think that having Gospel-light we can unravel the so-

(Continued on page 79, column 1)

EDITORIAL

F. L. AUSTIN, Editor.

F. A. STILSON, Ass't Editor.

THE DEATH OF MOSES

THE JOURNEYINGS of Israel from Egyptian bondage to the promised land has been the study of the Sunday School series of lessons for a number of weeks.

After having been God's agent to liberate His chosen people, and after having served as their leader and as God's mediator for forty years, Moses was denied entrance into the land of promise. The Lord, Num. 27:12-14, said that Moses should not enter the land because he "rebelled against My commandment in the desert of Zin". See Num. 20:7-13. At Deut. 1:37 Moses declares, "the Lord was angry with me for your sakes, saying, Thou also shalt not go in thither". The Lord also refused to grant Moses' prayer for entrance, Deut. 3:26.

The Lord had made a covenant, Deut. 5:2-6, with Israel at Horeb. It was spoken to them, Gal. 3:19, "by angels in the hand of a mediator". That Moses was that mediator is evident from Deut. 5; Ex. 20; and other scriptures. He stood between the Lord and them. The Lord directed him, see Ex. 20:22, to speak the words, promises, laws, to Israel. Being God's spokesman, he, like Jesus in the new covenant, is undoubtedly referred to in Heb. 9:15-19, as representing or standing for the Testator. Jehovah Himself was in truth the Testator both of the covenant at Mount Horeb and of the new covenant at Mount Zion. However, He appointed Moses to speak for Him at Mount Horeb and Jesus to speak for Him at Mount Zion in the days of His ministry. Each one, Moses and Jesus, accepted the appointment and engaged therein. As such, each one bore responsibilities like unto those of the testator.

But no testament, or covenant, Heb. 9:17, is of force "while the testator liveth". It seems very evident to me that Moses' death in Mount Nebo not only confirmed the position of Moses and the security of the covenant, but also, being mediator, his death brought the covenant into effect. Immediately thereafter, the testator being dead and therefore the promises of the testament being at any time due, the children of Israel entered into the land of covenant. So also in the later covenant, Christ must die, did die, before the new covenant became operative; and while the time for entering the fulness of the promises is not yet due, nevertheless, those engaging under the new covenant, by faith anticipate its promises, and await the day of their fulfillment.

True, Moses is spirit rebelled against God, therefore, the justice of his death outside of the land of promise. But, true again, Moses deeply repented and petitioned God's forgiveness. While forgiveness was undoubtedly

granted him, nevertheless, "for your sakes" he died in the wilderness, as Aaron, the high priest, Moses' mouthpiece, had "died in Mount Hor". Deut. 32:50. Together they performed the offices of a mediator, and stood for and represented God the great Testator. And, inasmuch as they were human, mortal, the testament declared by them would not become operative while as yet the testator liveth.

* * * *

A BETTER HOPE

THERE are several striking characteristics in the book of Hebrews. One of them begins with Hebrews 7:19, where the bringing in of "a better hope" perfects or completes, in that by it "we draw nigh unto God".

BETTER things are mentioned in the rest of the epistle with seemingly cumulative force. In the 22nd verse the "better covenant" is mentioned, while in 8:6 "better promises" are referred to. "Better sacrifices" are made note of at 9:23; a "better substance" at 10:34; a "better country" at 11:16; a "better resurrection" at 11:35; and a "better thing" at 11:40.

In chapter 1 Christ is pointed out to be *better than angels*, while in chapter 3 He is described as *better than Moses*. In the 4th chapter Christ is *better than Joshua*, in the 7th chapter He is *better than Aaron*, and in the 10th He is *better than the law*.

All this certainly presents to the person of faith a "better hope" with brighter prospect and grander future than did Moses and his law.

* * * *

THE ARTICLE on the front page entitled "Stone Wall", states plain facts briefly. We have eliminated certain efforts that the brotherhood was hesitant about pressing to a successful termination, but we will be able to continue any non-supporting phase of our effort only as maintained by the many.

Read the article again.

* * * *

VICTORY

THE VICTORIOUS consummation of all of God's purposes has been committed to Christ.

God is Sovereign of the universe. None can victoriously resist His will. Man's freedom of choice is limited—bounded by the progressive and certain fulfillment of the will and purpose of the sovereign God.

To the tried, tested, and perfected Christ, God has committed sovereign power for salvation, restitution, and

(Continued on page 75)

National Berean Department

H. E. Siple, Editor, Oregon, Illinois

OFFICERS OF NATIONAL BEREAN SOCIETY

Mrs. Lydia Railsback, Pres.
621 S. Fellows Street
South Bend, Indiana

Mrs. Idona Romine, Cor. Sec.
1506 South High Street
South Bend, Indiana

Mrs. Emma Garard, Treas.
714 S. Broadway
Dayton, Ohio

For Berean Literature address, "The National Berean Society," Oregon, Illinois

WE anticipate being able to report the organization of another Senior Berean class in Illinois by next issue. Keep up the good work.

* * * *

No direct report has been sent to this department, but we have learned indirectly of the organization recently of a Senior class in Houston, Tex. We hope they will have an interesting and profitable class, and that we may hear from them occasionally.

* * * *

Now that October is over, Illinois Bereans may send their "self-denial" money to Bro. Paul C. Johnson, Oregon, Illinois, the state treasurer. It is hoped that the amount will be large, that there may be happiness on the part of those who have sacrificed, and happiness with those for whom it serves.

* * * *

One of our Senior classes recently completed the lessons on the life of Paul. His life's record is certainly an inspiration to anyone who feels that life's path is pretty hard to tread. One point that ought not to be overlooked is that Paul had the very best education of his day, and from a worldly standpoint could have been a great success, and likely could have become wealthy. But he sought neither honor of men, nor riches. Instead he gave his education and wonderful ability to serve God, even in face of bitterest trials and persecutions. Those to-day who have ability in worldly lines sometimes feel it is quite a sacrifice to give their service to the Gospel cause, but Paul counted it all joy, and even the severest trials he considered not worthy to be compared to the joy which shall be revealed. Let's have more men like Paul.

* * * *

"TAKE HEED WHAT YE HEAR"

Mark 4:24

This is a very important counsel—"Take heed what ye hear." The things we hear enter into our lives and become part of our being; they give form and color to our character. There have come infinite blessings from the printing press. There are thousands of good books, whose pages are like leaves from the tree of life, for the healing of the nations. But there are also thousands of evil books, whose pages reek with poison, and scatter influences of moral and spiritual death. With all this great mass of books, good and bad, it is vitally important that

we take heed what we hear. We would not eat poisoned food; why should we take poison into our souls?

If we open our ears to the evil things that are continually spoken on all sides, and that come to us on vile printed pages, our hearts will become foul and unclean, and our lives will be debauched. We should shut our ears to all that is unholy. Many a now utterly ruined life dates the beginning of its debasement from the moment when an impure word was whispered in a listening ear, or when a vile book or paper was secretly read. On the other hand, every beautiful life has been made beautiful by what it has heard. We are saved by words. Pure, true words are transforming.

The Bible is simply a book of words; but every word contains a revelation of some beautiful thing in character or attainment which we should strive to reach. We should always gladly, because we may safely and profitably, hear the words of God. Then we should open our ears to the voice that speaks in every good book. We should take heed what we hear. Then we must not forget the Master's other counsel, "Take heed *how* ye hear." We should hear thoughtfully, reverently, obediently, letting the good words of God into our heart, that they may transform our lives.—*Lottie E. Young.*

* * * *

You can all help make this department more interesting and more profitable if you will. Our thought is that there should be brief news items as to how various classes are getting along sent in frequently. Also, if in your class some question comes up which seems not to be satisfactorily solved for all, write up some questions, and the Berean Editor will either comment on them himself or get someone else to answer. And then, again, if some real good point is brought out in your class discussions, write it out briefly. Others beside your local class need the advantage of the good thoughts. And as to articles, send them in, long or short, and all for which there is room will go on this page, and the others will be credited as Berean and put in other parts of The Herald. Help us to make this department a most interesting part of the paper.

* * * *

How about a birthday shower for one of our older sisters? Mrs. N. J. Wilding, 3350 M St., Lincoln, Nebraska, will be 77 years old on November 15. She is the grandmother of Sr. Ola Hornaday, and has been an invalid for some time. Send her a card.

DAILY SCRIPTURE READINGS

Prepared by F. L. Austin

* * * *

Sunday—November 7—Heb. 4	Mem. V. 15
Monday—November 8—Heb. 5	Mem. V. 12
Tuesday—November 9—Heb. 6	Mem. V. 19
Wednesday—November 10—Heb. 7	Mem. V. 19
Thursday—November 11—Heb. 8	Mem. V. 1
Friday—November 12—Heb. 9	Mem. V. 24
Saturday—November 13—Heb. 10:1-18	Mem. V. 10

AFTER showing in chapter 1 that the prophetic utterances extol Jesus much above angels and therefore His word above their word, and after earnestly cautioning in chapter 2 that inasmuch as God's words through the angels "received a just recompense of reward" it was therefore evident that His words through Christ would likewise be thoroughly executed; he then calls attention in chapter 3 to Christ as the great high priest of the new covenant over a different house.

The people of Israel, under the words of the angels through Moses, lost their proffered rest because of faithlessness on their part. The writer therefore cautions earnestly, chapter 4, that those engaging in the new covenant shall not lose their proffered rest for similar reason. He asserts, v. 9, that "there remaineth therefore a rest to the people of God", but he also assures throughout the chapter that Christ, who is Messiah and Priest as well as Son of God, is the One whose words must be heeded if we are to enter into its promises. And to the end that the promises might be sure he reveals, vs. 14-16, the greatness, as also the sympathy and understanding of Christ, "a great high priest".

Chapter 5 reveals that not only was Jesus high priest, but that in accordance with the rule established by God in the Aaronic priesthood so Jesus also, v. 3, should "offer for sins". His priesthood was after the order of Melchisedec. He had no predecessor in His office; He should have no successor. He was the beginning of this new priesthood order, and He should finish it. Therefore, all of its duties must be executed by Himself as also all of its blessings accomplished by Himself. In fulfilling these great labors He presented Himself a sin offering unto death. Through all the sufferings leading unto this offering and in the offering itself He was perfected, completed, in resurrection. This was a most mysterious thing to Israel. It was also well nigh beyond the grasp of Christians, especially Israelitish Christians. When they had need of this strong meat, v. 12, they were only able to receive milk.

These earnest followers of Christ were therefore urged, chapter 6, to leave the beginning words of the doctrine of Christ and to advance in their vision and comprehension of Him that they might enjoy visions of the larger, the more expansive beauties of God's plans, being consummated through this One who had been so cruelly rejected by the adherents of Moses, the mediator of Mount Sinai. From verse 13 the apostle shows the posi-

itive relation of God's promise to Abraham to its fulfillment in Christ. His promises of ancient days anticipated Christ the true and perfect seed. God's word to Moses was immutable, but He confirmed His word by an oath, that is, by assurance based upon His own existence. This, too, was immutable. By these "two immutable things" we "have a strong consolation" as "we lay hold upon the hope set before us". This is altogether made possible by Christ only because that He has been "made a high priest for ever".

Abraham was the great patriarch through whom all the promises of God have come. Nevertheless, he paid tithes to Melchisedec, 7:6, and received blessing from him. This is evidence that Melchisedec was greater, v. 6, than Abraham. However, Levi, v. 9, of whom was the Aaronic priesthood, also paid tithes in Abraham. Thus, Levi and Aaron were less than Melchisedec. Christ, made a high priest after the order of Melchisedec, was therefore likewise greater than Aaron or Levi, or Abraham their progenitor. But the Levitical priesthood, v. 11, did not bring to perfection, that is, to completion the cause or the people beneath it. This was sufficient for a change, and the fact is, v. 12, that the priesthood being changed from the tribe of Levi to the tribe of Judah, as well as from the status of Aaron to that of Melchisedec, "there is made of necessity a change also of the law", for the law prescribed duties and services particularly for the tribe of Levi in its service unto the whole house of Israel. Said law pertained not at all to any priesthood of the tribe of Judah, therefore a change of the law was a necessity. The former law and priesthood, v. 16, were "of a carnal commandment", while the new law relating to the new priesthood is effective because of "the power of an endless (indissoluble) life"; thus, v. 18, "a disannulling of the commandment going before". For the law made nothing complete; it was "the bringing in of a better hope" which did this. Again, those priests were so made without an oath; not so of Jesus of whom, v. 21, "the Lord sware . . . , Thou art a priest for ever". But as much as an oath-made priest is superior to one not oath-made, "by so much", v. 22, "was Jesus made a surety of a better testament". Also, they "were made priests", v. 23, consecutively and numerously because of their mortality and death, while Christ, v. 23, "continueth ever". By virtue of this endless life, v. 25, "He is able (powerful) also to save them" completely. The greatness and marvelousness of Christ as high priest is thus more wonderfully explained in chapter 7.

In chapter 8 the inspired writer sums up the things which he has spoken. We have a high priest, v. 1, seated at God's right hand. He is a minister, v. 2, of the true, that is, the real Holiest and the real tabernacle, the one "which the Lord pitched", established, fastened permanently. As minister it becomes Him to direct and oversee all of the activities of this, God's real and eternal tabernacle. This He is doing. And in doing this as, v. 6, "the mediator of a better covenant", the first covenant becomes old and, v. 13, "is ready to vanish away".

With Our Sunday Schools

Lesson Prepared by Alta King

CALEB'S FAITHFULNESS

LESSON 7 NOV. 14, 1926
 LESSON TEXT: JOSH. 14:6-15
 RESPONSIVE READING: PSA. 27
 JOSHUA 14:6-15

Golden Text: I wholly followed the Lord my God.—Joshua 14:8.

FOR STUDY

Review: Why were the events of last week's lesson one of the high-lights of Israel's history? How did God again make it evident that man's power and wisdom were in no degree the source of Israel's development into a nation?

The New Lesson: This week's lesson makes it evident that, although Israel was not permitted to claim to herself any of the power that was making of her a great nation, she was not, nevertheless, a weak do-nothing people. As soon as faith had reached the point of development demonstrated in the fall of Jericho, the people began to exercise their full powers to accomplish the work God had set for them to do. Having made the fullest demonstration of faith that it was possible to make, namely, submitting to inactivity when God commands, they went forth in full activity to conquer the nations around them.

A part of the lesson is not pleasant to contemplate. War can never be beautiful, but it loses some of its horrors when it is viewed as an evil controlled by God to His own good purposes and to man's final welfare. That this is true is clearly demonstrated in this week's lesson. Beside this truth, that is so necessary to faith in God, the lesson depicts the truth of God's faithfulness to His promises to individuals.

I. The Conquest of Canaan. Josh. 7 and 8. We shall not try to consider the full story of Joshua's fightings in Canaan. We need only that much of it which shows that not the least brick in the foundation of Israel's national life could be sin and faithlessness. All such must be hewed out. Sketch through chapter 7 to discover the sin that caused Israel's first defeat after the fall of Jericho. What extreme measure was taken that Israel might better realize with whom she had to deal? Was the act, in itself, such a terrible offense or was it the spirit of self-assertion in disobedience back of the act that called for the severe punishment? Was the punishment for the reformation of the sinner or for

the good of the group? Is such punishment, then, sometimes wise even though there is a growing tendency among reformers, toward only punishment for reformation of the individual?

Did Joshua show a high type of faith when he was forced to face his first defeat? vs. 7-9. How did God show His disapproval of Joshua's failure to discern the trouble? Note that even though Achan made full confession of his sin, he and his family had to suffer an extreme penalty. From man's limited viewpoint and power this was wrong. Can you discern the rightness of it from God's universal viewpoint and power?

Read the story of warfare in chapter 8 until you get a full appreciation of the horrors and cruelty of war. Keep in mind that, in and of themselves, barring God's direct influence in their lives, which they had received, but not at their choice, the Israelites were no better than the people of Ai. To all appearances they were even worse, for they had, time and again, turned their backs upon the direct manifestations of God's power with which they had been favored. Now answer these questions: Was God back of this warfare and the victory that went to the Israelites? vs. 1, 2, 27. For what purpose—that His chosen people might be rewarded for their goodness? Read carefully verses 30 to 35. Were all peoples of the earth as much included in this purpose as were the people of Israel? Recall the Abrahamic covenant of which this event was a partial fulfillment. Is the cruelty of this war, which was God's war, more than counteracted by the goodness which has come from it and will yet come from it in larger degree as Israel becomes in fact and in fullness the repository of God's law, and teachings, and of true worship?

II. Review of a Strong Life: Joshua 14:6-11. We skip over the rest of the record of Joshua's conquest of Canaan and of the dividing of the land among the twelve tribes, and come to Caleb's part in the lesson—Caleb, the man who, with Joshua, had so bravely stood by the report that was in harmony with God's purpose. Pick out from verses 6 to 11 the characteristics that go to make a strong character. What verse reveals that Joshua was true to his convictions? What was one of the results to Joshua, personally, of following the Lord wholly? v. 11. Do you think that a part of following the Lord wholly consists of such mundane things as eating, and

drinking, and living (physically) wisely and temperately?

A Small Promise Fulfilled. Joshua 14:12-15. We have been considering some of the promises, world-wide in their scope, which God has covenanted Himself to fulfil concerning the children of men. In these verses we have recorded the fulfillment of a promise of forty-five years standing, made to an individual. Though God is busy at all times managing world activities to the end that world promises may be fulfilled, He never loses sight of individuals nor of His promises to individuals. Not so with ourselves. Sometimes we have abounding faith in God as General Manager of world affairs, but draw back reluctantly when it comes to admitting His power in individual daily affairs. We feel that this strikes at the roots of individuality and personality. On the other hand we are sometimes so engrossed with the idea of God in our individual daily affairs that our own little phase of life shuts out all else. It is well to strike a balance by realizing that God manages national and world affairs by managing individual affairs.

Was Caleb imbued with the idea of carrying forward God's work? v. 12.

FOR CLASS

What crucial point in Israel's history was considered in last week's lesson? How was it made very clear that God was the source of the power that was to overcome Canaan?

What was the next point of attack after Jericho? Describe the downfall of this city, emphasizing God's intolerance of the spirit of self-assertion in disobedience, the effectiveness and the rightness of punishment for reformation and for group welfare, and the horror and cruelty of warfare against Ai from the viewpoint of God's purpose.

Tell the story of Caleb's part in today's lesson. Why should it help us to realize and appreciate God's hand in our individual lives? Show that Caleb furnishes an example of temperate and right physical living.

— o O o —

"God was ready for them in Canaan; the old corn waited for their food. So there is stored up for every one that will forsake sin and obediently yield to God's leadership blessed food—forgiveness, conscious pardon, blessed assurance, rest of soul, peace like a river."—Rev. Louis Albert Banks, D.D.

DOINGS AMONG THE CHURCHES

Are you going to build one step by which to scale the "Stone Wall" of page one?

* * *

Services at Dutton, Mich., at 11 a. m., Sunday, Nov. 7, conducted by Sr. M. A. Woodward.

* * *

Demonstrations of different makes of mangles are proceeding weekly at Golden Rule Home. They're great—the mangles.

* * *

Sr. (Miss) Maybelle Hanson left Chicago, on Oct. 24, for her home in Oak Park, Minn. She expects to remain there till Christmas.

* * *

Golden Rule Greenhouse has been enjoying a good crop of fine chrysanthemums—just when everybody in nearby towns were begging for them. They were early and FINE SAMPLES.

* * *

Sr. (Mrs.) Frances Elvey and two daughters left Chicago, Oct. 15, to motor down to Oneca, Florida, to the home of one of the two daughters. They will visit relatives and friends, en route.

* * *

Grading below the conference building in Oregon, which was continued vigorously last week, must now be rested till the fall work about the gardens and greenhouse is completed.

* * *

The Departments in The Herald are arranged differently this week in an effort to overcome certain disadvantages of previous arrangement. We hope to discover an arrangement that can be made more or less permanent and regular.

* * *

On Saturday, the 23rd, Bro. McGraw was called from The Herald print shop to the bedside of his father, Calvin McGraw, at Macomb, Ill., who was on the 24th stricken with death, following several weeks of weakness due to old age and heart trouble.

How comforting the assurances of Christ that He has the keys of death and of the grave.

* * *

Bro. Sydney Magaw and family have moved to Bain, Minnesota, for a short time while they engage in gospel work with the brethren of that place. Sunday School was organized, Oct. 24, and preaching services started. If plans carried another Sunday School was organ-

ized at an outlying point on Oct. 31, and three sermons delivered.

Bro. Magaw is a willing worker in these lines and we pray the Father's blessing to attend him.

* * *

The Editor enjoyed a very pleasant season at the Michigan quarterly conference, which was also the occasion of the dedication of a new church building at Grand Rapids.

A small but well built and very attractive church has been built there. The auditorium is well seated with opera chairs, while the full basement is arranged with furnace and kitchenette at one end leaving a good sized room with tables and chairs where the junior portion of the Sunday School have their classes, and where dinner and supper were served to all comers on the 24th.

The brethren are working with a will to increase the work about Grand Rapids. May God's guiding hand lead them aright.

* * *

SALEM, ILLINOIS

Meetings at the Salem church, near Marshall, Ill., came to a close on Sunday, Oct. 24. Although weather and roads at the close were bad, we enjoyed good weather and splendid attendance throughout nearly all of the two weeks. Several from Casey cooperated in the all-day meetings on both Sundays. Two young men were obedient to the gospel, and were baptized on the 24th. They are, Harry Goekler, and Ray Galeener, both of Martinsville, Ill., Rfd. This locality presents a good field for future work and development.

F. E. Siple.

* * *

BURR OAK, INDIANA

Meetings started at the Burr Oak, Indiana, church, Oct. 14, and continued with good interest till Oct. 24. A social meeting was held every evening at 7:00 o'clock, and church at 7:30.

Bro. J. H. Anderson gave some very good sermons, that held the interest of an average attendance of fifty. We hope the success of Bro. Anderson will continue.

Myrle Hatten, Sec.

* * *

We are glad to receive a number of expressions regarding The Herald in its present form. Excepting that the loss of its old familiar appearance is regretted by one subscriber, the expressions have all indicated appreciation of the change.

Dear National Bible Institution: On Aug. 30 death took my dear daughter, aged 62 years, leaving the Jay Graham family of six to feel her loss greatly. The writer of this sad news is 84 years old. I am real well and am surely thankful for my being so and also to know the precious words of promise of eternal life through Jesus Christ. He is soon coming to raise the dead and change the living to immortality. Then will be brought about the saying, "O death, where is thy sting? O grave, where is thy victory?"

I would be very lonely without The Restitution Herald with its profitable Scripture lessons.

O, we find this kindergarten period very short at its longest. O, that the household of faith in Jesus' coming may have its lamps trimmed and burning when He comes.

Mrs. J. H. Brown,
Sylvan, Washington.

BOOKS FOR CHRISTMAS

Dear Brothers and Sisters in Christ: I am offering my father's (W. H. Wilson) books for sale for Christmas gifts.

Christmas is coming soon, at which time we celebrate the birth of our Savior. He is a gift to us, that through Him we may have life and a position in His kingdom. We are expecting Him to come soon, so let us work, for there is much seed to be sown.

Let us spread the literature that will sow the seed and bring forth fruit to life everlasting. The list of books is as follows:

Pine Woods Bible Class, 90c ea; 6 for \$5.00
Students Text Book, 45c ea; or 5 for \$2.00
Revelation Made Easy to Understand

25c each
Destiny of Russia and Signs of the Times

25c each
Can You Believe, by H. V. Reed

20c per doz., or 75c for 50
This offer will last till January 1, 1927.
All orders will be promptly filled. Thanking you in advance.

Your sister in the one hope of His coming,

Jessie M. Wilson.

HERALD RECEIPTS

F. P. Murphy; Mrs. Carrie Hilsabeck; Anna Cady; F. H. Knodle; Austin Claypool; Ida Eastman; Mrs. Ida M. Eldridge; R. C. Railsback; Mrs. F. L. Miller; Mrs. Thomas Briggs; Mrs. Ada Daniels; G. E. Coats; G. C. Coats; Mrs. Harriet Reed; J. W. McIrwin; Walter S. Koontz; L. M. Howell; J. C. Smith; Mrs. I. H. Brown; Mrs. James Hendricks; Mrs. S. H. McRoberts.

WINCE FUND

Mr. and Mrs. F. P. Murphy \$3.00

VICTORY

(Continued from page 70.)

purging. Sin's persistent effort of opposition can only fail continually and finally. Victory is with Him who is Sovereign and with Him to whom has been given sovereignty, and all those who faithfully ally with them are certain of continued and final victory, like as were those who stood for Moses with outstretched hands before the Amalekites.

"Thanks be to God which giveth us the victory *through our Lord Jesus Christ.*"

REPORT OF ILLINOIS BIBLE SECRETARY

BELOVED GIDEON BRETJIREN: Acting as your state Bible secretary, I herewith submit to you my annual report.

Up to present date, Illinois has placed a grand total of 64,621 Gideon Bibles in the hotels and institutions of our state. We have placed a total of 4,122 Gideon Bibles during the past fiscal year. We have on hand real orders, twenty-one of them, for Gideon Bibles unfilled with a total of 7,175 Gideon Bibles wanted and no Bible money on hand to cover. We have conducted many services during the year and many conversions have resulted. Four hundred special Gideon Bibles have been placed in the Speedway Hospital in Maywood and six Gideons with choir have held services there. Eight Gideon Brethren have promised to see that the following cities are Bibles:

Mendota, Moline, Maywood, Austin, Belvidere, Polo, Galesburg, Kankakee, and Decatur. Decatur will require fully 500 more Bibles.

Quite a delegation of Illinois Gideons went to the recent state convention of the Wisconsin Gideons at Milwaukee and assisted in the Bible work.

Brethren, the harvest is ripe, "Let's go," as dear Brother Huyck expressed it, and "Let's Do" for the Master and for the traveling man. No other class of traveling men can do this Bible work quite so well as the Gideons.

Yours most sincerely,
"Till He Come"

Ernest L. Vogel, Sr.
—Selected.

SUBSCRIPTION INFORMATION National Bible Institution

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To Stop Paper.—It will be our policy to follow the general desire of our readers and to continue sending THE RESTITUTION HERALD to subscribers until notified that discontinuance is desired. Therefore, if you do not wish your paper continued, kindly write us to that effect promptly upon expiration of your subscription. When paper is ordered stopped please remit for any arrearages on subscription.

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

THE RESTITUTION HERALD advocates: The soon coming of Christ, Acts 1:11, and life only through Him, Col. 3:3; the literal resurrection of the dead, John 5:28; the immortalization of those in Christ, 1 Cor. 15:53, 54; the final destruction of the wicked, 2 Thess. 1:9; the restoration of Israel as the kingdom of God under the kingship of Christ, Luke 1:32, the church being joint-heirs with Him, Rom. 8:17, and Israel to be made head over Gentile nations, Isa. 60:13; the "restitution of all things, which God hath spoken by the mouth of all His holy prophets since the world began", Acts 3:21. It also firmly advocates repentance and immersion in the name of Jesus Christ for the remission of sins, Acts 2:38, and a consecrated life as essential to salvation.

TRACTS AND BOOKS

A Tract slipped into each friendly letter is direct—personal. Handed to a 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.

The following are priced to cover costs only, including postage. Some are priced to cover simply costs of mailing—wrapping and postage.

Order from, and make checks and money orders payable to NATIOAL BIBLE INSTITUTION, Oregon, Illinois.

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God, 100 for \$1.75; 12 for 30c; 3 for 10c.
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Wall Mottoes Priced from 10c to 50c each
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Per 100, \$30.00; \$33.00; 40.00

A LASTING FINISH

By a Friend

* * * *

IT used to puzzle me why my smile was rubbed off so often by tribulation. I would have some great joy and just feel great when—bang—everything would seem to go wrong. I'd grit my teeth and hang onto my smile (though it was rather a sickly one), determined *not* to have it rubbed off. But off it would come—sooner or later. In fact, it seemed that not until it did come off would things improve. Then it seemed once more that the smile was put back—only to be rubbed off again.

I sat one day and thought, Why, what's the good of joy if sorrow comes to destroy the shine of it? It seemed like waste. But, let us consider. You have a piece of furniture or an automobile with a *lasting* finish. Now then, to produce that finish the painter put on several coats of varnish. After each coat the article shone and glistened or *smiled*. Then the painter would rub it down till the shine was gone. When *finished*, however, a *lasting* finish (or smile) was produced.

So it is with the believer in Christ: the *smile* is rubbed off many times; but the everlasting finish will be at the resurrection. No more rubbing then, but a *smile that will be permanent*.

The world, too, produces a finish, like a cheap piece of furniture; the varnish (or smile) is put on and *not* rubbed off. But this finish is only good for a short time—it fades, and when it is gone it is gone for good.

Far better to be rubbed down (even though it hurts) many times and *last*, than a quick, smooth finish that quickly fades and returns no more.

—o—

A CRUSADE IN WHICH CHURCH-SCHOOL TEACHERS SHOULD ENLIST

* * * *

ON a recent visit our ambassador to the Court of St. James commented humorously upon the English habit of "grousing." It seems that "grousing" differs from criticizing in that it is a habit, a set of the soul. It is really quite a national habit, Mr. Houghton thinks; the average Englishman takes actual pleasure in painting the dark side of things. Likening that to the American habit of chewing gum, Mr. Houghton says: "It exercises the same muscles, is just about the same strain on the intellect, and it affords a certain amount of comfort."

The habit is an easy one to acquire. There are numerous "grouser" in our land who do not realize their set of soul. Let us make sure that we do not fall into the habit concerning our over-discussed "problem of youth". There always has been a youth problem and there always will be. Shall we not accept the fact, and start a crusade to discourage the making of the errors of young people *en masse* a topic of conversation and a theme for newspaper articles, essays and books?

Here is an excellent bit of advice from an editorial in

a recent religious paper: "When a man draws near the age of fifty, he ought, conscientiously and courageously, to correct his judgments of the deeds and spirit of young people about a dozen times a day, and especially if his relation to them is not very intimate and revealing. And in seeking to make such correction he ought to start on the assumption that the younger generation is likely to be better rather than worse than the older one was when it was at the same period. But whether better or worse, youth must make its own adventure in life, and it never will accept too much direction or control from those of riper years. And however much age may be able to give such direction and control, it can only be helpful as it is wise and understanding."

What is it that "grouser" criticize in the young people who attend church schools? (We are not speaking here of the youths who commit approximately seventy-five per cent of the crimes in our land, for they do not come from church schools.) They are called Sabbath-breakers, giddy, irresponsible, pleasure-seeking, irreverent, religiously indifferent. Could not the same accusations have been made with equal truth of our generation in our youth? And is our generation guiltless of these indictments now?

Do young people take automobile trips on Sunday instead of attending church and school? Who sets the example, if not their elders? Do young girls prefer to sleep on Sunday morning in order to recuperate from late Saturday evening affairs? Do their mothers never claim Sunday for rest from the card parties and social whirl of the week? Do high school and college students find Sunday useful for catching up in their studies? Do their parents never use the day planning their work, making out their income tax, attending to various miscellaneous jobs?

Young people are giddy and pleasure-loving. Are not their parents? Bishop Edwin Hughes says that he is not so much alarmed about "the sixteen-year-old flappers" as he is about "the flapper of forty-five to sixty". A famous teacher is wont to say, "The more I see of the average parent, the more highly I think of the average boy."

Shall we term our youth irreverent because they are impatient of convention and outworn tradition? All young people of to-day are by no means religious or even religiously inclined. They never have been in any generation, and they never will be. But as great numbers as ever are to-day loyally accepting the principles of Christ, and more than were the youth of former days to make them operative in service for others. In the past, youth talked more about religion, but it may well be doubted whether youth thought as much about religion as a life to be lived.

"Youth is bold as the knights of old were bold

To salvage the best that the centuries hold."

The right-minded young people to-day want to make this a better world, a warless world; they want to abolish the evils of the present social order, to reconstruct society on the basis of justice and good will; they dream

of a larger world friendship and new internationalism, for they believe that Christianity should be effective in all life's relationships.

Can we not agree with a happy worker among young people who speaks of "this splendid, bewildering, adventurous, hopeful, new generation"? Let us rejoice in

CHILDREN'S PAGE

BY DAISY NOKES

CALEB'S FAITHFULNESS REWARDED

THE golden text for to-day is, "I wholly followed the Lord my God." Caleb, one of the two brave spies, said this.

Did you ever see a sail-boat on a lake with its sails opened out full and wide? The wind moves the boat by pushing against its sails. Caleb was like a sail-boat. He loved to do God's work so well that he opened up his mind and heart and always did as God wished. We, too, can be like sail-boats and let God direct us.

Joshua was the other brave spy. Now God likes to give good gifts to His children, so He made Joshua the leader of his people and promised to reward Caleb when they should enter their new home.

After a time they were safe in the promised land. God had been with them and helped them to drive away the bad people living there who did not love God.

One day Caleb came to Joshua and said, "God promised me a reward. I wholly followed the Lord my God."

Joshua let Caleb choose a part of the land to be his and his children's.

Now, if some men to-day were given their choice of land, they would choose the best, but Caleb did not. He left the best land for others and chose the rough, hilly part where it would be hard to raise the food for his family and make comfortable homes. This was very unselfish, don't you think? He had wholly followed the Lord and deserved the best, but he was so willing to do the hard things and was prepared for hard work when the time came.

"Be ye therefore ready", is another good memory verse for us to learn.

DEAR CHILDREN: You may win a prize. Why not try? We want to hear from more boys and girls, so will give you until November 30. Maybe we can find space to print some of them in the paper. Let us hear from every one of you.

Here are the names of some more "J. I. M." workers: Elma Jones, Daisy Webb, Lois Lamberson, Bobby and James Allen. These little folks are trying to tell others the "glad news". One "J. I. M." worker in California is sick and unable to walk much, but one day she walked to a Sunday School and gave a talk about "The Second Coming of Jesus" to a children's class. Hope to hear from her again.

the independence and enthusiasm, abounding energy and earnestness, high idealism and intolerance, *can't* and *hypocrisy*, of our youth, and look to them to meet William Carey's challenge: "Expect great things from God; attempt great things for God."—*Tarbell's Teacher's Guide*.

IN THE DAYS OF THY YOUTH

By Verna Thayer

* * * *

REMEMBER now thy Creator in the days of thy youth. Eccl. 12:1. Over and over again are we admonished in the Bible, to remember or bring back to mind the everlasting God, the Creator of all things. But here, we are especially asked to remember God in the days of our youth.

Do not wait to call upon the Lord when our life's work is nearly over, when we have nothing to offer Him but a wasted, useless life. It does not matter what phase of work in life we decide to follow; we live, grow, and develop each day, even from our very childhood, that we may serve better in that phase. We do not feel satisfied if we let one day slip by without having attained something that has developed us more perfectly for life's work. Why not so with our Christian walk of life?

"In the day of thy youth" is the time to start our walk with God. Even a child is known by his doings, whether his work be pure, and whether it be right. Prov. 20:11. The things that we do in childhood, day after day, develop in us habits and desires that we use in later life. Let us, then, develop such things that will help to build for Christian character.

True, many, many times we encounter hardships and discouragements, but why fear? Hath not God said, "Fear thou not; for I am with thee; be not, dismayed; for I am thy God; I will strengthen thee; yea, I will help thee; yea, I will uphold thee with the right hand of My righteousness." Isa. 41:10. "And who is he that will harm you, if ye be followers of that which is good? But if ye suffer for righteousness' sake, happy are ye: and be not afraid of their terror, neither be troubled; 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: having a good conscience; that, whereas they speak evil of you, as of evildoers, they may be ashamed that falsely accuse your good conversation in Christ. For it is better, if the will of God be so, that ye suffer for well doing, than for evil doing."—1 Peter 3:13-18.

Let us, then, earnestly follow our Father "in the days of our youth" and give to Him our best in life, and when we come to the end may we be able to say as did Paul, in 2 Timothy 4:7, "I have fought a good fight, I have finished my course, I have kept the faith". May our walk be as that of the just, whose path, Prov. 4:18, "is as the shining light, that shineth more and more unto the perfect day."

JESUS CHRIST—WHO IS HE?

No. 15

By R. H. Judd

WE NOW come to the study of our subject in that portion of Scripture known to us as "The Prophets", and we hope to verify our earlier remarks that as revelation proceeds the predictions concerning the Messiah increase not only in their number, but also in their interest and their significance. We may further add that in some instances they embrace subjects relating to both the first advent and the second that is yet to take place. The prophets of Israel rank high in literary attainment. Even if that alone is the point of comparison with the great of other nations, they stand without a peer, but when the subject matter of which they write is also considered, it cannot be denied that they are unparalleled in the world's classics. The themes upon which they touch are both varied and sublime, and the language by which the message is borne wafts as on snowy pinions from the very precincts of the Almighty, bringing man into touch with his Maker. Greatest among themes which vibrate from their inmost soul is the wonderful truth that the Creator of the starry host above them, can stoop down to "reason together" with men concerning their sin, and that the LORD JEHOVAH hath "laid upon Him (the Messiah) the iniquity of us all."

ISAIAH 7:14

One of the peculiarities of Scripture prophecy is that it often conveys a message for the time present that has for its purpose also the foreshadowing of a greater event yet to come. Such seems to be the case in this instance. Matthew is the only evangelist who cites this prophecy as having reference to the Christ. For that reason, and because of the evident reference that Isaiah 7:14 has to events then happening, some have endeavored to maintain that Matthew's application was not justifiable. Still another objection raised is, that although His name was to be called Emmanuel (God with us), not once in all the history of His earthly life was He called by that name. How is this to be accounted for? Two possible explanations occur to one's mind, both of which seem to be appropriate.

The first is that though the actual name "Emmanuel" was not used during His human ministry, its meaning, "God with us", was amply exemplified in the title, "Son of God", which was made use of by Himself and by others. (See John 10:36; Mark 5:7; Matt. 14:33.)

The second explanation is that while this name was predicated to be His by Isaiah, and again at His birth, yet the time of its adoption was not for the first advent, but the second. This may or may not be correct, yet there are good reasons for the suggestion. The name appears in but one other passage in Scripture, viz., Isa. 8:8. There it occurs in connection with the land that is His by promise, and of which He is the rightful Heir. Then, in that day, through Him, will God dwell with men as could not be

done in His capacity of Sin-Bearer for the sins of the sons of men. The recognition of this fact alone would justify Matthew in his quotation of Isa. 7:14. We shall have occasion later in our study to again refer to the need for avoiding indiscriminate application of names given to the Messiah. Each has its appropriate application in its own time and place. To apply names now that have primary reference to our Lord's second advent—when He comes "apart from sin unto (complete) salvation" is a not infrequent cause of doctrinal error, and of confusion in the understanding of the Word.

But we must not overlook what many consider to be the main subject of this prophecy, namely, the fact of the Virgin Birth. *Whether it is the main theme* will depend almost altogether upon the viewpoint of the student and the enquirer. Surely, the fact of His presence, rather than the way by which He came is the fact of vital importance. Even so, God has not revealed the manner of the coming of His Son without purpose, whether it be at the first advent or whether it be at the second. The use of the name "Emmanuel" in connection with the land, is of added interest because it is a connecting link in a chain establishing the right of the Messiah to the throne of David. But, someone will say, "What has that to do with the virgin birth?" We answer, "Everything," for had Jesus Christ been the son of Joseph by natural descent, He would, according to Jer. 22:30, forever have been debarred the occupation of David's throne, hence the virgin birth, in the providence of God, *became an absolute necessity of historical significance*, and the very wording of the genealogy of our Lord in Matthew's gospel is changed to accommodate this unique fact. Such remarkable coincidences are utterly beyond the power of man to bring about.

Further evidence that Jesus Christ was not the son of Joseph is borne out by the facts that the writers of the New Testament (27 books in all) regarded the Lord Jesus as the Son of God in a sense which they accorded to no other person in any period of the world's history. Ten of the books speak of Him fifty times as "the Son of God", the Son of the Highest", and fifteen refer to Him eighty-six times as "the Son", or as "His Son", or "My Son" in relation to God. Thus in the New Testament we have one hundred eighty-six direct references to the divine sonship of *Jesus the Christ*. Six times only is He spoken of as "the son of Mary", the "son of Joseph", or as the "son of the carpenter". Sixteen times is He spoken of as "the son of David". That He should, on occasion, naturally be identified as the son of Joseph is but additional evidence of the sincerity of the writers of the New Testament in recording facts. Even in our own time a child known to be of different blood to his "parents" is by common custom and courtesy recognized as belonging to them. The question has been asked, "Whom did Mary mean when she said, 'Thy father and I have sought thee sorrowing'?" The reply is given by asking another question, "Whom did Jesus mean when He said, 'Wist ye not that I must be about My Father's busi-

ness?" Again, can anyone read the life story of Jesus Christ without observing how frequently, and how sincerely and naturally He spoke of His Father. Whom did He mean? Certainly, not Joseph. Did any other man so speak before or since? Truly, they said, "Never man spake like this man." That God in a number of instances in ancient times intervened to impart fertility to women who were barren is abundantly attested in the Scriptures. There was Sarah the wife of Abraham, Rachel the wife of Isaac, and Hannah the mother of Samuel. Others might be mentioned. The same God who, by His Spirit, visited and blessed the women of old to make them fruitful, caused Mary to conceive by the "power of the Highest".

"Orthodoxy" maintains that owing to the virgin birth two distinct natures, human and divine, were thus combined in the one person of our Savior, each being able to act and speak independently of the other, "sometimes as God, sometimes as man". We hope, D. V., to touch upon this interesting topic when we come to the gospel narratives.

BY keeping the eye "single" the body will be led by that *one eye*, right along the "strait and narrow path that leads to life". And as we go, let us be careful not to judge another; for "every man to his own master stands or falls". After all, salvation is indeed an individual matter. Let charity prevail, and remember the words of Christ, "Let him that is without sin cast a stone at her."—T. C. E.

THE CHRISTIAN SPIRIT

* * * *

(Continued from page 69)

called mysteries of the Bible and that we are exempt from the unrighteous actions of others who have erroneous doctrine. In so doing we bring condemnation upon our own heads, for we are *wise* only in our own conceits. If we take a second thought we can see that error in doctrine does not cause one to be carnally minded. Think of the thousands that were martyred during the fifteenth century—martyred for upholding Christ against the Pope of Rome—though they possessed only a small ray of the truth that we have to-day.

It is nothing in the world but the *rebounding* manifestations of the lives we live. No man can lay the blame on some one else; for he is equally responsible himself. He is ruled by his emotions whether they be good or bad.

Physics of the mind or psychology says, "Man's actions as are controlled by the mind are infrequent and singularly executed, but the life that he lives, complicated actions that are so common place that he gives them no thought, is ruled by his emotions or feelings: and that these feelings are so vague the individual does not notice them or their power. But when several individuals gather into one body these individual feelings are manifested and its power sways to a certain extent the group as a whole. This power rules the group in the same

manner as it does the individual in that it controls the actions in a subtle way, inexplorable, yet potent in power in demanding an attainment to its ends in view. These manifested feelings create a form of life for the group that may be called atmosphere, group environment, a condition that brings about a need of formality. When men follow some formality or other in the actions of a group of individuals, they establish that atmosphere in the group and it becomes a part of its life."

"For a group to be ruled by its mind in order to do a singular act, the group must think as one individual instead of several individuals separately."

"No individual can do the thinking for the group. The individual must produce a thought or resolution before he can act. The group must do the same. The law of thought production is an opinion drawn from a source of information by the individual compared with other opinions and facts and a conclusion or resolution formed. No man can force a conclusion on another. Each must do his own thinking, and a group must think as one, each draw up an opinion, discuss all opinions and decide on a conclusion that is agreeable to all; then action can be had provided the atmosphere or manifested feeling is in accordance with the action in mind."

"The power of this atmosphere is recognized when the feelings of the group conflict. It creates confusion and no honest conclusion can be drawn up by the group. Because the confusion of feelings creates a *tension* of atmosphere, that acts on the nerves which in turn *kills interest* and causes an antagonistic feeling to mar the life of the group, individually and as a whole."

Therefore, brethren, by studying these facts about ourselves we can see what causes strife among our brethren; why some of our churches are spiritually dead and have so little interest in Christian work other than advancing our own theories—conclusions which we try to force on some others when their minds are so constructed that it is impossible for them to accept them as the truth.

But we will ask, What about this formality that creates or establishes this worldly or heavenly atmosphere or spirit? How does it affect us in trying to live a Christian life?

We know, brethren, that one of the fundamental laws of procedure of this world, where the action of groups of individuals is concerned, is: *Make every friend and relative a stranger and enemy in order to do business and to fully protect self-interests.*

The world uses this policy in doing business. It has been practiced so long that it has become established in the minds of the people and when they go out to hear a minister of the Gospel their feelings manifest an antagonistic spirit. They want their interest gratified regardless of the other fellow.

These people are detrimental to the church. In Bible classes they form their conclusions before they come to class, and, following the worldly maxim, or policy, they guard these conclusions with self-interest and will not change them a whit for the benefit of the class as a whole.

They are carnally minded; they create a worldly spirit; they cause confusion which in turn creates a tension that is nerve racking and that kills interest in the subject, because a conclusion cannot be formed by the class as a whole. They are, therefore, a detriment because the class cannot succeed. Because one man believes a certain way he should not try to force it on a class.

Therefore, brethren, I am grieved for the church as a whole and I fear for some of its individuals; for, as a whole, they create an opposing spirit, and individually they create strife, contention, and unrest, which in turn destroys interest, sets examples which cause the young people to lose faith, and cause a general falling away from the truth, simply because of being carnally minded, because of following the worldly maxim. Some may not do this intentionally, but it is the *only form* of group-procedure the world knows of; therefore it is so deeply impressed on the human mind that when we gather together in groups these imbedded ideas create our feelings and they in turn manifest the spirit or atmosphere of the group, and it in turn creates the very life of the group.

Now, brethren, I ask you one and all: Is that worldly maxim a continuation of the clear conscience toward God that we had at baptism when we died to the things of this world, in that we were buried with Him in baptism to arise and walk in a newness of life. Think about it.

Brethren, should we not establish a new (*heavenly*) maxim, then do an act so as to make an impression on our subconscious mind (that which rules our emotions and feelings) in accordance with the maxim which in turn would cause our feelings to manifest a heavenly spirit or atmosphere in accordance with the things we are doing: studying the word of God.

This maxim is divinely expressed in: "Love thy neighbour as thyself"; think not of thyself more highly than thou ought to think; "Be kindly affectioned one to another with brotherly love"; "in honour preferring one another"; "Be not wise in your own conceits"; "Bless them which persecute you"; "Be patient in tribulation, fervent in spirit; serving the Lord."

Imprint this maxim upon your subconscious brain in order that it may in turn suggest to your consciousness the opposite feeling to that of the worldly maxim. These statements in this new maxim are extracted from the Bible in irregular order, but are so arranged as to bring out the meaning opposite to the worldly maxim and at the same time be brief enough to be easily memorized.

Then with this Christian spirit manifested it is an easy matter to bow down in prayer to the Father through His Son and through the Spirit, and mortify the deeds of our bodies that we might live. And, being led by the Spirit of God, we know that we are the sons of God. Then with uplifting psalms we are ready to do the services of the Lord, to wit: that to our faith (*we*) add virtue, knowledge, temperance, patience, godliness, brotherly kindness and charity; that we present our bodies a living sacrifice, holy, acceptable unto God which is our **reasonable service.**

A SAFE INVESTMENT

* * * *

YOU know how and where you could invest money, if you only had it, so that you could be comfortable and independent all the rest of your days! Perhaps you are correct in your way of thinking. But again, perhaps you have overlooked something. Your investment might be disappointing. And if the dividends come as you dream, you might not be so cozy in your comfort as you see it in your mind's eye. The comfort that comes from too much independence is always in danger of frost. But let's not argue. You haven't the money just now, anyway.

Then why not invest yourself? That feeling of independence, if you had too much of it, would exclude you from the very finest joys of friendship, and from a wide circle of most desirable friends. The investment of yourself would bring these things into your life as certainly as the sunrise brings the day.

Don't wait around for a chance to be somebody and to invest yourself. If you have a forgiving spirit and a kind heart, you are probably the greatest capitalist in your community. Cultivate your eye for investment opportunities. Every one of them will be safe. Every one will bring dividends. The whole community needs you. They need you every day. Your capital will increase with every investment. Your dividends will overwhelm you. They will make you more than "comfortable and independent". They will bring you into your own.

There had been a funeral in a country schoolhouse. After the service an elderly woman with a broken heart was seating herself in an automobile for a long ride homeward. Her coat, not too heavy for the cold wind that was blowing, had no button for the collar. She was so much occupied with her sorrow that she took little heed to her comfort. Her throat and chest were not cared for. There were a dozen bystanders. One of these, a younger woman, as the automobile was about to start, stepped upon the board and with little touches of the hands and looks of the eyes that said plainly, "I am suffering with you", she drew the coat together and pinned it. There seems to be no need of a recording angel to set down things like this, for who ever forgets them?

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NO MORE OFFERING FOR SIN

By F. L. Austin

THE beauties and grandeurs of the New Covenant, which God has promised to make with the house of Israel, are indeed many.

Not the least of them is the one great Scriptural truth that atonement under the New Covenant is accomplished once for all time. And because of this great truth "there is no more offering for sin", Heb. 10:18. Of old, it is said in Heb. 10:11, "Every priest standeth daily ministering and offering oftentimes the same sacrifices which can never take away sins: but this man (Jesus), after He had offered one sacrifice for sins for ever, sat down on the right hand of God; from henceforth expecting till His enemies be made His footstool. For by one offering He hath perfected for ever them that are sanctified." He "needeth not daily, as those high priests to offer up sacrifices ; for this He did once, when He offered up Himself".

With our Savior, as it was with the Mosaic ritual of sacrifice, the offering proper was made without the holy place. In olden times a God-appointed priest carried of the offering into the holy of holies, the place of God's presence. The officiating one, Aaron and his successors, did the service of God. It was God's request that the blood of the atonement sacrifice was brought unto Him into this holiest room. It was because of God's designed purpose that it was so ordered. So with our Savior. He was crucified outside, even in the midst of profane Jewish antagonism. Kindlier hands laid Him away in a newly hewn sepulchre. From sin's chamber of death God called Him through resurrection into new, second Adamic, life to ABIDE continually in the holiest condition of all, a quickening spirit. 1 Cor. 15:45. Having entered this holiest condition, the condition of God, a few days later God seated Him at His own right hand, He still occupying the same holiest condition.

It was upon this most solemn atonement day that Israel annually under God's law and covenant of Mount Sinai, received through the atonement sacrifices, forgiveness of their various transgressions of the law and were reestablished and reinstated into the mercies and blessings of the promises attending that law and covenant.

Likewise it is through the atonement accomplished by our self-sacrificing Savior that the individual, *whom-*

soever he may be—Jew or Gentile—having approached God through faith, receives of the efficacy of the atoning blood of Christ, our Lord, even the forgiveness of sins. Thus atoned, the individual stands before God, not only with all statutory offenses cancelled, but with those of life itself forgiven, and with life cleansed, purged, through Jesus Christ our Lord.

It is for this reason, namely, to enter into covenant relationship with God through Jesus Christ, that one obeys from the heart that form of doctrine which was delivered, Rom. 6:17, and is buried with Christ "by baptism into death", Rom. 6:4: "that like as Christ was raised up from the dead by the glory of the Father (even into the holiest of all, God's established positions), even so we also should walk in newness of life—even the life of Christ.

Having received this atonement which is once for all time, the individual thereafter is entitled to that grandest of all grand privileges in the Christian career, to approach the Father at all times and to obtain that forgiveness which frees him from sin and its snare. "There remaineth therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit", Rom. 8:1.

Who can measure with finite mind this unspeakable privilege provided for man by God through His Son Jesus Christ? It takes one *by hope* into everlasting abode with God. Not so in fact, yet, for as yet we are unable, to lay off in fact the carnal nature. Death and death only can do that. And to be received bodily into the presence and abode of God the individual must become in fact a new creature with the old, carnal, mortal, finite laid aside and with the new, the immortal, the spiritual established. Thus we enter into the spirit of Paul's statement in 2 Cor. 5: "We know that if our earthly house of this tabernacle were dissolved, we have a building of God, a house not made with hands, eternal in the heavens."

All this is accomplished because of the fact that by one offering for sins our great High Priest, Christ, has entered for all time into the holy of holies, "having obtained eternal redemption".

"KNOWING THE TIME"

By W. S. Hottel

"And that, knowing the time, that now it is high time to awake out of sleep: for now is our salvation nearer than when we believed."—Rom. 13:11.

THESE are pertinent words and words that we should ponder deeply in our hearts. It is well for us to know the time. It is well for us to know what hour of the day or night it is. It is well for us to pause and to look around us and take our bearings. Let us get alone with God, and think, and pray, and listen to His voice. We are apt to be so busy, so occupied, so engrossed that we get out of breath from the rush. Let us catch our breath and get quiet before God. Above all, let us get our Master's Word and know that we are going forth from Him.

The rest of this striking verse tells us just where we are. It is night, but *"the night is far spent; the day is at hand."* It is time to awake out of sleep. It is time to get up so as not to be found sleeping after sunrise. It is time to put on the armor, for we are in the midst of foes, and the battle is on. It is time to put off the night clothes, these do not become us in the day time, neither will they do. We need to put on the Lord Jesus as our enrobing and go forth to walk with Him, and work for Him, and fight His battle until the glad hour shall strike, and Heaven and earth shall say, "The Lord has come."

*"Jesus is coming His saints to release,
Coming to give to this warring world peace;
Sinning and sighing and sorrow will cease;
Jesus is coming again!"*

—Selected.

BOOKS

By Auntie Wince

WE value books because of their contents, a blank book for what can be put into it, and other books for what is already there. But, if our books contain nothing that will make us wiser and better we had best be without them; or, if they are not used, of what advantage are they to us?

Books become our friends only when we become intimately acquainted with them. Even a book of reference is not of much account if we know nothing of what it has to give us.

Make friends of your books, use them, go over them again and again. Commit fine passages and poems to memory, you can do it. Even the busy housewife and the toiler at the loom can lay by a lot of lovely things. Tack up a poem in some handy place near your washpan, for instance and when you go to wash your face catch a line, the next time another, and keep at it until the whole thing is memorized. "Let patience have her per-

fect work".

You can read books in much the same way, only for this purpose you must snatch the longer intervals of time. One young girl committed many choice poems while turning the old-fashioned spinning wheel.

A lady said to me the other day, "I never expect to read another book. How much she will miss! We might as well say, "We never expect to make another friend."

Keep on reading until your eyes get too dim to see. You think you must know what is happening in the world to-day, and it is very important that you should. You would not know whether we were near to the end of the gospel age or not if you did not read. So study books and most of all the Bible. It gives light in a dark place till the day dawns and the day Star appears.

BREAD UPON THE WATERS

'Mid the losses and the gains,
'Mid the pleasures and the pains,
And the hopings and the fears,
And the restlessness of years,
We repeat this promise o'er—
We believe it more and more—
Bread upon the waters cast
Shall be gathered at the last.

Gold and silver, like the sands,
Will keep slipping through our hands;
Jewels, gleaming like a spark,
Will be hidden in the dark;
Sun and moon and stars will pale,
But these words will never fail:
Bread upon the waters cast
Shall be gathered at the last.

Soon, like dust to you and me,
Will our earthly treasures be;
But the loving word and deed
To another in his need,
They will unforgotten be!
They will live eternally—
Bread upon the waters cast
Will be gathered at the last.

Fast the moments slip away,
Soon our mortal powers decay,
Low and lower sinks the sun,
What we do must soon be done;
Then what rapture if we hear
Thousand voices ringing clear—
Bread upon the waters cast
Shall be gathered at the last!

BURNING UP A GENERATION

By Mrs. Melba Glanton-Arlington

DURING the last few weeks we have been much concerned about the terrible hurricane of Florida and the storms and cyclones of the east and west. People are eagerly sending money and food to these stricken areas, which is a wonderful thing to do, but, are we just as eagerly helping to rescue the victims of a gigantic whirlwind of smoke, which is sweeping the world?

Are you aware of the fact that we are in the midst of a plague which, if not halted, will cause a great decay of future generations? I am referring to the cigarette habit. The manufacture and sale of cigarettes has increased by the thousands in the last two years. And why? Because our women are smoking, too.

It is bad enough to see our men, young and old, smoking things which we know are injurious to life, but when the women help to lower the standard of morality, we must take heed. But you say, "The cities have women smokers but not our smaller communities." There you are wrong. This great evil has spread into towns of only a few hundred population.

A short time ago a prominent young lady was discussing with me the object of smoking. She told me that nearly every girl in her "set" smoked when away from public observation. I asked her why these young people liked to smoke, and she said, "Why, because it's fun and it looks very elite."

Do you really think it fun to destroy humanity? It is indeed a very serious question. Another has said that she smokes because the best women do. In my opinion the best women are the ones who uphold the standard of cleanliness and virtue, regardless of how much money they may possess.

A few weeks ago I was shocked to learn that a young woman whom I had always admired for her beauty and goodness had learned to smoke. She is a leader in the church and social life of a community. Not long ago a very prominent woman entertained at dinner. After the dinner had been served, she decided to pass the cigarettes, just to try out her guests. I am sorry to say that every woman smoked one, except the hostess. How I admire that woman, for it certainly took courage, and one need only look upon her face to see the stamp of fine character and know that she is a lady.

I am going to receive criticism, ugly remarks and black looks for all these things that I have said, because men and women do not like to hear bad things about their earthly "gods", even though they are true. However, I have said them in love and because I have a son and daughter growing up with the next generation, and it does no good to mold life after the habits are formed.

Nicotine is a deadly poison, and I say frankly that the cigarette habit is just as dangerous as the morphine habit; it works just a trifle slower. Even the dictionary tells us that tobacco is a narcotic plant. When you see men and women become ill for days, walk the floor for hours at a time, unable to eat or sleep, trying to break themselves of the habit, as I have seen them do, can we actually defend this drug and say it is not harmful? It requires only an hour to form the habit, but it takes weeks to break it.

A very prominent judge in New York says that every one of the hundreds of boys and girls brought into the juvenile court smoke cigarettes. Last year I was in a position to watch the young boys, nine to eighteen years old, on their way to school. They would congregate by

the dozens in secret places and smoke; the older boys furnishing the "smokes" for the younger ones. My boy may sneak out and smoke, but it won't be because he hasn't been warned at home; and just because he is my boy will not make the offense any less deplorable. A little boy once said, "I have a wonderful daddy, and when I grow up I want to be just like him." That very day his much ashamed father smoked his last cigar, and his reward is a fine, manly son, ready for college, unstained with nicotine.

Tobacco irritates the nerves, deadens the powers of resistance and weakens the heart and lungs. With this knowledge can we look into the future and see what the next generation will be? I believe the loveliest picture in the world is that of a pure young mother holding her innocent babe. Is that picture to be replaced with one of a mother holding her baby in one arm while she reaches for a cigarette with the other?

I am appealing to the women especially. Please try to help stamp out a deadly plague that will ruin our boys and girls. It took the honorable and upright women of our nation to put forward the temperance movement, and when it comes to another deadly serpent creeping in to destroy our loved ones, they can come forward again, if necessary.

It is love for humanity and the desire to do my bit for God's great kingdom which prompts me to say these things. The spirit of love goes with it.

RELIGIOUS JOURNALISM EXPENSIVE

OCTOBER 14, *The Christian Advocate*, published by the Methodist Episcopal Church in New York City, stated that some prominent ministers and laymen of the Presbyterian Church had been trying to devise means to endow a strong and representative Presbyterian periodical, but had not succeeded.

They agreed that such a paper could not be conducted without an annual deficit of twenty thousand dollars. To meet that shortage they sought to raise an endowment of four hundred thousand dollars.

The statement is interesting as showing the financial sacrifice at which a clean, high-class periodical, such as most Protestant Churches publish, must be produced.

The cheap and untidy periodicals of Rome can be maintained because the papal machinery compels advertisers to patronize them. But able and deserving Christian and patriotic journals with endowment must rely on the benevolence of appreciative friends to supplement their meager incomes and meet their expenses.

Without such favors in substantial amounts from those financially blessed and in less sums from many others it would not be possible for periodicals which are doing work of inestimable value to continue their existence. Pioneers in reformatory movements seldom lay up treasures on this earth. Their reward awaits them where moth and rust do not corrupt and thieves do not enter.— *The Protestant*.

MY RESOLVE

To live as gently as I can;
 To be, no matter where, a man;
 To take what comes of good or ill;
 And cling to faith and honor still;
 To do my best, and let that stand
 The record of my brain and hand;
 And then, should failure come to me,
 Still work, and hope for victory.
 To have no secret place where in
 I stoop unseen to shame and sin;
 To be the same when I'm alone,
 As when my every deed is known;
 To live undaunted, unafraid
 Of any step that I have made;
 To be without pretense or sham
 Exactly what men think I am.

—Edgar A Guest.

THE TRINITY AND DEITY OF CHRIST

(This article, though written primarily for the "Toronto Globe", is at the same time offered to Herald readers. Bro. Judd's numerous letters to the "People's Column" of The Globe, one of Canada's greatest dailies, draw frequent response and no little favorable comment.—Ed.)

Editor of The Globe: In The Globe of Oct. 21, Mr. Judd, in courteous manner, which I desire to reciprocate, challenges the several positions taken in my letter of Oct. 12, on the Trinity and the Deity of Christ. I said that the Christian Church in all her branches, without exception, holds both these doctrines. He denies this. Will Mr. Judd name any branch of the Church, Roman Catholic or Protestant, that does not hold both these doctrines? He brands the Athanasian creed as "an absurdity". Well, Mr. Judd believes that man's body is human, his soul is human, and his spirit is human; but these three humans are united in one person. In like manner the Athanasian Creed says: "The Father is God, the Son is God, and the Holy Spirit is God. And yet there are not three Gods, but one God."

The Father, in addressing the Son, says, "Thou", and the Holy Spirit, in addressing the Father or the Son, says, "Thou", and this implies personality.

By the Savior's own direction baptism is to be administered in the name of the Father, and of the Son, and of the Holy Ghost. And the Apostolic Benediction includes the names of the three persons in the Godhead.

Man is both mortal and immortal—mortal in respect of his body and immortal in respect of his spirit. There is no such conflict between the teaching of Scripture and the teaching of the Church as Mr. Judd asserts, on that question. I am glad to see he avows loyalty to the Bible, and I hope, in view of his intelligence, he may come to a fuller and clearer knowledge of it.

W. T. McMullen.

EDITOR "The Globe": Some reply will be expected of me to Dr. McMullen's letter in the issue of October twenty-ninth. Though, in his letter, Dr. McMullen would limit "the Christian Church" to the "Roman Catholic and

Protestant" denominations, he would, I feel sure, be personally slow to aver that all outside of those denominations would come under the fearful anathema of the Athanasian Creed and therefore "perish everlastingly".

The true Christian Church, in the mind of the writer, is made up of those who (irrespective of the denomination to which they are by nature born) "believe (in the heart, as Paul would say) on Him (note the pronoun and number) that raised up Jesus our Lord from the dead, who was delivered up for our offences, and was raised for our justification" (Rom. 4:24, 25, R. V.). But the Doctor will expect an answer from the point of view of his question. That he should include on a par with his own denomination the Roman Catholic Church, as being an integral part of the "Christian Church", is perhaps not surprising in these days of apostasy from Scripture truth. Does the Doctor know nothing of the Christadelphian body—"the sect everywhere spoken against"? Or, has he never heard of the Churches of God, whose reverence for the Word of God is not short of his own? Neither of these accept the doctrine of the trinity, or the Deity of Christ as the latter is held by "orthodoxy".

As to the "absurdity" of the Athanasian Creed, let any of your readers carefully read it in its entirety, and then honestly declare whether my statement is not in full accord with truth. How, I ask, can "every person by himself be God" . . . and "yet there are not three Gods, but one God."

If Dr. McMullen can bring us to a "clearer knowledge" of this matter which he himself styles "a mystery", he will perform a feat hitherto unaccomplished by any man, past or present. With reference to the word, "Thou", said to be used by the Holy Spirit in addressing the Father and Son, will the Doctor kindly quote one passage where such actually occurs? As to the baptismal formula, there is much embraced in its exegesis, but seeing the Doctor does not practice baptism (see Rom. 6:4, R. V.), it is somewhat amazing he should quote Matt. 28:19. If he would read "Holy Spirit" in place of "Holy Ghost", it would help him in the elucidation of his difficulty. Also if he would bear in mind the fact that the Lord Jesus Himself said that the Holy Spirit "proceedeth" from the Father, it would be knowledge gained, for the Holy Spirit is "the power of the Highest" (Luke 1:35). Language is applied to the Holy Spirit that cannot by any rule of grammar be applied to personality, and is never, under any conditions, applied to either the Father or the Son. On the other hand, impersonalities are sometimes personified in Scripture.

Dr. McMullen states that "man is mortal in respect to his body, immortal in respect of his spirit." He also says, "There is no conflict between the teaching of Scripture and the teaching of the Church on this matter". Then let us have the Bible statement, clear and emphatic, that "man is immortal in respect of his spirit"—body and soul the Doctor himself rules out. The suggestion of the "three humans" is the most novel idea I have met with for some time, and there have been several of late in

"The Globe". Verily, if there were seven gods, they would find an illustration in the rainbow.

Several of your correspondents, including yourself in Editorial, have said Jesus Christ "distinctly claimed Deity". Why do not our friends quote Scripture for their statement? Obviously they cannot. He appears to have denied being the Deity in John 10:36. Had He claimed Deity He could rightly have been stoned according to the law of Moses which He Himself upheld.

In conclusion, I may say, that I have a religion that is based upon God's Word, which can be expressed in the language of God's Word, and which meets the needs of my head and my heart, and is in full conformity with facts as we know them.

There are other questions bearing on this important matter (for surely the knowledge of God is the most important) that I should like to ask the Doctor for the benefit of others, but fear I have already exceeded the space allowed by a generous Editor.

Yours in Christian bonds,

R. H. Judd.

A DOLLAR A DAY FOR READING THE BIBLE

A COLPORTER was recommending the Bible to a man at the close of a meeting in a western town. The man refused the book, saying he had his "fill" when he was a boy. He told how his father always made him read it Sunday afternoons, until he never wanted to see the inside of a Bible again. He declared that he would not pay five cents for the finest Bible ever published, and that he wouldn't read it for less than \$1.00 a day.

At that moment, the evangelist who had come up unobserved, spoke to the man, saying, "Brother, I'll take your offer. Pick out the best Bible in stock, read a chapter that I suggest every day, for the fourteen days that I will be here, and when I go, you come back and I'll pay you \$1.00 for every day you have kept your agreement, and make you a present of the Bible besides."

The man could not gracefully decline, and so accepted the offer, picked out the finest Bible and took the list of Scripture passages to be read, and left. He was not at the meeting the next night nor the following night, and on the fourth day the colporter and the evangelist began to wonder what had become of this man. They kept praying for him though. The next night he was at the meeting. However, he managed to get away before anyone could speak to him; and thus he came intermittently and always left before services were out, and in this way eluded the brethren who were trying to speak to him.

Seeking Refuge in a Barn

On the twelfth day they decided to call on him. As they came to his house, on a small farm a few miles from town, the farmer's wife greeted them, and, when they

inquired about her husband, told them that she could not imagine what had come over him of late; that for days he had been spending hours in the barn; that he seemed so pre-occupied and somehow changed that she would be very glad if they would find him and see if they could help him in some way.

They went to the barn where they found him on his knees in prayer. Beside him on a feed box lay the open Bible. He was praying his way into the kingdom of God. Thoroughly penitent, longing for forgiveness of his sins, he had found his Savior through the reading of the Word.

It is needless to say that the evangelist did not need to pay the \$1.00 per diem price agreed upon, nor would the farmer accept the Bible as a gift—he paid for it. —*Pittsburgh Advocate*.

"THE persistent effort to give everybody a lift when possible; to make everybody with whom we come in contact a little better off; to radiate sunshine, cheer, hope, good will; to scatter flowers as we go along: not only brings light and joy to other hearts, but opens wide the door to our own happiness."

GOD'S BOUNTIFUL PROVISION

"Thou preparest a table before me. . . . My cup runneth over.—Psalm Twenty-three.

And indeed has He not "filled us with the finest of wheat" (Christ's body broken on our behalf—commemorated by the breaking of "Bread" at our meetings), and indeed has not God bidden us to come and eat freely of the fatness of His table and drink freely of the fruit of the vine (commemorated by the wine at our meetings, symbolizing the blood of Christ)? He has not withheld any good gift or perfect gift, but abundantly has He bestowed blessings innumerable. Out of the mire, He has set our feet upon the "strait and narrow path that leads to life", He has strengthened us with might in the inner man, our strength has been renewed and by His might are we *in the world, yet not of the world*.

In fact, "The earth is the Lord's, and the fulness thereof", and what can we render unto Him for all our benefits?

We can take the "cup of salvation", for that is well-pleasing in the sight of Him from whom all blessings flow. Amen.—T. C. Eggerking.

"Some men are brooding o'er the past, to some the future seems a thing to make them stand aghast, it spoils their midnight dreams. But I have found that dreaded woes don't often come on time; and if they do, we take their blows with fortitude sublime. . . . At all events it doesn't pay to brood o'er coming ills; why not enjoy this present day, and from it get some thrills."—*Walt Mason*.

EDITORIAL

F. L. AUSTIN, Editor.

F. A. STILSON, Ass't Editor.

RELIGIOUS LITERATURE

THE matter of enlarging our religious literature has been earnestly hoped for for years in the past. But the problems connected with such an effort are many. Very few people have opportunity to realize what these problems are. The little selection on page 83, entitled, "Righteous Journalism Expensive", will show what some of the stronger denominations are wrestling with. This is but one of many similar such statements. All religious effort is dependent upon *continued*, though varied, cooperation of the brotherhood. There is no such undertaking that is self-supporting or even approximates self-support. If the author's services are not contributed gratis, then the difficulty is increased the more.

This can possibly be better understood when we succeed in grasping the fact that the current general literature of the land is practically altogether sustained by advertising space carried with it. Our daily papers which we cherish so highly usually give no more than one-tenth to one-quarter of their space to news or literary articles. The balance is advertising. The same is true in different proportions with the magazines and other periodicals that are circulated. It is the advertising that defrays the costs and provides the profits. It is necessary for a religious organization to grasp these facts if a religious literature is to be maintained.

Therefore as we launch out in an effort to provide Sunday School literature in answer to a query of several years past, it is hoped that one and all will realize something of the tremendous responsibility and *care* and ANXIETY that must be borne by those who undertake to make the effort possible. While we need every constructive criticism that can be offered, we also need the heartiest cooperation from one and all. A statement relative to the quarterlies will be found on page 93.

* * * *

BENEFITS OF ORDER

MAN is created with ability to choose. He has his natural likes and dislikes. He visualizes his ideals. He has the power to endeavor to so order his activities as to realize his aim in life. It has been proven by long experience that the man who systematizes his work with a view to a given accomplishment is the one who, generally speaking, makes greatest success.

The Scriptures build much upon this same principle. Habit is recognized throughout the Sacred Word. Not only the habit of man's natural inclination, but also the cultivated habit is emphasized.

Sister Myrle Hatten in last week's Herald called attention to a system which God prescribed for His chosen nation, Israel. That system was to be their habit of procedure. It came to be regular action with them. The result was regular, continual thought of God with like service unto Him. The performance of every transaction of life brought consideration of God definitely before the mind.

The matter referred to is the matter of tithing. Every income to the individual was tithed. The tithe belonged to Jehovah. It was a system for them to follow. This system became a habit. Thus in this respect their entire activity had order and system connecting their labors to God. Thus God was brought more and more prominently and vividly before their minds. Every labor of life in being planned included God in consideration. Undoubtedly this consideration of God and God's wishes modified many of their aims and decisions. They could hardly aim at efforts which would eventually displease God while they were expecting to devote a tithe of the income of the effort to God. Such would not be well-pleasing to Him.

The benefits to man from tithing are not alone pecuniary. They are moral as well. And in the Christian life, being moral, they tend to encourage spirituality. The system of tithing can not be emphasized too seriously or too strongly. Besides adopting the system which the wisdom of God approves as a proper and just system, one thus habituates himself to orderly service and procedure in life—Christian life. Such orderliness *must* result beneficially.

It is difficult to improve God's methods.

* * * *

FAITH

WITHOUT faith it is impossible to please God. And this word "please" evidently means vastly more than just to tickle or thrill. It undoubtedly has in it the thought of "satisfy".

To live before God so that He, being satisfied with us, approves of our aims and efforts, is to be "perfect" before Him, even as He is perfect. This is in full agreement with the truth that, through Christ, He purges us from all sin; washes us in the blood of the Lamb.

How?

Through faith. Faith, which pleases, satisfies God is reckoned for righteousness, for a man of faith is a man of work—steady, constant, hard work.

* * * *

"THOSE who have the presence of Christ, need never shrink or fear."

National Berean Department

H. E. Siple, Editor, Oregon, Illinois

OFFICERS OF NATIONAL BEREAN SOCIETY

Mrs. Lydia Railsback, Pres.
621 S. Fellows Street
South Bend, Indiana

Mrs. Idona Romine, Cor. Sec.
1506 South High Street
South Bend, Indiana

Mrs. Emma Garard, Treas.
714 S. Broadway
Dayton, Ohio

For Berean Literature address, "The National Berean Society," Oregon, Illinois

WE have no official report as yet, but understand that on Monday, October 25, the brethren at Casey, Ill., met at the home of Bro. and Sr. Allen Weaver and organized a Senior Berean class. This has been needed for a long time, and we pray that much good may come from this movement.

* * * *

The benefits of meeting in church and class work frequently were fully realized by Paul, who spoke in Hebrews 10:25, as follows: "Not forsaking the assembling of ourselves together, as the manner of some is; but exhorting one another: and so much the more as ye see the day approaching." Frequent association together in the cause for which we stand causes us to be strengthened materially for life's work. Worldly organizations recognize the principle, and hence a sales organization calls its members together regularly and they talk over their experiences, and some expert helps them unravel their problems. But in our Christian service there is even more reason to meet regularly, for it is only in this way that we can come to really feel the family ties that should bind us to one another as brothers and sisters. Contact, and sympathy with each other's trials, cause a closeness of feeling, and the greatest weakness of the church today is the lack of that feeling. Difficulties in the church are nearly always traceable to lack of understanding and proper feeling between certain individuals.

These facts all being true, can you not see the wonderful opportunity for Berean work to help unify and strengthen the cause at each local point, as well as in a larger way the country over? Let's all go to these services, and put ourselves into the work.

* * * *

"And so much the more as ye see the day approaching." This part of the great apostle's statement should be especially heeded by us to-day as world events and developments so clearly foretell the approach of the time of the end. The tendency to live simply for the thrills and satisfaction of the present life has been increasing steadily, and will continue to increase. Reverence for things sacred, and for purity of life becomes more and more scarce, and the young person out in the world hears and sees and feels the vulgar side so much that it takes the staunchest kind of character to stand the test and keep untarnished. And even the person with the staunch character needs the association with and encouragement of others who are trying, too. And he needs inspiration from frequent contact with God's Word.

THE BAPTISM OF JESUS

By Esther Sealine

JOHN THE BAPTIST was preaching in the wilderness of Judaea, saying, "Repent ye: for the kingdom of heaven is at hand." He also preached the baptism of repentance for the remission of sins. People went out unto him from all the land of Judaea, Jerusalem and from the region round about Jordan. Confessing their sins, he baptized them in the river Jordan. Then came Jesus, when He was about thirty years of age, from Galilee to Jordan unto John, to be baptized of him. It may seem strange that Jesus, being without sin, should request baptism.

John refused him, saying, "I have need to be baptized of Thee, and comest Thou to me?"

Then Jesus answered him, Matt. 3:15, "Suffer it to be so now: for thus it becometh us to fulfill all righteousness.

John baptized Him in the river of Jordan and Jesus went up straightway out of the water: and, lo, He saw the heavens opened, and the Spirit of God in the form of a dove descending upon Him. And there came a voice from heaven, saying, Mark 1:11, "Thou art My Son, in whom I am well pleased."

* * * *

"The Church should be kept the source of spiritual life and power. Never before did the world so need emphasis upon the 'faith of our fathers living still.'"—*Rev. B. Allen Reed.*

* * * *

FAITH AND WORKS

THERE is keen irony as well as truth in the suggestion that a faith which has no deeds often has abundant talk. The people who least live their creeds are not seldom the people who shout loudest about them. The paralysis which affects the arms does not, in these cases, interfere with the tongue. James had seen plenty of that kind of faith, both among the Pharisees and Jewish Christians, and he had a holy horror of loose tongues (James 3:2-12). That kind of faith is not extinct yet, and we need to urge James' question quite as much as he did: "Can that faith save?" Observe the emphasis of "that" which the Revised Version rightly gives. . . . Emotions and beliefs which do not shape conduct are worthless. . . . Motion is the test of life. A "faith" which does nothing, which moves no limb, is a corpse.—*Maclaren.*

Daily Scripture Readings for 1926

Prepared by F. L. Austin

Sunday—Nov. 14—Heb. 10:19-39	Mem. V. 25
Monday—Nov. 14—Heb. 11:1-19	Mem. V. 3
Tuesday—Nov. 16—Heb. 11:20-40	Mem. V. 33
Wednesday—Nov. 17—Heb. 12	Mem. V. 1
Thursday—Nov. 18—Heb. 13	Mem. V. 8
Friday—Nov. 19—James 1	Mem. V. 27
Saturday—Nov. 20—James 2	Mem. V. 8

IN FULL ASSURANCE OF FAITH

THE apostle not only reveals that peace of mind which attends all who have complete, intrepid faith, but he exhorts the same full assurance unto one and all Christians—"Let us draw near with a true heart in full assurance of faith having our hearts sprinkled from an evil conscience". In former times they had had their "bodies washed with pure water", but Paul is anxious that the conscience might be "purified from dead works", 9:14, and, to that end, that they should draw very close unto Him who is in the holiest place and that they should, v. 23, "hold fast the profession of faith without wavering."

PROVOKE UNTO LOVE AND TO GOOD WORKS

What a high, laudatory aim this is. To consider one another's interest and to encourage, enthuse, inspire, provoke the other unto greater love and unto more of good works. To this end he exhorts them,—“not forsaking the assembling of ourselves together”, but with constant recurrent assembling, to “exhort one another, and so much the more as ye see the day approaching”.

This last aptly applies to the people of to-day, in that the day of the return of Christ is evidently rapidly approaching. How much, therefore, the necessity of frequent assemblage and constant exhortation for encouragement. How earnestly should we encourage with our own presence and service every appointment for assembling for study and worship.

THIS IS FOLLOWED BY SOLEMN WARNING

“There remaineth, therefore, no more sacrifice for sins”. Christ has died once for all. He will never repeat His atonement sacrifice. And for those who have really entered into Christ, “who were once enlightened, and 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,”—for such it is “impossible” “if they shall fall away, to renew them again unto repentance: seeing they crucify to themselves the Son of God afresh”. Such a crucifixion, being a purposeful repetition at heart of that heinous affront and by one who has tasted of the goodness of the atonement and its fruits, would apparently require a new atonement offering for reconciliation. But inas-

much as there remaineth no more such sacrifice it follows that there can be “but a certain fearful looking for of judgment and fiery indignation, which shall devour the adversary”.

FAITH

All of the foregoing hopes and blessings to be realized in and through Christ are by the apostle built definitely and positively upon the one great principle of faith, chapter 11. Faith is the ground of confidence upon which all hope rests. By way of illustrating even the temporal benefits that result from faith the apostle has listed many examples of the past dispensation, showing how that each and every instance of true heart-faith and -service unto God has been manifoldly rewarded by Him.

Nor is one's conduct resulting from faith, alone and altogether miraculous. For who has not observed that the individual possessing calm but fervent and complete faith in his aim and effort moves forward unhesitatingly in the face of any and all circumstances. So the one serving God, if he hears God's word of guidance and God's promise of victory and final reward, moves with a serenity and simple boldness that verifies the heart conviction and trust, and gives confidence of victory.

Therefore, in view of all of these illustrations,

LET US RUN WITH PATIENCE THE RACE

And to this end Paul earnestly exhorts, chapter 12, that we look unto Jesus as the One who not only introduced faith before us, but the One who also finished by faith. Faith can only be built upon reliable information, and Christian faith can be built only upon the understood Word of God. It is only when one understands that God “is, and that He is a rewarder of them that diligently seek Him”, that one begins to exercise faith toward God. As the revealed word comes to be more and more fully understood, so faith increases, service increases, the zeal in the race toward the mark increases, and one more and more presses toward the mark for the prize of the high calling of God in Christ Jesus.

LOOKING UNTO JESUS

It is not sufficient to look back upon the faith of Abram or Moses or Daniel, chapter 11. Their rewards “have not yet been fully realized, not being yet due”, and therefore the lesson of faith, though great, is incomplete. We are to look unto Jesus whose manifest faith has been rewarded far beyond that of any other person, for He being raised unto a new, a second Adam life, has passed beyond the bounds of any yet remaining in the nature of the first Adam or still congealed in death awaiting resurrection. Therefore, look to Jesus, observe Him, and press forward.

(Continued on page ninety-four)

With Our Sunday Schools

Lesson Prepared by Alta King

JOSHUA RENEWING THE COVENANT
LESSON 8 NOVEMBER 21, 1926
LESSON TEXT: JOSHUA 24:1-28
RESPONSIVE READING PSALM 107
JOSHUA 24:14-22

Golden Text: Choose ye this day whom ye will serve but as for me and my house we will serve the Lord.—Joshua. 24:15.

FOR STUDY

Review: During the conquest of Canaan, after the fall of Jericho, how did God make it clear to Israel that disobedience could have no part in her national development? Recall other times when Israel's progress toward nationalism was checked for a similar reason. Has this absolute and direct loyalty to the one living God ever been required from any other people in their national development? Why not?

What does the story of Caleb in last week's lesson reveal concerning God?

The New Lesson: In this week's lesson we find Israel in possession of her land and thus much nearer the goal of nationalism which God has in store for Abraham and his seed. The possession of land is one of the basic requirements of nationalism. In possession of her land, Israel begins definitely another phase of her national growth—the development of customs, ideals, and institutions which should be the full expression of an inner life lived in harmony with God's will. This week's lesson makes a wise beginning in that direction.

I. The Purpose of History. Joshua 24:1-13. Read carefully Joshua's resume of Israel's history. Where and through whom did it begin? Were these men called because they were worshiping God? VV. 2, 3. Whom does Joshua set forth as the dominant figure in Israel's history? What array of evidence does Joshua build up to show Israel that all she is and has are hers through God's power? What verses contain the climax evidence? Can you recall other times when the leaders of Israel reviewed her history in public gatherings? Do any of the Psalms give a resume of Israel's history? Name some of the New Testament teachers who did the same thing. By what concrete devices was Israel's history preserved for posterity? Toward what central truth did all historical evidence point? Deut. 4:33-39. Can individual history serve the same purpose to individuals, if the individual takes time to

recall and study his history?

II. The Value of History. Joshua 24:14-18. History does not depict the existence and supremacy of God for the mere sake of pressing home that conviction on the minds of men. It has a definite value in the lives of nations and individuals, and this value is definitely set forth in verses 14 and 15. What is it? Does this value accrue benefits to God or to men? Give reasons.

When God first took Israel out of Egypt, He did not put the matter of obeying Him up to the choice of the people. He merely overpowered their unbelief by a display of miracles, Ex: 4:1-9. At this point in her development He leaves the matter to their choice, uninfluenced by signs and wonders. The explanation for this difference is found in the difference between the backgrounds of experience for the two periods. Can you show that at this period Israel had a good basis for judging whether or not it was evil to serve the Lord, a basis which was lacking when she left Egypt?

Let us use care in judging harshly those individuals who do not respond readily to the same stimuli to which we respond. No two people are developed equally, perhaps. How did the people respond to this privilege of choice? On what evidence did they base their choice? Why could not any other people in the world at that time have made the same choice? Were the people of Israel nearer to the realization "that the Lord, He is God in heaven above and upon the earth beneath, there is none else" (See Deut. 4:39), than they were when they first entered into law covenant agreement with God? Compare the words of their first agreement, Ex. 19:8, with the words of this renewal, Joshua 24:16-18. In the first there is mere agreement to do. In the second there is definite acknowledgment of God's power and of personal relationship with Him.

Did Joshua have the least doubt as to his choice?

Does the background of one's experience have anything to do with the choices one makes? Does an occasional review of one's history have any influence on choosing?

III. A Home Thrust. Joshua 24:19-28. There is an apparent contradiction between v. 14 and v. 19. But v. 23, with Matt. 6:24, brings harmony. After leading the people to making a definite out-

spoken choice (always a good thing to do) Joshua then reveals to them something of the depth of that choice, a depth that reaches to the innermost recesses of the heart and of the inner life.

He first tells them pointedly that they cannot serve God, vs. 19, 20. (Read the last clause of v. 19 as a part of v. 20 to make harmony.) Then he brings from them the admission that their words would be a testimony against them in case they should fail, v. 22. Lastly, he deals his telling stroke, v. 23, showing why they cannot serve God.

After this process do you think Israel's agreement (v. 24) would be an expression of a deeper realization of what serving God meant? Was God gaining headway with His purpose in Israel? How did Joshua provide for the commemoration of this advance in Israel's development?

Leaders in all nations provide for the commemoration of great events in national development. And the leaders in all nations, except those in Israel, make the memorials point to and commemorate their own great strength and wisdom. The leaders in Israel invariably make their nation's memorials point to and commemorate the greatness of God's strength and wisdom. The memorials are simple in construction, and thus not even man's workmanship is permitted to detract the people's consciousness from the God they commemorate.

Truly Israel is a peculiar people.

FOR CLASS

What truth is demonstrated in the story of Achan's disobedience studied in last week's lesson? Why does it contribute to faith in the soundness of Israel's national development and in her future influence in world affairs? Why does the story of Caleb, studied in last week's lesson, contribute to faith in God?

At what stage in national development is Israel in this week's lesson? Discuss Joshua's resume of Israel's history, its chief point of interest and its purpose.

Discuss the value of history in the lives of nations and individuals, from Joshua's viewpoint. Bring out the relationship between one's history and his power to choose. What definite growth does Israel's renewal of her covenant relationship with God show?

What is the value of memorials as used in Israel and as used in other nations?

DOINGS AMONG THE CHURCHES

Bro. Siple's Adeline appointment will be filled next Sunday by Bro. J. Arthur Johnson.

* * *

The Dixon, Ill., church has announced services Sunday, Nov. 14, by Bro. Paul C. Johnson.

* * *

Sr. Esta Lansbery is spending a week with her parents, Bro. and Sr. W. V. Lansbery, at Casey, Ill.

* * *

The Oregon Sunday School has ordered 100 Sunday School Quarterlies. It's a cheap way to evangelize, is the idea. Every Sunday School visitor will receive a copy.

* * *

Attention is called to an appeal of Sr. Orpha Sanford to be found on page 96.

* * *

SUNDAY SCHOOL QUARTERLIES See Editorial, "Religious Literature", on page 93

Receipt of orders for Sunday School Quarterlies from the following named localities, is hereby acknowledged. God willing, quarterlies will be mailed early in December. We cannot hope to issue quarterly for primary classes this time.

All others wanting these quarterlies must notify us at once that we may know how many to print. For price, see page 93.

South Bend, Indiana	35
Ripley, Illinois	36
Marshall, Illinois	40
Bear, Arkansas	6
Eldorado, Illinois	30
Brush Creek, Ohio	50
Washington, D. C.	3
Gladbrook, Iowa	18
Hammond, Louisiana	35
Grand Rapids, Michigan	50 or 40
Oregon, Illinois	100
Waite Park, Minnesota	50
Corvallis, Oregon	25
Cleveland, Ohio	100

I personally thank you, each one, for your prompt reply. May God's guidance lead us each in righteous service.

F. L. Austin.

* * *

Fall evangelistic work is being pushed as energetically as possible. The meetings at Ripley, Ill., are now in full swing and will continue over the 14th. Bro. Siple then returns to Dixon for two weeks work with them before going to Ohio for a meeting at Brush Creek.

* * *

Sunday School Quarterlies are mentioned on page 93. We hope that there will be a wholehearted cooperation in this forward step.

A PUNCH

Lest we forget, the Subscription Campaign does not end until December 7.

It is evident that those, who have interested themselves in the effort to increase the circulation of The Restitution Herald, have set an example of what can be done when a sincere effort is made. You can do an acceptable work in proclaiming the precious truths of God's Word by helping to increase the circulation of The Herald. A good brother wrote in sometime ago and said he probably would never have known the truth as he now views it, if it had not been that a friend sent him a copy of the "Herald" some years ago. Make the effort and see the results.

* * *

Sr. (Miss) Phoebe Densmore, of Kewanee, Ill., was married on Oct. 23 to Mr. Orville Lind, also of Kewanee, and the young couple plan to make their home in that city.

* * *

DIXON BAPTISMS

On Sunday, Oct. 31, we spent the day with the brethren at the new Dixon (Illinois) church. Good audiences greeted us at both the morning and evening services, and we observed that the Sunday School was nearly double what it used to be before the church was built. In the afternoon we had the privilege of baptizing four young people, and we now present them to the household of faith. They are Mildred, Alvah and Merle Drew. Rt. 5, Dixon, Ill., and Roy Grobe, Rt. 2, Dixon, Ill. May the Father strengthen them for life's work, and show them how to assist in the cause of truth.

F. E. Siple.

* * *

BACKING IN MINNESOTA

Dear Bro. Austin: The St. Cloud Sunday School will need 50 quarterlies. I have written to some of our other Sunday Schools but do not know if any will use them or not. Our Sunday School chairman, Dorothy Magaw, is sick with flu and unable to put it before the Sunday School, but if the N. B. I. publishes the quarterly the conference will do all it can to have them used.

Yours in the Master's service,

Mrs. T. M. Savage.

Will Sr. Savage please pardon the publication of a private letter. I want to say that of all of our state conference boards will follow the above example and encourage a free use of our own quarterlies (and other literature) we can, as

finances warrant, gradually increase our publications till all of our wants are supplied. All such cooperation as the above is very helpful.—Editor.


* * *

GRAND RAPIDS SUNDAY SCHOOL REPORT

The first Sunday at the new church, Oct. 24, dedication Sunday, the attend-

OXFORD TEACHERS' BIBLES

You will find an Oxford Teachers' Bible, with its wonderful References and Helps, an invaluable aid in preparing interesting and helpful Sunday School lessons. The Helps are arranged in alphabetical order, like a dictionary. They are accurate, comprehensive and up-to-date.



CHRISTMAS OFFERINGS

Catalog for Bibles and other books, most of them at 12½ per cent discount from regular prices, will soon be ready for mailing to all who make request.

Assortment Christmas Cards at \$1.00 per packet. Each assortment contains cards of varying values ranging from 5c up. Big value. Cash with order.

NATIONAL BIBLE INSTITUTION
Oregon, Illinois

ance was 105 and the offering was \$11.14. Oct. 31, attendance 77, offering \$7.03.

Church attendance good. Berean meeting, weekly on Sunday evenings at 6:00 o'clock.

"Pray for us that the interest still may grow, and that all may be done to the honor and glory of God and our Savior Jesus Christ; that this effort may be a true light to the community."

May it so be, and may we have frequent reports of the advancement.

—Editor.

* * *

INDIANA REPORT FOR OCTOBER

Sermons: Pleasant View, 2; Rensselaer, 2; Burr Oak, 12; Plymouth, 1; St. Louis, Mo., 2; Blush, Mo., 4.

Baptisms: 2.

Money received in Indiana: Pleasant View, \$27.00; Rensselaer, \$25.00; Plymouth, \$15.00; Burr Oak, \$40.50; Conference Board, \$4.44. Expense, \$11.94.

J. H. Anderson.

* * *

LETCHER, SOUTH DAKOTA

Restitution Herald: Bro. Adams came October 14, and began meetings in our school-house the next evening. While with us he preached twelve sermons, setting forth the truth in his plain, forcible manner, exhorting us to stand steadfast in the one faith and not to compromise with error.

In these last days when error is so prevalent it is good to know there are a few that are preaching the truth, regardless of anything else.

Some interest was manifested, and we still have hopes that some here will denounce the world and accept the truth.

Your sister in faith,

Inez Titus.

BOOKS FOR CHRISTMAS

Dear Brothers and Sisters in Christ: I am offering my father's (W. H. Wilson) books for sale for Christmas gifts.

Christmas is coming soon, at which time we celebrate the birth of our Savior. He is a gift to us, that through Him we may have life and a position in His kingdom. We are expecting Him to come soon, so let us work, for there is much seed to be sown.

Let us spread the literature that will sow the seed and bring forth fruit to life everlasting. The list of books is as follows:

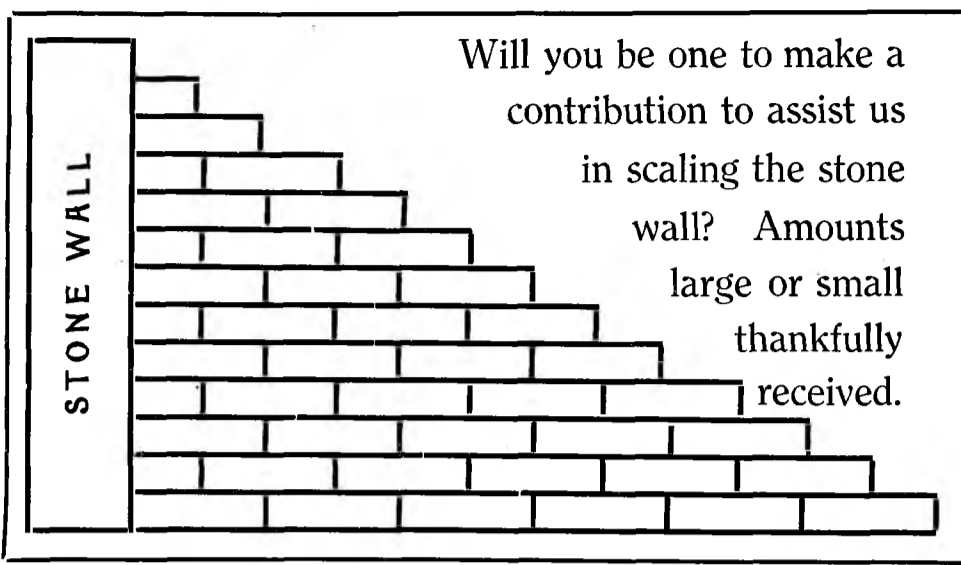
Pine Woods Bible Class, 90c ea; 6 for \$5.00
 Students Text Book, 45c ea; or 5 for \$2.00
 Revelation Made Easy to Understand .25c each
 Destiny of Russia and Signs of the Times .25c each

Can You Believe, by H. V. Reed
 20c per doz., or 75c for 50

This offer will last till January 1, 1927. All orders will be promptly filled. Thanking you in advance.

Your sister in the one hope of His coming,

Jessie M. Wilson.



TRACTS AND BOOKS

A Tract slipped into each friendly letter is direct—personal. Handed to a Friend or Stranger it force attention—often consideration. It is inexpensive, straight-to-the-mark presentation of Gospel Truths.

Keep an assortment on hand.

The following are priced to cover costs only, including postage. Some are priced to cover simply costs of mailing—wrapping and postage.

Order from, and make checks and money orders payable to NATIONAL BIBLE INSTITUTION, Oregon, Illinois.

20c per Doz; \$1.25 per 100

What Must I Do to Be Saved?; Readings on Immortality; Spiritualism; The Rich Man and Lazarus; The Thief on the Cross; Miguel Servet.

10c per Doz.; 60 c per 100

Life! Life! Eternal Life!; Obedience; Essential Truths; God's Promises; The Resurrection; How Much Do You Believe in the Lord Jesus Christ?; Where Do We Go When We Die?

Single Copies 3c; 12 for 12c—Cost of Mailing

The Resurrection; Where Are the Dead?; 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

A Letter to a Friend, 10c each; \$1.00 per doz.

Death Reigned from Adam to Moses, Each \$.05

Debate: Robison vs. Conner .15

Earlier Life-Truth Exponents .25

Will It Pay to Become a Christian? .50

The Visitor, 212 pages, .90

The Song of Our Syrian Guest, 60 pages, illustrated. Suitable Gift.

Oxford, Cambridge and Bagster Bibles Wall Mottoes priced from 10c to 50c each

Gospel In Song, 40c; 45c; and 50c each Per 100, \$30; \$33; \$40

THE RESTITUTION HERALD

Published by the

NATIONAL BIBLE INSTITUTION

Oregon, Illinois

F. L. Austin, Manager
 F. A. Stilson, Circulation Manager

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

Subscription Rates—51 issues per year, \$2.00; 6 months, \$1.00; 3 months, 50c. Samples free.

Receipts—The change of date on address label is your receipt. If date is not changed in two weeks after payment of subscription, please notify this office.

Change of Address—When ordering a change of address be sure to send us both the old and new addresses.

To Stop Paper—It will be our policy to follow the general desire of our readers and to continue sending THE RESTITUTION HERALD to subscribers until notified that discontinuance is desired. Therefore, if you do not wish your paper continued, kindly write us to that effect promptly upon expiration of your subscription. When paper is ordered stopped please remit for any arrearages on subscription.

THE RESTITUTION HERALD advocates: The soon coming of Christ, Acts 1:11, and life only through Him, Col. 3:3; the literal resurrection of the dead, John 5:28; the immortalization of those in Christ, 1 Cor. 15:53, 54; the final destruction of the wicked, 2 Thess. 1:9; the restoration of Israel as the kingdom of God under the kingship of Christ, Luke 1:32, the church being joint-heirs with Him, Rom. 8:17, and Israel to be made head over Gentile nations, Isa. 60:13; the "restitution of all things, which God hath spoken by the mouth of all His holy prophets since the world began", Acts 3:21. It also firmly advocates repentance and immersion in the name of Jesus Christ for the remission of sins, Acts 2:38, and a consecrated life as essential to salvation.

CHILDREN'S PAGE

Well Again

'Fore I was sick I never knew
How good things were, but now I do!
To stretch your hands above your head,
And run, and feel the breeze! And bed
Is comf'table when you don't stay
Right in it hours and hours each day.
Now when I'm hungry I can eat;
And all the flowers smell so sweet.
I'm glad I'm well, and it is spring—
I'm glad of every single thing!

—Selected.

QUARANTINED

By Auntie Wince

QUARANTINED. It is a long, strange word. It makes us think of dangerous, contagious diseases, of people closely shut up in their homes, of doctors coming and going and of fear and alarm everywhere.

But this is not the kind of quarantine I am thinking about. You are thinking of disease—I am thinking of sin; for wrong-doing seems to be just about as catching as the measles or small pox.

Put a boy in school who cheats in his games, and how soon the thing will spread. Tommy is nice. Tommy played false. Why should not I? It is such fun to fool the boys. And it can't be very wrong or Tommy would not do it. That is the way children reason, if they reason at all.

But listen, Nettie, John, Eva, Peter, Edward and Frank, you can never make your deeds half-way wrong and half-way right. They are either the one thing or the other. If you tell only part of the truth you are lying. If you break, only in part, a promise made to mother, you are breaking it.

Never do wrong things. Quarantine yourselves. Not behind closed doors, but behind ironclad, unmovable, unshakable principles.

You all want to be somebody in the world—fine carpenters, doctors, lawyers, authors of books, travelers in far lands. But to be what you want to be in the future, you must be what you want to be now. Idle, vicious boys do not make noble, successful men. Shape your ideal and keep working up to it and, by and by, Nettie, Joan, Ada, Peter, John, Nathan, Frank, and all the rest of my faithful workers, will be heard from, if you are sure to take God with you on the journey and to abide by His

counsel.

Auntie Wince has traveled with Jesus more than 80 years, and He has never left her, never failed her.

Make Him your friend. Put yourselves in His care. He alone can quarantine you from sin.

*We have careful thought for the stranger,
And smiles for the sometime guest,
But for our own the bitter tone,
Though we love our own the best.*

—M. E. Sangster.

TEXAS IDEALS

UST below are two statements of manly Christianity as understood by a couple of Texas boys, age twelve years. With such ideas as these as a foundation for their efforts toward leading a life of Christian usefulness, there is little danger that they will ever be other than a credit and an honor to the homes from which they came, and a living testimonial to the faithfulness of the laborers in the Sunday School they attend.

"A Christian is a clean-cut man; he is a gentleman; he does not use profane language. He is a follower of Christ, and believes that He is the 'Son of the living God'. He will help the poor and weak. He should obey his mother and father; be reverent in prayer. He will be silent in God's house, and will attend church regularly every Sunday. He will always tell the truth. If he is working, he should give one-tenth of his wages to the church.

"He will take part in the things that are given by the church, and he will always be a true follower of Christ."—*Wm. Mellen.*

"I think a true Christian should confess Christ and take up his cross and follow Him. A Christian should be ready to suffer for Jesus if need be, and to express love and loyalty to Christ. A Christian should remember Jesus by taking part in the communion reverently. Every Christian believes in the resurrection, that Jesus died and rose. We should never forsake Him; He knows our difficulties because of His own life on earth, and He is ready and willing to help us when we call upon Him."—*Harry Lee Rabe.*

—Selected.

"God gives to every soul as much blessedness as it is willing and ready to receive."

* * * *

"THE girl who does her own task, whatever it is, bravely and well, seldom has time to criticize others."

* * * *

"NO ONE can hold an evil image in the heart without its materializing sometime in daily life."

DOINGS AT HEADQUARTERS

NEW SUNDAY SCHOOL QUARTERLY

WE ARE much pleased with the prompt response of several of our Sunday Schools regarding quarterlies. While the demand thus far indicated is not sufficient to cover the cost of publishing, yet we feel that the deficit will be less than it is in the publishing of the Leaflet as at present.

Besides, by publishing quarterlies we can gradually enlarge the service and supply quarterlies for the primary departments as well.

It has been decided, D. V., to publish a quarterly for the First Quarter of 1927, the same to be arranged, if possible, for the Adult and Intermediate grades, and Home Department. Further mention of this will be made in next issue.

We shall endeavor to have these quarterlies ready for mailing by the first of December. This will be very difficult to accomplish and it may be a few days later before same can be mailed.

We cannot afford to print more copies than will be wanted. The time for printing *ALL that will be wanted* is when we go to press. After that it will be too late to increase the number. Therefore, will not every interested person quickly assist by sending in a statement of the number of quarterlies wanted. The price to those who have already notified us will be the same as was formerly announced, namely, Seven Cents per copy per quarter. But the regular price in quantities of five or more to one address will have to be Eight Cents per copy per quarter, Thirty-two Cents per year, for all future orders. Single copies, Ten Cents per quarter, Forty Cents per year. If in the future the price can be reduced, we will gladly do so.

Now may we ask for the heartiest possible cooperation and support in this effort. It is true that the first issue can not be all that we would like. The decision has been necessarily delayed until now and it will be impossible to secure for this issue help from different ones as desired. But if the brotherhood will cooperate and assist, we feel satisfied that we can put up an acceptable quarterly very soon.

Suggestions and helps will not only be gladly received, but are urgently solicited.

THE MOUNTAIN IS SCALED BY CONTINUED CLIMBING

IN AUGUST, 1925, the General Conference instructed the Executive Board to build a new greenhouse and make other improvements estimated to cost \$5000. Later we were asked to provide upwards of \$2500 to the Wince Fund that two of our aged and homeless ones might be

cared for at Golden Rule Home the balance of their lives.

The first financial objective was reached on schedule time last December 24; and the second was so nearly reached in June that at that time Bro. and Sr. Williamson were received into the comforts and care of Golden Rule Home.

These accomplishments not only show the earnest good intent of a large brotherhood but they also show what can be done when we stand together and work as *one* toward a common goal. It is this common, united spirit of aim and service that, under God's blessing and guidance, has given to the National Bible Institution its steady growth. Beginning at nought in August, 1921, its gross property valuation had mounted on December 31, last, over and above all liabilities—and after having borne the expense of organization and development as well as that of maintaining its religious and charitable labors—to \$27,684.65.

For a people who, until 1921, was putting forth no general organized effort, it would seem that this showing is excellent. The office, at least, feels like commending one and all who, either morally or financially, have assisted to the accomplishments of these results.

LIKE THE PULPIT

But like the pulpit, there is a lot of this work that can never produce a money return. It is a constant non-remunerative service. Continued or increased accomplishment means continued or increased service. Therefore it can continue only as its friends continue its maintenance; and it can grow only as its friends increase in number and assistance.

MONEY SIDE-TRACKED

As soon as we undertook the new greenhouse the receipt of funds for current service and upkeep began to diminish. As we entered upon the \$2500 Wince Fund objective, these funds, for current service formerly sufficient, became less and less.

DEFICIT

The result is that we have been running behind every month this year until we feel that something must be done.

This deficit is not in the earning departments—Print Shop, Greenhouse, Home, Floral Shop; *it is in the office*, and this in spite of the fact that some are working ten to fifteen hours per day every week. This work and this expense are occasioned by a large correspondence, editorial work, administration of N. B. I. activities and church interests in general, none of which is chargeable to the earnings of the departments.

MUST HAVE FUNDS

For this accumulated deficit we need—*must have*—

funds. We have carried the slow summer and fall months along till now, when, in some way, we must have \$2000.

We place this frankly before our friends, confident that one and all will respond. By each doing a little the whole amount can be quickly raised and we can steadily advance in our climbing toward higher levels of service in His name.

If all will unite in making a Thanksgiving offering, this item will be quickly cared for and a relief given to the office force that will permit of increased service.

Confidently and anxiously we await the Christian response of the brotherhood. A convenient form will be found on the next page.

F. L. Austin, Manager.

DAILY SCRIPTURE READINGS

(Continued from page eighty-eight)

JOY SET BEFORE HIM

It was because of anticipated joy that our Lord endured the cross and despised the shame. What exceeding great and unspeakable joy must that be which enabled Him to endure therefor so much. And what was this joy? Was it the mere anticipation of being honored above others, sitting over them? Rather, the whole history of our Lord's doings force upon us the conclusion that the greatest joy of our Savior was the joy realized from service unto others—others weaker than He, needing His strength. It seems most true that the joy anticipated by Christ was the joy of the larger service to be rendered by Him when He, as perfected High Priest in the holiest abode with God, should come to be able to serve His brethren with a fullness and greatness as yet impossible for Him to serve. But, reaching the exalted position and authority in God's holiest place, He would be able to issue forth the great blessings of complete atonement, complete reconciliation, complete forgiveness unto those who should come to God through Him. This great, unspeakable, unmeasurable joy was sufficient to cause Him to endure the loss and despise all shame that could be heaped upon Him by poor, erring, sinful man.

Look to Him.

ORIGIN AND NATURE OF JESUS CHRIST

By Rena Endsley

WE find the first promise pointing to our Savior in Genesis 3:15. The Seed of the woman should bruise the serpent's head. "But when the fullness of time was come, God sent forth His Son, made of a woman, made under the law, to redeem them that were under the law, that we might receive the adoption of sons." Gal 4:4, 5. "For the law made nothing perfect; but the bringing in of a better hope did: by the which we draw nigh

unto God." Heb. 7:19. "For Christ is the end of the law for righteousness to every one that believeth." Rom. 10:4. "Concerning His Son Jesus Christ our Lord, who was made of the seed of David according to the flesh; and declared to be the Son of God with power, according to the spirit of holiness, by the resurrection from the dead". Rom. 1:3-4. "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 (David's throne)." Acts 2:29-30.

"But we see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honor; that He by the grace of God should taste death for every man. For it became Him, for whom are all things. . . . in bringing many sons unto glory, to make the captain of their salvation perfect through sufferings. . . . For as much then as the children are partakers of flesh and blood, he also himself likewise took part of the same; that through death he might destroy him that had the power of death, that is, the devil; and deliver them who through fear of death were all their life time subject to bondage. For verily he took not on him the nature of angels; but he took on him the seed of Abraham." Heb. 2:9-10, 14-16.

"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." Gal. 3:16. "Wherefore in all things it behoved him to be made like unto his brethren, that he might be a merciful and faithful high priest in things pertaining to God, to make reconciliation for the sins of the people. For in that he himself hath suffered being tempted, he is able to succor them that are tempted." Heb. 2:17-18. "Though he were a son, yet learned he obedience by the things which he suffered; and being made perfect, he became the author of eternal salvation unto all them that obey him." Heb. 5:8-9. "For even hereunto were ye called: because Christ also suffered for us, leaving us an ensample, that ye should follow his steps: who did no sin, neither was guile found in his mouth." Heb. 2:21-22. "For Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God, being put to death in the flesh but quickened by the Spirit." 1 Peter 3:18. "And in the sixth month the angel Gabriel was sent from God unto a city of Galilee, named Nazareth, to a virgin espoused to a man whose name was Joseph, of the house of David; and the virgin's name was Mary. And the angel came in unto her, and said, Hail, thou that art highly favored, the Lord is with thee: blessed art thou among women. And when she saw him, she trembled at his saying, and cast in her mind what manner of salutation this should be. And the angel said unto her, Fear not, Mary; for thou hast found favor with God. And, Behold, thou shalt conceive in thy womb, and bring forth a son, and shall call his name Jesus. He shall be great, and shall be called the Son of the Highest: and the Lord

God shall give unto him the throne of his father David; and he shall reign over the house of Jacob for ever; and of his kingdom there shall be no end. Then said Mary unto the angel, How shall this be, seeing I know not a man? And the angel answered and said unto her, The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee: therefore also that holy thing which shall be born of thee shall be called the Son of God." Luke 1:26-35. "And the angel said unto them, Fear not; for, behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born this day, in the city of David, a Savior, which is Christ the Lord." Luke 2:10-11. "In the beginning was the Word, and the Word was with God, and the Word was God. . . . And the Word was made flesh, and dwelt among us, (the glory as of the only begotten of the Father,) full of grace and truth." John 1:1, 14. "Therefore the Lord himself shall give you a sign; Behold, a virgin shall conceive, and bear a son, and shall call his name Immanuel. Butter and honey shall he eat, that he may know to refuse the evil, and choose the good" Isa. 7:14-15. "For unto us a child is born, unto us a son is given; and the government shall be upon his shoulders; and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace. Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth, even for ever. The zeal of the Lord of hosts will perform this." Isa. 9:6-7. "And in mercy shall his throne be established; and he shall sit upon it in the tabernacle of David, judging, and seeking judgment, and hasting righteousness." Isa. 16:5. "In the beginning was the Word, and the Word was with God.

. . All thing were made by him". "That which was from the beginning, which we have heard, which we have seen with our eyes, and have looked upon, and our hands have handled, of the Word of Life; (for the life was manifested and we have seen it, and bear witness, and show unto you that eternal life which was with the Father, and was manifested unto us). 1 John 1:1-2. "God, who at sundry times and in divers manners spake in times past unto the fathers by the prophets, hath in these last days spoken unto us by his Son, whom he hath appointed heir of all things, by whom also he made the worlds; who being the brightness of his glory, and the express image of his person, and upholding all things by the word of his power, when he had by himself purged our sins, sat down on the right hand of the . . . Majesty on high; being made so much better than the angels, as he hath by inheritance obtained a more excellent name than they. For unto which of the angels said he at any time, Thou art my son, this day have I begotten thee? And again, I will be to him a Father, and he shall be to me a Son. And again, when he bringeth in the first-begotten into the world, he saith, And let all the angels of God worship him. And of the angels he saith, who maketh his angels spirits, and his ministers a flame of fire. But unto the Son he saith, Thy throne, O God, is

for ever and ever: a sceptre of righteousness is the sceptre of thy kingdom." Heb. 1:1-8.

We must believe that Jesus Christ came first as a mortal babe, for we have found in God's perfect word that He was made perfect through suffering, and that He learned obedience by the things which He suffered. Had He been made a deity at His birth, he could not have suffered, neither could He have died. And Paul says in Rom. 10:9, that if thou wilt confess with thy mouth the Lord Jesus, and shall believe in thine heart that God hath raised Him from the dead thou shalt be saved. He could not have been raised from the dead if He never died. Then if we believe Christ was born a deity are we not believing in a false christ whose origin and nature are described and taught by the so-called smart and learned men? Truly the preaching of the cross is to them who perish foolishness; but unto us who are saved it is the power of God. For it is written, I will destroy the wisdom of the wise, and will bring to nothing the understanding of the prudent. God hath chosen the foolish things of the world to confound the wise: and God hath chosen the weak things of the world to confound the things which are mighty. 1 Cor. 1:18-21, 26, 27.

Jesus said, "Enter ye in at the strait gate: for wide is the gate, and broad is the way, that leadeth to destruction, and many there be who go in thereat: because strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it." Matt. 7:13-14. Again Jesus said, "Strive to enter in at the strait gate: for many, I say, unto you, will seek to enter in, and shall not be able.

Then how important it is to find the strait gate and enter in just as Jesus has commanded, and travel the narrow road which Jesus tells us leads to life, the eternal life.

What a glorious hope. Is it not doubly worth searching to know our blessed Savior just as God has revealed Him.

CONVENIENT FOR CLIMBING

A THANK OFFERING

National Bible Institution,
Oregon, Illinois:

Enclosed find \$ _____, a Thank
Offering to aid in furthering the work of the
Gospel.

Name _____

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AN APPEAL

For Those of Our Number Who Are In Need

"The liberal soul shall be made fat: and he that watereth shall be watered also himself"—Solomon.

MANY of you know how this relief work among our church people has been carried on in the past five years; how the aged ones have been cared for; help given families where there has been sickness and death, and to widows where the work they get to do is not enough to provide for their children; helping in homes where death has taken the mother and left little children. Sometimes the oldest, when but a child itself, will try to care for the younger ones while the father is at work.

Winter will very soon be here and I am again asking you to help me care for these families as I have previously tried to do. Funds are needed for clothing, fuel, rent, provisions and medical aid. I am sure you all know this kind of work cannot be carried on without financial help. Is there a worthier cause?

There have been a few very faithful contributors, some sending a donation each month. Isn't there someone that has never known the joy of giving to lighten the burdens of our unfortunate ones who need help?

That you may know something of how the help given to our people is appreciated I will quote a few expressions from letters received, similar to many others. Some refer to help given last winter.

"I want to express my thanks to you for what you have done. If you only knew my thoughts, sometimes wondering how I could get some clothing and other things, and how you have helped me out. I pray God to allow me in some way, or my children, to do as much for someone else, because I know from experience how this all is. May God's blessings be with you in your work."

This from an aged sister, living alone, in a little three-room house, to whom, with the help of the brethren, I have sent a monthly allowance for the past two years: "I am so happy to think that I have someone to care for me and provide a living for me. I cannot keep the tears from my eyes when I think back how I had to live. Thank God it is all over."

"We received the box you sent us and are more than thankful for it. I didn't expect you to send us new blankets. Second hand ones would have been good enough. No matter how old, I would have mended them. You have added cheer and many comforts to our home, which we could not have had otherwise. May God bless you. God helping, I surely will help you and your work if ever I can. Thank you again for the money and the lovely things you sent us."

"We received box and check; got the comforter all done. I think we will get along now for the winter and keep warm. The bed blankets you sent are nice and warm. The dresses fit the girls nicely and they surely

are enjoying their new night gowns sent them. We are all thankful to everyone of you for what you are doing for us."

"Received the box and also the check you sent. It sure is a big help to us; don't know what we would do without your help. I get tired toiling, being left alone in the world with the children (5). I should not complain. I try not to, but get pretty blue some times."

"The clothes you sent to me, I do not know what to say to you for them, but must use that poor, frail word—Thank you. Cannot frame words that will express to you my appreciation for your Christian kindness."

"Thank you for the check. Oh, you do not know how I appreciate your thoughtfulness of me in sending the check. I do not know what I would do without your help. May God's blessings be yours."

"I received your dear letter to-day and will say that when I read it it seemed to me I was sure I had one confidential friend. What we have suffered in pain and grief only God and myself know. God bless you for your kindness and thoughts of us. I am sure it will come back to you in rich blessings. We have never been very well off, but I realize we were rich compared to our circumstances now."

"Received the nice box of oranges. They are fine. We would not have had any such had the dear sister not sent them. We can't afford to get them, you know. They taste so good to me since I am sick so much. Dear sister, those bed blankets are nice and warm. We would have gotten very cold this winter without them."

"I received the check all right. Was so thankful to get it for I was nearly out of money. I took \$5.00 out of my other money to pay my taxes. The other half will come due next June. God bless you."

"We received the nice, warm blankets you sent us. Now we won't have to lay and shiver with the cold. I feel like, Thank you, isn't enough to say, so will ask God to bless all our helpers and comfort you with His blessing, as you have comforted us. I never had such a nice present."

There isn't a scripture in the Bible more full of truth than the one found in James 1:27—"Pure religion, and undefiled before God and the Father is this, to visit the fatherless and widows in their affliction".

We do not want any of the children in our families to go to school in need of warm clothing or food, or the aged one in their humble little homes to be trying to get comfort out of reading their Bible when they need fuel and provisions.

The Golden Rule was given to us by One whose hand was extended in mercy and in helpful grace to others. He taught that we are all members of one family and that it is pleasing to God to comfort and cheer one another.

Those wishing to respond to this appeal please send your donations to my address.

Mrs. Orpha Sanford.

174 Cedar Street, Aurora, Illinois.

Chairman National Berean Relief Committee of the Church of God.

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SO IS THE RESURRECTION OF THE DEAD

By Alice B. Curits

IN this world the sons of God shine as lights, Phil. 2:15, but hereafter, Jesus says, "The righteous shall shine forth as the sun in the kingdom of their Father".—Matt. 13:43. Daniel expresses the same thought in chapter 12:3, when he says, "They that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars for ever and ever". These texts are very beautiful illustrations of what the children of God will be in the resurrection.

Paul may have had these scripture passages in mind when he said in 1 Cor. 15, "There is one glory of the sun, and another glory of the moon, and another glory of the stars: for one star differeth from another star in glory. So also is the resurrection of the dead."

In this chapter Paul has been answering the queries, "How are the dead raised up? and with what body do they come?" Taking grain as an illustration, he shows that the old grain must die in order that the new grain shall grow. He says the new grain is not the old one that was sown, but is true to form and type of the grain that was sown. He then shows the analogy of the process of grain reproduction to the change of man at the resurrection. At death man is sown a weak, natural, corruptible body; he is raised in power and glory, a spiritual, incorruptible being, possessing the likeness and personality of his former self. Being created in God's image, he is now also in God likeness. David says, "I shall be satisfied when I awake with Thy likeness."—Psa. 17:15. Man like the grain, comes up from the death state true to type. Christ said, "Except a corn of wheat fall into the ground and die, it abideth alone; but if it die, it bringeth forth much fruit."—John 17:15. Christ is that "corn of wheat" that died. He is the true seed, and type or firstfruits of the harvest. All who have been "born again" are the "sons of God", and have received "the spirit of adoption, whereby we cry, Abba, Father." If we are children we are "heirs of God and joint-heirs with Christ". Christ's name is named upon us and "we have the mind of Christ".—1 Cor. 2:16. "The manifestation of the sons of God" takes place at the resurrection, when Jesus shall change our vile bodies that they may be fashioned like unto His glorious body, Phil. 3:21. So we shall be true to the Christ-

type, "Christ the firstfruits; afterward they that are Christ's at His coming". As we think of the resurrection, it will be a miracle; but to God there are no miracles, he works by laws and ways we cannot understand.

That there will be great ones, and little ones, in the kingdom would be inferred from Matt. 11:11. Here Jesus, speaking of the greatness of John the Baptist, says, "He that is least in the kingdom of heaven is greater than he." Paul's statement in 1 Corinthians 15 teaches the same truth. He says, "One star differeth from another star in glory. So also is the resurrection of the dead."

The thought that the resurrected saints, like the stars, differ in glory, should cause no one worry, or disappointment. We behold infinite variety in God's created works, and infinite variety indicates infinite power and wisdom. No two leaves of the forest seem exactly alike; the pebbles on the sandy shore are a little different from one another; we have the changing seasons; the zones producing a variety of temperatures; the rising and ebbing tide; the gentle zephyrs and the death dealing tornado. There is no monotony in this life; each day is a new creation, and "God's mercies are new every morning". Even among the bright and holy angels exist different orders, as is evident from the names angel, archangel, cherubim and seraphim. That God's law of endless variety with its types of beauty should exist in the future should not be surprising to us.

All who are so blessed as to attain to a place in His kingdom will be glorious and perfectly happy; for they shall dwell with Him, and "in His presence is fulness of joy, at His right hand are pleasures for evermore." Not a drop of joy could be added to fulness of joy. No feeling of envy on the one hand or superiority on the other, will shade the splendor of that happy time. Each will feel that he has the position that he is best qualified to fill; each heart will be full of love and gratitude to the Father for the blessings that are his.

There are two strikingly beautiful texts in the Psalms, one in Psa. 81:6 reads, "I removed the shoulder from the burden: his hands were delivered from the pots (margin, baskets)." The second text is in Psa. 68:13, and is as follows: "Though ye have lain among the pots, yet ye shall be as the wings of a dove covered with silver, and her

feathers with yellow gold." This text, like many others, may have twofold interpretation. It refers primarily to the Israelites under Egyptian bondage. Look upon the Israelites, toiling early and late under the lash of their merciless taskmasters; soiled with sweat and dust; broken in spirit; too weary to think or pray, except now and then a face is appealingly lifted heavenward as if to implore help from God. The scene changes; the burden is removed from the tired shoulder, the enslaved are made free by God's strong arm and become a conquering and illustrious nation, from whose number came prophets, priests, and kings. Through sin they lost their prestige, and the blessings they once enjoyed as God's chosen people. But blessings manifold greater than the former ones will be theirs, when God regathers and restores them to their ancient land. Under the glorious reign of Jesus they shall be beautiful as the dove with wings of silver and her feathers of gold.

In contrasting the present life with the glorious future life, we know that a change as wonderful as the one expressed in these two verses of the Psalms must take place in us; for while Israel is to be the head of the mortal nations during the millennial reign, we, if we attain to the first resurrection, shall be the bride of Christ, his queen attired in gold of Ophir. Psa. 45:9.

Praise God for His great salvation, and for the hope of such a blessed resurrection and endless life. Let us strive, as did Paul, counting all things as loss, that we may be found in Christ; that we may know Him and the power of His resurrection.

THE EARTH MADE OVER

By H. H. Hawkins

AND Thou renewest the face of the earth. Psa. 104:30. At the time of Adam we find this record, "Cursed is the ground for thy sake; in sorrow shalt thou eat of it all the days of thy life; thorns also and thistles shall it bring forth to thee; and thou shalt eat of the herb of the field".—Gen. 3:17, 18.

"Yet man is born unto trouble as the sparks fly upward".—Job 5:7. "Man that is born of a woman is of few days and full of trouble".—Job 14:1. These are conditions that have existed down through centuries to this day.

The prophet informs us that there is a time coming that will be quite the reverse. In fact, we can see the "fig tree" budding forth. "He shall cause them that come out of Jacob to take root: Israel shall blossom and bud, and fill the face of the world with fruit".—Isa. 27:6. "The wilderness and the solitary place shall be glad for them; and the desert place shall rejoice, and blossom as the rose".—Isa. 35:1. The Psalmist says, "Let all the people praise Thee, O God, then shall the earth yield her increase and God shall bless us". We are told that the world passeth away, and the lust thereof. Now, it is being filled with unrighteousness, murder, deceit, hatred, boasting, disobedience to parents, and such things.

These are conditions of the last days, as men become lovers of our own selves, unthankful, and lovers of pleasure more than lovers of God. Ecclesiastes 1:4 says, "The earth abideth for ever". Psalm 37 and Proverbs 10:30 inform us that the righteous are to remain on the earth (not in heaven), so we must conclude that it is the condition on the earth that is to be renovated.

God has promised through His prophets a change in physical conditions, the restoration of Eden, and the healing of the nations.

The first creation was the Adamic creation, during a time of sin, suffering, and hardship for all the children of Adam; this to fit the worthy, the tried, and tested, for the new creation—they who are counted worthy to attain the resurrection from among the dead, who can die no more, and are the children of the resurrection.

A perfect planet takes thousands of years to complete. The Genesis account, and God speaking to Job (38:4-9) shows creation is a gradual process, and that there was a time when this planet was not fit as a habitation for man.

Students of physical science claim we are living in an incomplete planet, where normal and perfect natural life is not possible. The history of the human race for the past 6000 years reveals a reign of sin and death, owing to physical conditions over which man has no control. Psalm 82:5 says, "The foundations of the earth are out of course", and Isaiah 13:13, "out of place". So then, it is evident that physical changes must be expected in the restoration to Edenic conditions. The disappearance of the ice fields, which I understand have receded 130 miles in the last 25 years, is one of the means God is using for the restitution of all things, Acts 3:19-21, to make this planet a fit habitation for the "new creation", and "saved of the nations" when the tabernacle of God will be with men.

Many signs are now in evidence that the world is changing and has been for centuries. The world is changing socially, politically, and religiously; and out of this confused, troubled, and restless world (a symbol of the sea that will be no more) there is being gathered by the word of light, truth, and knowledge, a people that will form a new heaven and earth in fulfillment of the divine promise, "Behold I make all things new".—Rev. 21:1-5. "And there shall be no more curse: but the throne of God and of the Lamb shall be in it; and His servants shall serve Him".

God created this earth not in vain, and formed it to be inhabited, and His word shall not return unto Him void. (Isa. 45:11, 18.) And the desolate land shall be tilled, and become like the garden of Eden. "I the Lord have spoken it, and I will do it".—Ezek. 36:34-36.

May we keep our eyes Zionward and look forward to the coming of our Lord and Master, and may we be among those that "shall sit every man under his vine, and under his fig tree; and none shall make them afraid."

LIFE IS NEVER well used when it is held dearer than duty."

THE LESSON

*A teacher sat in a pleasant room,
In the waning light alone;
Her head was bowed in anxious thought;
With the work and care the day had brought
She had faint and weary grown.
And the task which seemed in morning's ray,
As she thought of it now, at the close of the day,
When weary with toil and faint with care,
Seemed more than human heart could bear.*

*Since the scholars had left her, one by one,
Nearly an hour had flown;
She had given them each a kind good night;
And while they lingered her eyes were bright,
But they dimmed with tears when alone,
She had borne the burden the day had brought,
The daily task she had faithfully wrought,
And now, to solace her weary mind,
A lesson of life she sought to find.*

*For work and cares of the day she scans,
But no lesson from them receives.
"The day has no lesson for me," she said,
"A lesson I'll read in the Book instead;"
And she opened her Bible leaves,
When lo! the lesson she'd sought in vain
To draw from her faint and weary brain,
At once from the holy page she drew,
Though always the same yet ever new.*

*"Establish Thou the work of our hands",
'Twas this that met her gaze.
The words went up from her lips like a prayer,
And as she read she treasured there
A lesson for many days.
Not alone for her may the lesson be,
Let it come as well to you and me;
Let our prayer be the words of Holy Writ;
"Yea, the work of our hands, establish Thou it."
—Selected by Rufus A. Curtis*

"BE STRONG IN THE LORD"

By Samuel E. Haney

THE unbelief of the believers is appalling. Indeed, it is one of the varieties of life to see men and women acting out their belief in God.

The devil, through human instrumentality, has been battering at the Ransom for nineteen hundred years. But the "Old Rugged Cross" stands as invulnerable in the hearts of true believers as it did when the cruel spikes pierced the hands and feet of the Son of God.

These attacks usually come from conspicuous quarters: theological teachers, priests, and preachers. These men believe "Christ died for our sins"; but, with rare

exceptions, their tongues and pens belie them. Many doubt that "Christ poured out His soul (life—nephesh) unto (actual) death".

Inasmuch as blood is the basic element of life, the doctrine of trans-substantiation of wine into the blood of Christ for the purpose of remission of sins thereby, is both a denial of the Ransom, given once for many—all,—and blaspheme. Jesus, with His last breath, said, "It is finished", John 19:30.

Many believing "Christ gave Himself a Ransom for all" attach a kind of codiciliary addendum to the Ransom by claiming Christ died for the church, while the church's experience—sufferings—is necessary for the redemption of the world.

Others, believing God's Word, disdain the shedding of blood for the remission of sins, Heb. 9:22. This doctrine ignores the Ransom.

The mass of leaders and laymen do not really believe man is commanded to "seek for glory and honor and immortality, eternal life"; and that, "divine nature" is a promise for faithfulness unto the end, Rom. 2:7; 2 Peter 1:4. Note Jer. 38:20.

The devil knows that in belief and faith in the blood that flowed on Calvary lies the release of the race from the curse of death, "As in Adam all die, even so in Christ shall all be made alive". He also knows that God's Word is a guarantee that every functioning mind is to be "drawn" to Calvary's great tragedy—"And I, if I be lifted up from the earth will draw all men unto me".

The clergy knows that the only baptism taught in the New Testament is immersion, yet they sprinkle a few drops of water on infants and call it baptism. These wise (?) "blind leaders of the blind" remind us of the student who asked a college professor what two and two make. "Foolish question", he replied; "a two-year-old child would say, 'Four.'" "But," insisted the student, "I sometimes find two and two make twenty-two". See Rom. 1:21,22.

We have been considering a few doctrinal points of the unbelief of the believers; let us note some practical phases. Does believing in the Lord Jesus Christ, alone, save us? No. "Devils believe, and tremble".—James 2:19.

Does faith? No.

Does knowledge? No.

Does talking save us? No. If it did, some of the greatest hypocrites would be saved.

People of the world have faith and knowledge; and talk much.

"Well," one may ask, "if these things do not save us, what will?"

We answer: Belief, faith, and knowledge are but prerequisites by which "good works", action, must coordinate. Coordination is as essential in the business world as are finance and knowledge; it is even more so in the religious world.

Jesus said, "Whosoever believeth in Him should not perish, but have everlasting life". This means believing in His and His apostles' teachings, John 17:20, as well as

in His mission on earth.

Many make a selection out of the heavenly message, *doctor* a few others, and discard the balance in order to make the way of salvation easy and smooth. This class of Christians shirk their duty when obedience causes inconvenience, financial loss, ostracism, or offense. If such think they are following Christ their actions belie them.

Jesus said, "Follow Me." Christians believe He said this. Do their actions indorse their belief when they attend questionable places of amusement—lewd moving pictures, theatres, etc? Or when following the latest diaphanous fads of apparel, and other Babylonian habits? Or when they give their paramount thoughts and endeavors to the things gratifying to the weak, carnal flesh? In refusing to "Humble themselves" as commanded, 1 Peter 5:6, leaving the Lord to do the humbling by His *heavy*, chastening hand in the bitter school of experience—is this following Christ?

The old maxim, "Can't carry water on both shoulders", is more applicable in the Christian warfare than in any other pursuit.

If we follow Jesus, let us do so one hundred per cent. If we desire to hobnob with the world, let us be consistent, and go the limit. It is glorious to suffer for the name of Christ, 1 Peter 4:12-16. While, on the other hand, the world's sweet savor has a bitter—sometimes, fatal—sting to it, Rom. 8:4-8.

Anything to avoid being classed "a peculiar people", Titus 2:14, seems to be the popular slogan with many. The world says, "Take a chance". Many Christians seem to have caught the same spirit. Remember foolish Esau. He took a chance; and lost out.

It is far better that our talk and acts be copied after the heavenly One, that our bodies, too, may eventually undergo the "change", and we be "like Him"—immortal, divine.

Remember, it is easy to go down into Egypt, but mighty hard to get back to the promised land.

To discount one's belief means a shattering of one's faith.

One must believe in a thing or a person to exercise faith therein.

One can only go so far as one's faith extends. But there would be no limit to what one could do if he had the belief and faith of Abraham, Elias, (Jas. 2:23; 5:17, 18), and Daniel.

But when Jesus said, "Why are ye fearful, O ye of little faith"; and, "O thou of little faith, wherefore didst thou doubt?" He likely had in mind about all of us.

Isn't it about time we take God seriously, and cease trifling with Him and His Word?

Most anyone who is normal *loves* a beautiful rose—despite the thorns. But *God* loves the ugly little seed that is put into the ground and dies—loves the rose before it is a rose.—*Contributed.*

THE STONE WALL

THE success of our General Conference is dependent upon the liberality and loyalty of the brothers and sisters of the Church of God. Only a few may realize that the growth and success of any industry depends upon this loyalty and liberality of its members in both work and money.

Each member of the Church of God may be interested in its success, but that interest must be manifested at the place where there is a need of help. No institution can thrive without both work and money. It is evident that the work can be supplied if we have the money to pay the wage earners. No comforts in the N. B. I. can be supplied without money. No seed will develop, without labor to plant and care for its growth, to supply food for the workers, and the members of the Home.

We see the urgent need of help in the statement made in The Herald of November 2 by our Secretary, of being financially up "Against a Stone Wall". It is evident upon reflection, that the N. B. I. can scale the wall, and have all means necessary if the members of the Church of God will do at once as follows:

1. Let all who now tithe their income send to the N. B. I. office at once, all, or a portion of the tithe.
2. Those who contribute of their means for Christian work, send what you can without delay. It is needed now.
3. Those who cannot send money now, could you send in your contribution now as a promisory note, bearing interest from date; which possibly could be used at a bank, or otherwise, until paid.

The following is the Scriptural plan, and, without doubt is the surest way, and returns the best profit to the giver. It is the best plan because it is God's plan—the tithing plan.

The brethren may be interested here in the results of my garden of about one acre. The products were apples, currants, gooseberries, strawberries, raspberries, cherries, asparagus, peas, and grapes. They sold for \$155.04, the tithe of which is 15.50 which I enclose herewith, to the "Herald" office to be used for the Lord's work at Oregon. It is my opinion, that if all our brethren paid a tithe of their income for the Lord's work, there would be more than enough for all purposes of the N. B. I. and God's blessing would follow.

It was not our purpose to produce more than we needed for our own use, but the Lord abundantly blessed us this year; and we want to make a thank offering to the N. B. I. of the Lord's portion, which we enclose *for the work.*

Those in the office and directing and doing the work for us need encouraging by giving them the needed means in money for the many avenues of expense for success in results. And with your money contributions

add the appreciations due the managers and the help that makes the wheels go round.

Are you going to build one step by which to scale the "Stone Wall"?

A. J. Eychaner.
Anna B. Eychaner.

STEPS TO SALVATION

No. 2

By *Jas. A. Patrick*

SOME time ago I wrote No. 1 of a series of articles entitled as above and expected to continue it in succeeding numbers of *The Herald*, but poor health has so incapacitated me that I have been unable to do the work immediately before me as it should have been done, so I have neglected *The Herald* and its interests.

In the former article I tried to show the necessity of a proper belief in God in order to have a Bible faith as required by Hebrews 11:6. This is the first step toward salvation, because it is impossible to please God without a proper faith in Him. Then nothing else avails if we have not a Bible faith. All our efforts are in vain.

According to Acts 20:21, repentance toward God would be the second step in our search for salvation.

Why repentance toward God? Because "all have sinned and come short of the glory of God." Every sin is against God. If I should slap one of my brethren in the face, that would be a sin against God first. If I should curse him, it would be against God first. Why? Because I have violated the law of God first of all. Had I obeyed the law, I had not sinned against my brother.

So when we come to believe that God is, and that He is a rewarder of them that diligently seek Him, our next step is to repent toward God.

In order to have faith in God we must obey Him. I like to study the pen picture in the sixth chapter of Isaiah. Isaiah was evidently meditating about God. Then he had a vision. "I saw also the Lord sitting upon a throne, high and lifted up, and His train filled the temple. Above it stood the seraphims: each had six wings; with twain he covered his face, and with twain he covered his feet, and with twain he did fly. And one cried unto another and said, Holy, holy, holy, is the Lord of hosts: the whole earth is full of His glory." As Isaiah contemplated God as revealed to him in the vision and heard the seraphims say, "Holy, holy, holy, is the Lord of hosts", he saw God in all His holiness and in contrast saw himself in all his sinfulness, in all his unworthiness; then he was led to cry, "Woe is me! for I am undone; because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips: for mine eyes have seen the King, the Lord of hosts."

When Isaiah saw himself in the light of God's holiness, saw his own sinful, undone condition, he at once acknowledged his condition and sought cleansing. God immediately answered by sending one of the seraphims with a live coal from off the altar and touched his lips and

said, "Lo, this hath touched thy lips; and thine iniquity is taken away, and thy sin is purged."

In connection with repentance toward God in Acts 20:21, we have another step that is closely associated with it—"faith toward our Lord Jesus Christ". In this verse it is Paul saying, "Testifying both to Jews, and also to the Greeks, repentance toward God, and faith toward our Lord Jesus Christ."

When one sees himself as sinful and lost because of such a condition, he begins to cast about for a remedy. God always points the way to the sincere seeker. So He tells how to get rid of sin by repentance toward Him and faith toward our Lord Jesus Christ.

Why faith toward Christ? Christ said, "I am the way, the truth, and the life: no man cometh unto the Father, but by Me." "I am the door of the sheep." "He that entereth not by the door into the sheepfold, but climbeth up some other way, is a thief and a robber."

The above quotations make it very plain why it is necessary to have faith in Christ. He is the door, He is the way, He is the life. If men are to get into the kingdom and have life they must get in through Him.

BENEFACTOR AND BENEFICIARY

The universal blunder of this world is in thinking that there are certain persons put into the world to govern, and certain others to obey. Everybody is in this world to govern, and everybody to obey. There are no benefactors and no beneficiaries in distinct classes. Every man is at once benefactor and beneficiary. Every good deed you do you ought to thank your fellow-man for giving you an opportunity to do, and they ought to be thankful to you for doing it.—*Phillips Brooks*.

"THE EFFECTUAL, FERVENT PRAYER OF A RIGHTEOUS MAN AVAILETH MUCH."

By *Auntie Wince*

DO you believe it, dear saints of God? Do you believe that Auntie Wince could actually do better, more effective work, if you presented your petitions to God on her behalf every day?

That is the obvious meaning of this scripture. We are in duty bound to pray one for another. God hears and answers our prayers. If he did not, why should we pray? Men pray and rain is withheld; they pray again and rain is sent. Men pray and victory comes. It matters not whether the ranks of our army be many or few, God saves just the same as was proven over and over again in our British and Indian wars. We were kept by the power of God. He held our hand, directed us when and where to shoot. It is useless to deny the directing hand of God. Just as long as we believe and trust Him just so long will He be with us as He was with Israel of old, and He will never leave nor forsake us.

EDITORIAL

F. L. AUSTIN, Editor.

F. A. STILSON, Ass't Editor.

WE WANT to thank all those who have aided us in our effort to secure a correct list of the membership of the Church of God throughout the country. We have received several completed questionnaires and a number of individual names and addresses. We will, at the earliest possible date undertake to compile these and to publish information in Year Book form resulting therefrom. We are anxious to receive as complete information along this line as possible. Any not having furnished the same for themselves or for their churches are urgently solicited to send in at once.

* * * *

A BIG LITTLE ARTICLE

HOW MUCH of deep, practical truth there is in Sr. Wince's little article, "The Effectual Fervent Prayer"! What an up-lifting sensation if we could all be assured that with evening rest and with morn's awakening Christian was everywhere praying for Christian! What an inspiration if we could know that on Sunday morning and at midweek prayer service, like the progression of light from the ever rising and advancing sun, so the voice of prayer for one another and for the cause of Christian truth would with the hour of day advance across the land from the distant east to the most distant west!—no moment but what a fresh voice would pick up the prayer just finished by another; constant prayer for one another!

The effectual fervent prayer of a righteous man availeth much. It always has; it always will. How deeply does the writer sense the words of two medical attendants, mutual strangers, both of the same import,—“Mr. Austin, It is nothing that I have done. I cannot understand.” Their words were with reference to their earnest efforts to restore the health of Mrs. Austin. Both were surprised and certain that to their treatments could not be ascribed the improved conditions.

But the writer knew effectual fervent prayer had been repeatedly addressed to God that He would guide and bless as He only knew best.

Fervent prayer brings blessings even though our *whole wish* is not granted in the way, and at the time we may feel to desire.

* * * *

WORKS THAT ABIDE

IT IS INTENSELY interesting and encouraging to realize that the reliable and enduring characters of the human race are men of God. So also with the fruits of man's labors—the reliable things, the enduring things are the fruitage of those efforts that have been wrought in harmony with God's instructions. As examples:

Moses was one of God's characters. He heeded God's directions rather than the advice of those who gave no heed to Him, or who opposed Him. Moses advanced; his cause continued; his nation endured, even surviving the fearful test of centuries of dirorganized dispersion among all other nations—for it is to-day rapidly coming back into its own. But what has become of Pharaoh, the opponent of Moses? and of Egypt, Pharaoh's charge?

The statutes and ordinances of Moses have become the rock foundation of the constitution and judicial machinery of every principal nation of earth. But what has become of the sub-structure of Egypt, Babylon, Greece, or any other ungodly people or nations.

The world of to-day is resting upon Abraham, Moses, David, Solomon, Daniel, Jesus, Peter, Paul, John, Luther, and that type: men of God, of faith, of deeds, of perseverance, of patient hope; and this in spite of the resentful, opposing works of Raameses, Nebuchadnezzar, Xerxes, Alexander, Nero, Brutus, Darwin, Huxley, Napoleon, Mohammed, Confucius—men who labored in the wisdom of self or even opposed God, whose works loomed

(Continued on page 107, column 2)

HERALD RECEIPTS

Mrs. Calista Glotfelty; C. M. Gale; Sarah Manuwal; Nora Johnson; Mattie Benjamin; Mrs. Teresa Martindale; Hugh Glover; Seraphine R. Cleek; Emory Ritenour; Carl Ritenour; Mrs. E. E. Lakin; Mrs. W. L. Kuhns; Mrs. A. M. Scroggs; Mrs. Allen Claypool; Mrs. Emily Harris; Geo. M. Hazard; Mrs. Mae Mercer; Mrs. Mattie Jeffrey; Mrs. F. F. Summers; Mrs. Sadie Kerr; Mrs. Julia Ordnung; Mrs. H. C. Eby; Mrs. Tennie Long; Ida Jeffrey; Levi Coffin; Osby Claypool; Nelson Morton; Hugh Logan; W. A. Reid; Emily Blackwell; Chas. Sanders; Louis Colings; Mrs. J. S. Maggard; Mrs. M. L. DeCounter; Mrs. Emma Murray; E. M. Moran; Mrs. F. Moran; Ruth Bauserman; Anna E. Sleight; Mrs. Bert Forester; Mrs. Clarence Woods; Horace Pierce; O. E. Sinclair; W. I. Hunt; Chas. Dunn; D. L. Halstead; Beulah Slater; G. A. Pence; Elizabeth Oakley; J. C. Nixon; Flossie Hardy; C. H. Adams; R. A. Curtis; Elsie Doll; Philip Curtis; W. W. Roll; Mrs. Nettie Huffman; Emma Upton; Ray Galeener; Edna Wood; Ruth Hendrix; Ophir Claypool; A. MacFarlane; A. Nardone; Leslie Henderson; Emma Troth; Wm. Thompson; D. S. Kirkpatrick; Helen G. Pier; Harriet Boice.

* * * *

WINCE FUND

Previously mentioned	\$2551.16
Mrs. Ida Jeffrey	5.00
Mrs. Mattie Jeffrey	3.00
Total	\$2559.16

* * * *

HELPING FUND

A Friend	8.00
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Dayton, Ohio

For Berean Literature address, "The National Berean Society," Oregon, Illinois

BEREAN work knows no seasons. It is just as valuable in winter as in summer. In fact, one gets more out of a thing that is hard to do than one that is easy, so when we have bad roads, snow, or storms to contend with, and still go, we are bound to be benefited.

* * * *

One class recently spent an evening studying "our high calling". So many religious people fail to realize that there are different callings, or stations of service and of salvation. God's plan is large and complete, and has provided for the different classes of people in the different ages of time. There were standards of service for each different dispensation, with different degrees of knowledge; that is, God has revealed Himself and His plan a little more fully to those of each succeeding period. And so those who have qualified under different conditions will be granted salvation under comparatively different conditions. We must always remember that salvation is for service. The future reward held out is not that of idleness or uselessness, but the opportunity of serving with Christ under ideal conditions. But always in large undertakings there are varying standards of service, and so it will be in the kingdom of God. To us is offered the opportunity of being like Christ, the highest position of the ages. Is it worth while?

* * * *

Probably the most important lesson for us to learn in life (and often the hardest) is that God actually guides and controls the affairs of men. The more readily we learn, the less suffering for us. An impudent, disobedient child has to receive much more punishment and correction than one which quickly learns to obey the parents. Likewise those of us who rebel against God's ways, and insist on wanting to do things in our own way, must necessarily tread a harder path in life. Consider the children of Israel. When obedient God prospered them, and when disobedient they suffered until the lesson was learned. In similar manner the great king Nebucadnezzar was humiliated and caused to roam the fields till he learned that the most High ruleth in the kingdoms of men and setteth up whomsoever He will.

For us to learn that God rules, and that He directs things for our best interests, will save us much suffering and humiliation in life.

* * * *

"For he that cometh to God must believe that He is". After all, that is the big test and the big problem. Who

is there but what at times has found himself doubting the reality of God? But before one can render acceptable service, or do the things God wants him to do, all such doubts must be eliminated. But, if we are absolutely assured that *God is*, how can we refrain from doing as He has asked?

* * * *

THOUGHTS FROM A CHICAGO BEREAN

IT IS interesting to notice just how many ways in the Bible Christ is referred to as a stone

The spiritual Rock, giving drink to those who thirst after righteousness, and from which the living waters flow. Ex. 11:6; 1 Cor. 10:4.

The Chief Cornerstone to the church. Eph. 2:19, 20.

A stumbling block to the Jews (at His first coming). Rom. 9:32, 33; 1 Cor. 1:23.

A headstone to Israel (at His second coming). Zech. 4:7; Psalm 118:22.

A stone cut without hands to the Gentiles. Dan. 2:34.

A stone of judgment to unbelievers. Matt. 21:42-44.

We see Christ, then, as a stone over which Israel stumbled, by which the Gentile power will be broken, and unbelievers crushed, but to whomsoever will, a spiritual rock from which flow the living waters of salvation.

* * * *

A GLORIOUS BOOK

IN reading the Bible messages one is often astonished at the homely vehicles used for teaching the thoughts. Baskets, birds, flowers, sand, millstones, houses and many other ordinary articles become conveyors of divine truth. And such is life. In and through all that is ordinary to us there is divine truth that may be gained through comparatively little study. To lift one's eyes to a star-studded heaven is good. But to see in that heaven the magificence of God is better. To God's own, all environment becomes a glorious book in which are read the living truths of a living God—*Richard E. Lentz*.

* * * *

If the Scriptures distributed by the Japan Agency of the American Bible Society during 1925 could be piled up, copy by copy, they would run up into space about 14,316 feet, or 1,849 feet higher than the peerless mountain Fuji.

* * * *

Love never says, "How much must I give," but, "How much CAN I give?"

Daily Scripture Readings for 1926

Prepared by F. L. Austin

Sunday—Nov. 21—James 3	Mem. V. 17
Monday—Nov. 22—James 4	Mem. V. 17
Tuesday—Nov. 23—James 5	Mem. V. 11
Wednesday—Nov. 24—1 Peter 1	Mem. V. 25
Thursday—Nov. 25—1 Peter 2	Mem. V. 9
Friday—Nov. 26—1 Peter 3	Mem. V. 15
Saturday—Nov. 27—1 Peter 4	Mem. V. 16

THE Epistle of James, though questioned by some, was undoubtedly written by "the Lord's brother", Gal. 1:19, who was one of the "pillars", Gal. 2:9, and who gave the "sentence" of the apostles and interest of the church at Jerusalem, Acts 15:13, 19.

This Epistle is understood by many to have been the first New Testament epistle written, probably before many Gentiles had accepted Christ's teachings, that is, while as yet the church was composed principally of Jewish stock and before the mysteries of the Gospel were revealed, as later declared by the Apostle Paul. Thus the character of this epistle is largely Jewish. It contains much reference to Mosaic custom, law and promise, and analytically is comparable with Old Testament teachings, as is the sermon on the Mount.

The Course of All Ages Affected by Speech

After exhorting the brethren, James 3:1, "Not many teachers become ye, my brethren! Knowing that a severer sentence we shall receive"—Rotherham, James then continues to show that the teachings of individuals determine not only the course of individual lives, but also the course of nations. Therefore, verse 2, "if a man stumble (Roth.) not in his words (his teachings) the same is a perfect man."

As the bit guides the horse and the rudder the ship, so the words imparted to others guide and influence their actions, even the actions of the world as a whole. It was not so much the assassination of Serbia's prince as it was the fiery words which followed said assassination, that provoked, developed, and continued the great world war. Words caused actions, which affected the entire earth of mankind.

Therefore James' exhortation to utter words of knowledge, verse 13, and above all, verse 17, to be guided as to words by "wisdom that is from above".

Experience Proves God More Helpful than Man

"Wars and fightings among you", 4:1, come "even of your lusts". And in all the struggle, verse 2, man "can not obtain". His ways are the ways of weakness; his aims are selfish, sensual; his ends are disappointment. "Ye have not", verse 2, "because ye ask not". Verse 3, "Ye ask, and receive not, because ye ask *basely*" (Roth.) "in order that in your pleasures ye may spend it". Here is the answer to the oft repeated question, Why are our prayers not answered?

So many of man's aims and efforts are prompted by the ideals of the carnal and selfish nature. Even many religious aims are prompted by the selfishness of pride, pleasure, and such like. All such aim and effort is not only in estrangement with God, but even though the aims are accomplished in large degree and the results appear to be great, yet if they are of carnal lust they only weaken and disrupt life, both individually and nationally. "God resisteth", verse 6, such. James urges, verse 7, that the Christian submit himself "to God". "Draw nigh to God, and He will draw nigh to you". Verse 10, "humble yourselves in the sight of the Lord, and He will lift you up".

God "is law giver, who is able to save and to destroy", verse 12. In opposition to Him man is helpless. He is like the morning dew or the grass of the field—impotent. God's way leads eventually to righteousness, peace, and restful satisfaction, as is indicated by prophetic statements relative to the perfected conditions yet future.

Prophecy

It would seem that the apostle in chapter 5 predicts that the result of man's way and method, as referred to in previous chapters, will tend to greater and greater evil and weakness as time goes on. The result will be one of class division, hatred, and strife. These friends of carnal effort will continue unto the coming of the Lord, but, verse 8, "be ye also patient; establish your hearts: for the Lord draweth nigh". Regardless of the time of the return of our Savior, James sees the results of human effort as weakening and deteriorating more and more until changed by the active presence of Him to whom all power has been given. This truth should be most encouraging to the people of the present day.

While James wrote to the twelve tribes scattered abroad, 1:1, yet those twelve tribes have probably never appreciated his epistle. But in connection with the coming of our Master the great truths of this epistle will stand out prominently to the Israelitish student, even as they stand now before Gentile Christians. With such counsel to his Christian brethren, James commits them in their thought to God.

"Is Any Man Sick among You?"

"Let him call for the elders of the church; and let them pray over him, anointing him with oil in the name of the Lord: and the prayer of faith shall save the sick". "Confess your faults one to another", "pray one for another", 5:14.

All of these beautiful exhortations are treasured more and more in proportion as we submit, 3:7, ourselves to God.

(Continued on page 111)

With Our Sunday Schools

Lesson Prepared by Alta King

GIDEON AND THE THREE HUNDRED

LESSON 9 NOVEMBER 28, 1926
LESSON TEXT JUDGES 7:1-25
RESPONSIVE READING PSALM 27
 JUDGES 7:1-8

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

Memory Verses: Joshua 24:14, 15.

* * *

FOR STUDY

Review: Relate the story of Israel's renewal of the law covenant under Joshua. Why were renewals necessary? Did this renewal show a keener conception, on the part of Israel, of what a covenant with God means, than did the first time that she made a covenant with God?

The New Lesson: The new lesson takes us into a period of Israel's history which is characterized chiefly by periods of faith and obedience followed by periods of decline in faith and disobedience. It was, therefore, a time during which Israel received a very fundamental training in faith-thinking, a thinking the most difficult of all thinking to acquire and one which, when perfected, brings one near to that goal which God set for Himself when He said, "Let us create man in our own image". Just how difficult is this phase of God's creative work is indicated somewhat by the fact that Israel, the people first subjected to God's faith-training process, are at this time, after alternating centuries of high faith and abject unbelief, approaching a lower depth of unbelief than they have ever before experienced. In spite of this, however, God is not failing. Israel shall yet be a crown of glory in the hands of the Lord and Gentiles shall yet see her righteousness, and Jerusalem shall become a praise in the earth, and the Lord will cause righteousness and praise to spring forth before all nations, as the earth bringeth forth her bud. Isa. 61:11; 62:2, 3, 7.

I. The Period of the Judges.

The Book of Judges. "The Book of Judges describes the three centuries following the conquest of Canaan that were the 'iron age' of the nation. The Hebrews were ruled by judges, often local, varying greatly in ability and influence. The book relates the deeds of thirteen of these, the most prominent being Deborah, Gideon, Jephthah, and

Samson. The Hebrews believed that Samuel wrote the book; in that case, certain portions incorporate earlier writings, and other portions were inserted later. The book is full of graphic stories, each bearing a warning and a lesson for all time."—Amos R. Wells' "Introduction to Bible Study".

"Book of Declension, we must call it, the Dark Ages of the Israelitish people. Its key-word, 'Forsook' (2:13); its key-thought, 'Forsaken' (2:23). Deny God, and he will deny you."—Rev. J. W. Weddell, D. D.

In this book "we have six apostasies, six servitudes, six cries to God, and six deliverances. Also one attempted deliverance ending in failure. The purpose of the book is to reveal the perpetual proneness of the human heart to fall away from God and the everlasting faithfulness of Jehovah."—Rev. Martin Anstey.

"The Judges were military dictators with religious authority, a sort of union of the warrior and the religious reformer. This may be called the age of heroes. As men were needed, they were raised up for particular emergencies."—Robert A. Armstrong, L. H. D.

II. Gideon and His Army. Judges 7:1-8. Gideon was one of the judges raised up by God to deliver Israel from the effects of one of her declines into unbelief. The story of this decline and its effects and of Gideon's call and preparation is found in Judges 6. Sketch through it noting the depth of Israel's decline, the extreme humility and lack of confidence under which Gideon was laboring, God's patience in dealing with him, and the final result. Note also the challenge which the father of Gideon threw at Baal. Why was God so persistent in staying by faithless Israel—because of His love for Israel personally and for no other reason? How did Gideon call together the army? Did God know that all the people who answered were not answering through faith? How did He guard against this lack of faith acting in behalf of Israel? How many chose to remain because they were not afraid? It would seem that these, at least, could act for Israel, but God knew that even these were too many to serve His purpose. What was that purpose—just to save Israel? V. 2. What second test did God devise and what was its result? It is not revealed what this device was a test of. We note, however,

that man's judgment took no part in it. Not even self-judgment was permitted. As far as we can discern the device was a purely mechanical one. Perhaps it served to distinguish between those who were not afraid in their own strength and those who were not afraid in God's strength. It is beyond man to distinguish this difference even in his own heart. Man is prone to magnanimously ascribe his wonderful accomplishments to God even as he secretly follows his own way and almost unconsciously trusts in his own strength. God's test alone reveals the difference.

III. The Victory. Judges 7:9-25. Was Israel's leader a man who was trusting in his own strength? Could God work through such a weakling? It was not the dream that strengthened Gideon's hand, as God promised, but the knowledge that the Midianites recognized him as a man back of whom stood the God of Israel. The Midianites, by some means, had recognized this fact even before Gideon himself had fully recognized it.

With his hands thus strengthened Gideon was able to devise and execute a rather novel scheme of attack. Note that his plan centered around the care of the Midianite fear. Last part of verse 18.

Fear in the heart is always the vantage point for the enemy, be he physical or spiritual. Therefore faith is strength.

Compare the victorious Gideon with Gideon the former. Judges 8:22-27. Did he yield to self-pride?

CHRISTMAS OFFERINGS

Catalog for Bibles and other books, most of them at 12½ per cent discount from regular prices, will soon be ready for mailing to all who make request.

Assortment Christmas Cards at \$1.00 per packet. Each assortment contains cards of varying values ranging from 5c up. Big value. Cash with order.

NATIONAL BIBLE INSTITUTION
Oregon, Illinois

DOINGS AMONG THE CHURCHES

Bro. and Sr. A. J. Eychaner have changed their address for the winter to 507 Franklin St., Tampa, Florida.

* * *

"Hurrah for the Sunday School Quarterlies! At last! It is fine to see such a splendid response to the announcement last week."

* * *

It is gratifying to hear from Bro. Samuel E. Haney, 2437 South 17th St.,

Philadelphia, Pennsylvania, that he is gradually recovering his health again. He hopes soon to be able to write more regularly for The Herald.

* * *

DIXON MEETING

The Special Meetings at the new Dixon church begin to-night, November 16, and will continue over the next two Sundays, closing November 28. Let's all get to-

gether and help make this a great boost to the cause there. Your presence, your thoughtfulness, your prayers will help. Services at 7:30 each night.

* * *

MICHIGAN NOTES

Bro. Patrick's appointments are as follows: November 21 and 28, morning service will be held at Grand Rapids and evening service at West Bowne; December 5, morning service at Coats Grove, evening service at Grand Rapids. The following three Sundays of December the services will be at Grand Rapids and West Bowne.

The attendance at the new church in Grand Rapids has gone beyond the expectations of the brethren there. October 31 there were 77 in attendance at Sunday School and about 60 at the preaching service following; November 7 there were 84 at Sunday School and nearly 100 at the preaching service in the evening. The Berean class, which is held on Sunday evenings, is also very well attended.

Bro. Lawrence Bridegam, conference treasurer, who sold his farm some time ago, has had a sale and sold off his live stock and farm machinery, and has moved to Grand Rapids where he will make his future home. His father and mother will make their home with him, for the winter at least, and care for the little daughter, Mary Ellen.

* * *

NO ARMISTICE DAY

No armistice was declared in the Subscription Campaign on November 11. It was the biggest day yet for new subscriptions. We are glad to note that different ones have seemingly set their mark at *Smith's Bible Dictionary* or *Cruden's Concordance*. We are in hopes that several more may get in line for these offers. 4 new yearly subscriptions for *Smith's Bible Dictionary* and 5 for *Cruden's Concordance*. For the other offers, see Herald of October 12. Three weeks remain before we close the campaign. Keep them coming.

F. A. S.

* * *

SUNDAY SCHOOL QUARTERLIES

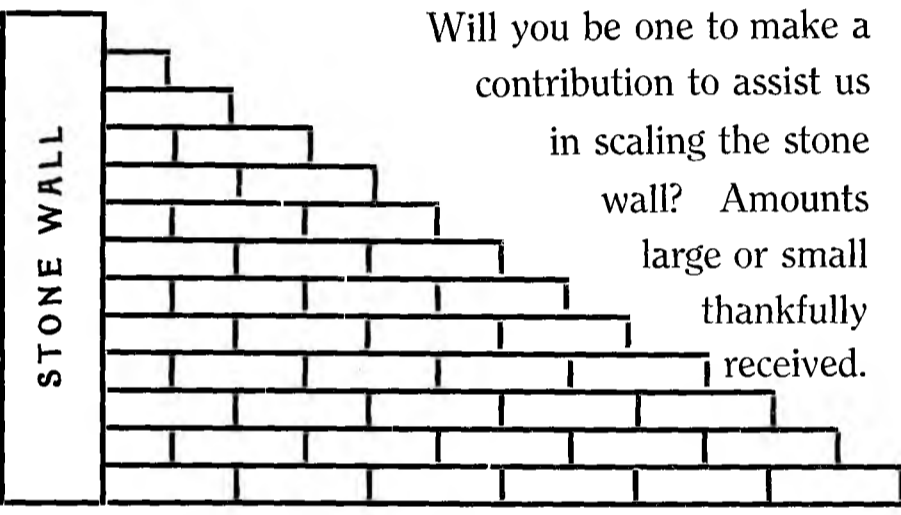
Work is being pushed just as fast as possible in preparation for our contemplated Quarterly. We are hoping to adapt this quarterly so that it can be truly helpful to all ages beyond the primary pupils. For use in the primary classes we are hoping to arrange to sup-

THE STONE WALL

Step by Step we move, one at a time. The first step is the hardest one. It is the foundation step on which all the others rest. \$300 dollars are needed to

build it. Fourteen have rendered assistance by contributing to the extent that this first step is half built. \$2000 to scale the wall. Will you help us over?

F. A. S.



Will you be one to make a contribution to assist us in scaling the stone wall? Amounts large or small thankfully received.

A THANK OFFERING

National Bible Institution,
Oregon, Illinois:

Enclosed find \$-----, a Thank Offering to aid in furthering the work of the Gospel.

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ply helps of a more fitting character.

The more helpful the cooperation given to this labor, the more beneficial can it become to all. The Church of God can, under God's help, publish and distribute widely, religious literature in abundance—if all will unite to do a helpful part. And, if all will aid, the weaknesses and errors and imperfections can be the more quickly remedied in a large degree. It is one of the most opportune ways of service. **Let's Work!!!**

5 or more to one address, 8 cents per copy per quarter; Single copies, 10 cents per quarter. 40 cents per year.

One or more will be printed for you if you order now, **AT ONCE**, before the printer starts.

* * *

MINISTERIAL LIST

The following is a list of the ministers of the General Conference of the Church of God under date of November 15, 1926.

ARKANSAS

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

FLORIDA

Geiselman, N. H., Tampa.

ILLINOIS

Austin, F. L., Oregon.
Johnson, J. Arthur, Oregon.
Johnson, Paul C., Oregon.
Siple, F. E., Oregon.
VanVactor, D. E., Evanston, 912 Hamilton Street.

INDIANA

Anderson, J. H., Michigantown.

IOWA

Howe, C. W., Waterloo, 1036 Newton St.
Jones, A. M., Eagle Grove.
Williams, J. W., Gladbrook.

KANSAS

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

MICHIGAN

Patrick, James A., Caledonia.
Woodward, Mrs. M. A., Lansing,
223 W. St. Joseph St.

MINNESOTA

Magaw, Sidney E., Lester Prairie.
Randall, C. E., Mora.

NEBRASKA

Cowles, J. E., Moorefield.

OHIO

Conner, L. E., Cleveland,
13906 Chautauqua Ave.
Lyon, M. W., Dayton, 37 Ashwood Ave.

NEW YORK

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

OREGON

Darby, A. W., Gresham.

TEXAS

Bradley, A. S., Mullin.
Geisler, E. E., Dallas.
Stewart, E. O., Sweetwater.

VIRGINIA

Sheets, H. A., Maurertown,

OHIO

Evangelistic meetings begin at Brush Creek November 24, and will continue over December 12, omitting the first Saturday night. Bro. F. E. Siple will assist, and an extra good series of meetings is in prospect. Every member in this vicinity is asked to do two things: attend each service; bring a neighbor with you. Work and pray for success.

M. W. Lyon.

WORKS THAT ABIDE

(Continued from Editorial Page)

big for a time, but which have since faded, decayed, or greatly diminished.

Like the massive pilings of masonry built deep down in the earth for foundations upon which to build magnificent superstructures, so God's men of faith have built deep in the midst of the race the foundations, works of faith in God, upon which the mighty superstructure of God's everlasting kingdom will soon be commenced.

* * *

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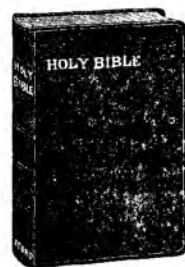
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NATIONAL BIBLE INSTITUTION
Oregon, Illinois

THE RESTITUTION HERALD

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NATIONAL BIBLE INSTITUTION
Oregon, Illinois

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Receipts—The change of date on address label is your receipt. If date is not changed in two weeks after payment of subscription, please notify this office.

Change of Address—When ordering a change of address be sure to send us both the old and new addresses.

To Stop Paper—It will be our policy to follow the general desire of our readers and to continue sending THE RESTITUTION HERALD to subscribers until notified that discontinuance is desired. Therefore, if you do not wish your paper continued, kindly write us to that effect promptly upon expiration of your subscription. When paper is ordered stopped please remit for any arrearages on subscription.

THE RESTITUTION HERALD advocates: The soon coming of Christ, Acts 1:11, and life only through Him, Col. 3:3; the literal resurrection of the dead, John 5:28; the immortalization of those in Christ, 1 Cor. 15:53, 54; the final destruction of the wicked, 2 Thess. 1:9; the restoration of Israel as the kingdom of God under the kingship of Christ, Luke 1:32, the church being joint-heirs with Him, Rom. 8:17, and Israel to be made head over Gentile nations, Isa. 60:13; the "restitution of all things, which God hath spoken by the mouth of all His holy prophets since the world began", Acts 3:21. It also firmly advocates repentance and immersion in the name of Jesus Christ for the remission of sins, Acts 2:38, and a consecrated life as essential to salvation.

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CHILDREN'S PAGE

JOSHUA RENEWING THE COVENANT

By Daisy Nokes

Owing to sickness Sr. Nokes was unable to get this article to The Herald in time for last issue.—Editor.

CHILDREN, can others see Jesus in you? Do you always say kind things? Do you always do kind deeds? If you can answer, "Yes," to these questions, then you are like Caleb who lived such a good life that he could say, "I wholly followed the Lord my God." Caleb had obeyed God in everything. He had planned to do just the work that would please Him. Now, that is what God wants you little ones to do, to think and act so that other children can see the kindness of Jesus in you.

Then, are you like Caleb in this way? He had prepared himself, by obeying and serving quickly, for which faithfulness God gave him a reward. Are you working to fit yourself for a prize. King Jesus is coming soon and will bring rewards to you, if you, like Caleb, are ready and fit. Are you watching and ready for one of His prizes or rewards?

In these Sunday School lessons it is good to learn what these men did, but the best thought for children is to see how they point to Jesus. The whole Bible is a sign board pointing the way to a home with Him. "Be ye therefore ready".

You remember Joshua was the name of the other good spy. Now what reward did God give him? He had fitted himself to be a leader, so God gave him the rulership over the people. Caleb had fitted himself to take care of the soil, so God gave him his choice of the land.

Joshua was a very good leader and knew how to get along very well with his people. Now, he was getting old and thought that he must soon close his eyes in death.

Joshua knew that some of the people still thought of other gods besides the true Jehovah God, so one day he called them all together and said, "Choose ye this day whom ye will serve; but as for me and my house we will serve the Lord." This meant that even if they did serve idol gods he and his family would be faithful to the true God. He was brave and stood for what he knew was right. He was a pattern for others to follow.

The people said, "We are ready to obey and worship Him."

Joshua wanted, then, to be sure, so he told them all about the kindness of God to them. Again they replied, "We will serve the Lord."

Joshua then told them that they could not worship God and idols too. He knew it was not always easy to

do right. He told them some more about God and said, "You hear each other. You have all promised to serve and obey God." The third time they answered and said, "The Lord, our God will we serve, and His voice will we obey." So he wrote down the promise that the people had made. Then Joshua had a great stone rolled under an oak tree and set up where all could see it. When they looked at the stone they would think of their promise or covenant to serve and obey the one God.

All of these lessons can be taught so well to small children by the use of sand pile, or drawings on blackboard or paper. Mold sand into low hills and place twigs here and there for trees. Use little sticks for the people. You could cut out of paper a simple figure for Joshua.

You don't have to be much of an artist to draw even on paper if you have no blackboard, for your class, or the little ones in your own home. They remember for a life-time lessons taught in this way. Just make straight marks for people. If you are too good an artist the children will think more of you and your drawings than of God's Word that you wish to teach.

GIDEON AND THE THREE HUNDRED

By Daisy Nokes

GRANDMA had some nice pop corn which she had saved for the children this winter. She put it on a table, on the summer porch. Now what do you suppose happened? Some little mice found their way in and had a great feast. They could not eat all, but nibbled first on one kernel, then on another, running all over with their dirty little feet, so grandma had to throw all away. Mice are little thieves. We don't like thieves, do we?

Do you know that sometimes people are thieves like these little mice?

I will tell you about some thieves and how God frightened them.

Every year the people of Israel would plant their corn and wheat, but just as it was ready to be gathered into their barns, or to be ground up into meal to make their bread, some thieving people would come and turn their sheep and cattle into the fields and eat up all the grain.

They cried to God in their trouble. God heard and chose a big, brave, young man named Gideon to work for Him.

Gideon blew on his trumpet and some men came to see what he wanted. "You go tell the men to gather here, for God is going to show us how to conquer these bad thieves." So many came that God said, "I do not need so many men, for then they will say you soldiers drove out the enemy. I want just a few careful men, so all the people will know that I, the Lord, can do great things." God wanted careful, brave men who had lots of faith.

Gideon sent all the men home who were afraid, or had families to care for. Still there were too many. God

said, "Gideon, send them all down to the water to drink and I will pick out the careful ones."

Most of them got down on their knees and lapped up water like a dog, their mouths to the water, while 300 of them took up some water in their hands and looked around while they were drinking. These were the careful ones God wanted. Gideon gave each of the 300 men a trumpet to carry in one hand and a lamp set down in a deep pitcher so that the light could not be seen. They marched quietly up as close as they could to the enemy. They could hear them talking and shouting. It was about ten o'clock before all became quiet and Gideon knew that they had gone to bed. The soldiers then moved closer and surrounded the tents. Gideon blew his trumpet first, then all blew their trumpets and shouted, "The sword of the Lord and of Gideon." Then they broke their pitchers, letting the lights shine out and making a great rattle on the rocks. The bad thieves were suddenly awakened and were so frightened that they ran away as fast as possible and never bothered the people of Israel in this way again.

QUESTIONS

1. Who heard the troubles of the Israelites?
God.
2. How did God help them?
He chose a leader, Gideon, and 300 helpers and told them what to do
3. Did they do as God said?
They obeyed exactly, even though the enemy was many; they knew God would help them win. They were not afraid to do right.
4. What should we be ready to do?
To obey.
5. Can you say the Golden Text?
"Be ye therefore ready."—Luke 12:40.

A WORD TO PARENTS

TO MOTHERS: Teach the little ones the love and kindness of God in giving us food, homes, clothing, and, best of all, the Bible, His Holy Word. Lead them to wish to make every day a "Thank You Day". The thankful child is the one most willing to obey.

Who will be to blame if your child is not ready when Jesus comes?

"Be ye therefore ready."—Luke 12:40.

—Daisy Nokes.

"Those who never retract their opinions love themselves more than they love truth."—Joubert.

COMMUNICATIONS

DEAR Editor: It has been some time since I have written an item for your paper and before my eyesight fails entirely I must speak a word for my Savior.

In an article in The Restitution Herald Supplement of September 7, 1926, I found that in many cities there are members of the church of God. In some way they are like sheep lost in a forest. Well, dear brother, that is just my way of feeling—no elder or minister here. I am an old lady, isolated. There is no church here, and no evangelist to teach one. I feel like the Ethiopian, in answer to Philip's question: Understandest thou what thou readest? And that poor man said, How can I, except some man should guide me? (Acts 8:31.)

When I can walk ten blocks I attend the Christian Church here, but it is a long walk for poor eye-sight and for one as old as I am. But I enjoy the sermons. I can get good out of most any denomination. I know whom I believe and I do so hunger and thirst after God's great truths. I live 18 miles from Eagle Grove, Iowa. That is the nearest Church of God, so I am compelled to stay home. Yet I receive so many blessings from my heavenly Father that I do not realize that I live all alone. God is with me. I have no fear, but it will not be long that I walk to any church. I want to be ready any time that Christ shall come; for He will surely come.

Many thanks to Brother Lindsay for the Messenger of Truth; to Brother Patterson for all those good tracts; to Sister Donaldson for Words of Life; and to all you dear sisters for your kind cards, letters, and tracts.

Your sister in Christ Jesus,

Mrs. E. Pendleton,
1132 Third St., Webster City, Iowa.

EXTRACTS FROM PERSONAL LETTERS

"I think the last Paper was the best we ever had. Mrs. ——— said, I read it and cried, it was so good. All seem to be well pleased with the change of paper."

(Signed)—————

Sister ——— will send an article for the paper to-day, and I will try and mail an article also, ere long. I think you have greatly improved the paper, not only as to its convenience, and general appearance; but also as to its typographical excellence, quality of paper, and religious instruction, especially in your editorial department. It is a matter of deep regret to me, that my finances are such that I cannot help, as I would like to do, knowing as I do, your present needs at Oregon. However, I can look to a source that can help in every "time of need", even "exceeding abundantly above all that we ask or think". Heb. 4:14-16; Eph. 3:17-21; Rom. 8:28. I am praying daily for you and your co-laborers in the Gospel work at Oregon, Illinois.

As ever, yours,

(Signed)—————

THE "GRAND CLIMACTERIC"

By Geo. Johnston

SOME time ago I met a lady who boasted that she had read the Bible from cover to cover more than a dozen times, but I wonder what her answer would have been had the question been put to her which the apostle Philip addressed to the Ethiopian eunuch: "Understandest thou what thou redest?"

That it is necessary to closely examine every sentence, and every word in the Scriptures if we would fully grasp their purport is a lesson which I long since learned; and many statements which on casual examination appeared trivial I have later found to be of the utmost importance. No trivialities are to be found in the Bible; every word contained therein demands our earnest attention.

Several years ago while writing a treatise on the Book of Daniel I was halted by a statement which occurs in Daniel 5:31: "And Darius the Median took the kingdom, being now threescore and two years old."

The ages of few prominent Hebrews at the time they performed notable actions are recorded in the Bible. Why, then, should the age of this Median ruler be so explicitly stated? This is the question which I endeavored to solve, but which baffled all my efforts for several months.

That Darius died when he was 63 years old, I was quite aware, and that other prominent men died at that age I also knew, and at length it occurred to me there might be some special significance attached to the number "63". Further study revealed the fact that the number 63 is a very peculiar and important one, as I shall presently explain.

The fact that 63 is a mystical number I gleaned through my own unaided effort, and I naturally assumed that I now knew something not known to any other person. That assumption, however, was soon scattered to the winds. In one of our local newspapers there is a column headed, "Queries and Answers", and looking over this column some months later, I observed the following query: "What is the 'Grand Climacteric'?" The answer was as follows: "The word 'climacteric' is derived from the Greek 'klimakter', meaning the step of a ladder or stair. The first climacteric, some assert, is the seventh year; the others are multiples of the first, as 14, 21, etc.: 63 is the 'grand climacteric' and, according to astrologers, the dangers attending this period are supposed to be great—critical points, as it were, of one's health and fortune. The grand climacteric was supposed to be fatal to most men, its influence being attributed to the fact that it is the multiple of two mystical numbers, 7 and 9."

Particulars regarding the "grand climacteric" are given in almost every encyclopedia, as I later discovered; but no mention of the following facts will be found there, for the simple reason that, so far as I know, no other person but myself has any knowledge of them.

What is it that distinguishes the number 63 and places

it on a pedestal of its own? The remarkable fact that every individual who founded or established an empire, a kingdom, a religion, or a doctrine, the principles of which were opposed to those laid down in the Scriptures, died at the age of 63. Could we have clearer proof that God holds the life of every human being in His power?

To ascertain the age of a person who died many centuries ago is sometimes a difficult matter, but each of the following individuals occupies such a prominent position in history that his age at death is easily learned.

Constantine the Great, founder of the first so-called Christian empire—the Byzantine—born A.D. 274; died A.D. 337; aged 63.

Theodosius the Great—the first Roman emperor to be baptized in the Catholic faith. He immediately decreed that thenceforth Catholicism should be the only religion permitted in the Roman empire, that the churches of "heretics" should be seized or destroyed, and the "heretics" compelled to renounce their creeds. Born A.D. 332; died A.D. 395; aged 63.

Ambrose, Archbishop of Milan, originator of the doctrine that the church is mightier than the state, and the first priest to claim and exercise authority over emperors and kings. This doctrine was at the root of every European war down to recent times. Born A.D. 334; died A. D. 397; aged 63.

Mohammed, founder of the religion known by his name. Born A.D. 569; died A.D. 632; aged 63.

Pope Gregory the Great, first pope to exercise regal power in the newly-formed Holy Roman empire, established the doctrine of the Mass on a firm basis. Born A.D. 540; died A.D. 604; aged 63.

Benedict of Nursia, founder of Monachism in the Western Roman empire. Born A.D. 480; died A.D. 543; aged 63.

Gregory of Naziansen, the first Catholic patriarch of Constantinople, and president of the Council of that name, at which the doctrine of the Eucharist was adopted, and that of the Trinity ratified, also died at the age of 63, as did Gregory of Nyssa, the chief supporter of those doctrines. Other names might be mentioned, including that of Peter Abelard, the founder of Rationalism, but the above are sufficient to show that the number 63 has a special significance.

The number 63 seems also to have a predominating influence in the various periods of time named in the Bible prophecies and in other writings.

The Israelites wandered in the wilderness for forty years, and that period was the prototype of the much longer term of seven full times, or 2520 years, during which they were to be scattered over the world. In 2520 the number 63 occurs just 40 times. It would therefore appear that each year spent in the wilderness represented 63 years of their long dispersion.

Each of the great empires, the Roman, the Byzantine, and the Holy Roman, lasted for a period of 1260 lunar years, and it is needless to point out that this figure is divisible by 63 just 20 times. Also, in the 630th year of these empires an event occurred which was the direct

cause of its downfall 630 years later.

There are other interesting facts in connection with the number 63 (and also with the number 9) but comment thereon must be postponed to a future occasion.

DAILY SCRIPTURE READINGS

(Continued from page 104)

THE FIRST EPISTLE OF PETER

Elect Strangers

Four different translations before the writer each state that the word "elect", in verse 2, in the original Greek precedes the word "strangers" in verse 1. The text thus reads, "elect strangers scattered through . . . according to the foreknowledge of God the Father, through the sanctification of the spirit, unto obedience and sprinkling of the blood of Jesus Christ".

The word "scattered" refers to the dispersion of Israel. Thus the Apostle Peter is addressing the Christians of the race of Israel who are scattered through the various provinces, but who, regardless of their racial connection, have come to recognize the blood of Christ as effective unto them.

It is by Christ, verse 3, that these same Israelitish people have been begotten again unto a lively hope by the resurrection of Jesus Christ from the dead. Peter then emphasizes, verse 4, the grandeur that follows. Their hope points them "to an inheritance incorruptible and undefiled and that fadeth not away". Their former anticipated inheritance had never been realized. Sorrow and privation had attended Israel for centuries. Not only is their new hoped-for inheritance unfading, but it is reserved (preserved, Roth.) for them.

The change of hope held up by these Israelitish brethren was undoubtedly greater than Gentiles of the present century can possibly appreciate. The difference between the promises through Moses and those through Christ were great indeed. These new hopes introduced them to new trials of faith, which in turn would introduce them to new honor and new glory at the appearing of Jesus Christ. It was this greater salvation, this greater hope, that the prophets anxiously awaited, though feebly, if at all, understood by them. "The sufferings of Christ had been testified unto those prophets as also had the glory that should follow". It is well to note that in most, if not all of the prophetic utterances of Christ the mention of His suffering was accompanied by a statement concerning His glory that should follow. In Isaiah 9:6, we have the announcement of the birth of Christ followed immediately with a great exaltation which the Father designed for Him. In Isaiah 53, He bears our sins with the result, verse 12, "I will divide Him a portion with the great, and He shall divide the spoil with the strong". Psalm 2, the heathen rage against Him, but the Father sets Him upon His holy hill of Zion. Many other prophecies speak of Christ's sufferings and His following glory.

Apparently the Jews of the Savior's day stumbled at

the sufferings of Christ and therefore could not anticipate His glory. But to those whom Peter is addressing, his exhortation is that they shall recognize the achievements for them through the sufferings of Christ and have corresponding assurance not only of His glory, but of their glory with Him. Therefore he exhorts them, verse 13, to soberness; to obedience, verse 14; to holiness, verses 15, 16. His reason is given, verse 18, "Ye know that ye were not redeemed with corruptible things—but with the precious blood of Christ". It was through this process and transformation that they had been brought to a newness of life, verse 23.

In harmony with all the foregoing, Peter exhorts in chapter 2:1, to "lay aside all malice . . . and all evil speaking", and as those who are born to a new and different life that they should "desire the sincere milk of the word". After citing Christ, verse 4, as a living stone, he then, verse 5, compares them to lively stones, even a spiritual house, "a holy priesthood, to offer up spiritual sacrifices". Peter teaches how, through Christ, they had been brought from a forsaken and desolate position and had been made to be a "people of God", verse 10.

In all of this it is plainly taught that their new status required of them that they do much, verse 13, "for the Lord's sake". Their lives should be lived as unto Him, and their efforts performed with a view to a service unto Him. In the world they were to live so true and faithful as to cause others, verse 12, to glorify God in the day of visitation.

Peter continues his exhortation to clean lives in Christ, even though they must suffer for well doing, 3:17. In doing this they would only be repeating what Christ had done when He, verse 18, "suffered for sins, the just for the unjust, that He might bring us to God". He then shows how that in the end of His sufferings Christ died in the flesh. While death meant to His enemies that Christ was for ever removed as an obstacle to them, yet it meant little unto God, for God raised Him—no longer in flesh, but in spirit. (The word "by" in the phrase "by the spirit" is the same word as the word "in" in the phrase "in the flesh". In the Greek both are "in". The article "the" is absent before both "flesh" and "spirit" in the Greek.)

The baptism which these Christian Israelites had evidently engaged in is spoken of in verse 21 as being of definite value unto salvation. It is by the process of baptism that they had buried the old man, Rom. 6:3, 4, from which death and burial they had been raised to walk in newness of life. The illustration emphasizing this is that of Noah who was saved by the very elements which destroyed all unprepared by God. So death is the factor which destroys all unless God, by His saving power, saves therefrom. And baptism into Christ, even into His death, and a present calling forth from the same unto a newness of life—a seal of the Holy Spirit—gives assurance of final salvation by God to all who "walk in newness of life". Wherefore, "baptism doth also now save us".

THE "PAINFUL MOUNTAIN"

THE VOLCANIC Alaguez, geologically next-to-kin to the Great and Lesser Ararats, rouses itself from a long slumber, and in a few moments Alexandropol and a score of Armenian villages in the plain below lie in ruins, with hundreds dead and several thousands of surviving wretches injured or homeless.

The earthquake came at a time when the Armenians, with the aid of American relief organizations, had just hopefully begun upbuilding their communities after a period of devastating wars. It was as though the hands of men had not perpetrated desolation enough.

For as far back as historical research is able to penetrate, the country now called Armenia has been the scene of racial, religious and political upheavals. Its geographical position, between the Persian gulf and the Mediterranean in the south, and the Black and Caspian seas in the north, placed it squarely in the pathway of expanding kingdoms and empires. Over it, for centuries, surged tides of conquest and pillage, now eastward, now westward, always lapping their way up the slopes of Armenia's plateaux and grim, snow-capped mountains. It is one of the wonders of history that through the constant swirl of converging rivalries anything more than a geographical name has survived to this day.

Even in dim pre-Biblical legend, the land which we designate as Armenia figured as a victim of natural disaster. It was on the peak of Mt. Ararat, after the waters of the deluge had submerged everything below, that Noah found salvation for his ark. In our own time, Ararat forms the focus of boundary lines dividing the people of Armenia between three foreign oppressors—Russia, Persia and Turkey.

It is not strange that the Turks call Ararat, *Egri Dagh*, "painful mountain", and that ancient local superstition surrounds its lofty eminence with an almost personal malevolence.—*Detroit Free Press*.

DEATH STALKS IN BIBLE LANDS

UPWARD of 400 persons have been killed, hundreds of others mortally injured, and 100,000 made homeless by earthquakes which have destroyed the greater part of Leninakan, a city of 40,000 inhabitants and twelve thriving towns in the vicinity. The whole of Armenia has been terrified and the destruction amounts to millions of dollars.

Frantic efforts are being made by soldiers of the Red army, firemen, and American relief workers to extricate those buried alive.

"Leninakan, seat of the largest American orphanage in the world, is like a vast sepulchre of ashes. From time immemorial Leninakan, formerly Alexandropol, has been a gigantic amphitheatre, due to the activity of

Mount Ararat and Mount Alaguez in the tertiary period, but the city never before experienced such a violent and disastrous upheaval as that which leveled nearly all human habitations on the great Leninakan plain Friday night.

Giant Fissures in Mountain

"The second shock, which was fivefold stronger than the first, tore open giant fissures in the great volcanic mountain of Alagoz, which is 14,400 feet high and gleams with perpetual snow.

"The buildings occupied by the American Near East Relief were among the few that escaped destruction. Although there were more than fifty American doctors, nurses clerks, and relief workers in the structures at the time, all escaped harm. Not one of the 9,000 Armenian orphans in their charge perished.

"At the first sign of the earthquake, which came while the Americans were at supper, with the crashing of windows, loud cries of the orphans, and violent oscillation of the buildings, the nurses, led by Miss Janet Mackay of Buffalo, Miss Dorothy Stratton of New York, and Miss Belle Bass of Rome, Ga., mobilized the terror-stricken youngsters. Directing the older children to sing Armenian folk-lore songs, the nurses marched them all to places of safety.

Lot's Old Home Wrecked

"Karakala, famed in Biblical lore for having given shelter to Lot and his three friends, is like a shell torn city in devastated France. The new buildings in that place were completely shattered, but it is believed that the American relief workers escaped."—*Chicago Herald and Examiner*, Oct. 24, 1926.

"A VISITOR in an Australian home inquired of his host's little son, 'Do you go to school now?'

" 'Yes, sir.'

" 'And what do you learn—reading, writing, sums?'

" 'Oh, yes, and I learn religion, too.'

" 'Religion?'

" 'Yes, I learn the little religion which teaches that we all come from Adam. But my older brother is in a higher class; he learns the big religion and that teaches that we all come from monkeys.' "

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NATIONAL BIBLE INSTITUTION
OREGON ILLINOIS

THE RESTITUTION HERALD

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OREGON, ILLINOIS, NOVEMBER 23, 1926

NUMBER 8

A Thanksgiving Prayer

By J. E. Rankin

* *

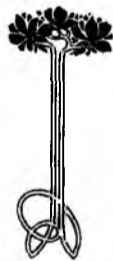
*We come, O Lord, these Autumn days,
With hymns of gratitude and praise.
Harvest of gold the plains adorn,
Rich fruits roll forth from Plenty's horn;
Thou givest treasures from the rocks;
The little hills are clothed with flocks;
The seas are with their burden white,
And new Thy mercies day and night.*



*For changing seasons as they go,
For Autumn's leaf, for Winter's snow,
For the green verdure of the Spring,
For life in plant and life on wing,
For Summer with its ripening heat,
For hopes the rounded years complete,
For morn and noon, for night and day,
For light that marks our onward way;*



*For all the blessings of Thy hand,
For freedom in fair freedom's land,
Pursuits of thrift that bring us wealth,
For schools and churches, peace and health,
For commerce, yielding up her stores,
Brought for man's use from distant shores;
For countless gifts, O Lord, we raise
Our hymns of gratitude and praise.*



*Thou settest man in families,
And all his wants the earth supplies;
Of children, be they far or near,
Of children's children gathered here,
We thank Thee for Thy gracious care,
And lift for them the secret prayer,
As clustered 'round each social board
We eat and drink, and praise the Lord.*

MASTERPIECES

By Samuel E. Haney

THESE are two pictures in the world (of which there are many reproductions) portraying the greatest gift ever made in the universe. One is "Christ before Pilate, the other, "Christ on Calvary", by Michael DeMunkacsy. These pictures were purchased by the late John Wanamaker at a fabulous price; and are now priceless. They are exhibited in the great Wanamaker store, Philadelphia, Pennsylvania.

I have a habit, when feeling a little discouraged—bluish—to drop in and see them.

Each of these pictures contains about thirty life-size characters. In one Christ stands facing Pilate with a majestic pose, oblivious of self and the howling, jeering mob about Him. "Christ on Calvary" is the most heart-rending scene imaginable—enough to make a heathen cry. Strong men weep as they longingly gaze at these master works, reminding the world of the ignominy, suffering, and sacrifice of the Son of God, who "humbled Himself"; "who was rich, yet for our sakes He became poor, that ye (*we*) through His poverty might be rich".

But there is still another tragedy to this drama—Gethsemane. It was here that the greatest battle ever fought on this earth took place. No human aid: His disciples slept through it all.

For a few moments the destiny of the whole human race wavered in the balance.

It was a blood-sweating battle between the natural and Spiritual. Had the natural man—flesh—won, there never would have been an awakening from the "sleep" of death—no life beyond the tomb.

But thanks be to God, which giveth us the victory through our Lord Jesus Christ"! 1 Cor. 15:51-57.

There yet remains another phase to this drama; and it is here that we see the Star of the whole tragedy—God, from whom "Every good gift and every perfect gift is from . . . the Father of lights", James 1:17.

Again, "Thanks be unto God for His (this) unspeakable Gift", Jesus Christ, 2 Cor. 9:15.

Christ not only died to redeem us from the sentence of death, but to make us happy while sojourning in this dark, sinful world; yea, even more—according to our faith, heal our sickness and pain: "With His stripes (and wounds) we are healed", Isa. 53:5.

The sweetest continuous period of my life was three years spent entirely alone with my Unseen Companion, in a mountain region. None so precious!

Now, dear reader, to what degree do you and I appreciate this great Gift of God's? and His dear Son, "who gave Himself" a ransom for ALL? Does all this suffering and sacrifice excite a reciprocal spirit in us?

Hear the plea, "My son, give me thine heart, and let thine eyes observe my ways." Prov. 23:26.

Having done this, Paul urges us on, "I beseech you therefore, brethren, by the mercies of God, that ye pre-

sent your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service."

Surely this is a "reasonable" act! God gave the very best He had to save us, even when we were rebels to His sovereignty. Should we not give Him the best that we have—ourselves—wholly and unreservedly to be used in His service; to His honor and glory; and for the edification of our brethren?

One of the most unfortunate sights to behold these days is "enlightened Christians" with knowledge of the imminence of the Second Advent, flitting away their time, money and talents on the things appealing to the natural man: things that are inimical to their preparedness to meet Him at His coming. (Matt. 9:37). O, how sad!

How selfish this! Surely, "Many are called—but few are chosen".

To be ready, O, how important!

—THR—

THE NEED OF A DEEPER SPIRITUAL GROWTH

By Carrie Wile Chambers

The following article was read on Berean Day of the General Conference held at Oregon, Illinois, August 3 to 15, 1926.

IN OUR brief course of life, we all start from infancy. We are unconscious of our very existence, as well as the objects that surround us, and we are profoundly ignorant of the dark and dreary future which is spread out before us. We differ through life in our information, as well as the part we play in the drama of life, and we will finally differ in the life to come.

But our differences, to a greater or less extent, will depend on our own work, or exertions. What will be the effect of the environments that surround each one? Some members of the human family will become wise, by continual labor for knowledge. Others will live idle lives, wasting each opportunity, and often, corrupt and degraded, will reap the reward of their wicked and wasted lives in deepest misery; for we read, " whatsoever a man soweth, that shall he also reap."

In looking round us, out over the world, what do we see? Is there any need at all that something should be done? Do we need a Deeper Spiritual Growth? We know that everything that has life must grow, or die; as there is no standing still in nature. If we do not use certain parts of our bodies or brains, they become withered and finally, useless. We can't stand still and magnify the name of our Redeemer. We must either go forward, or become a dead plant in Christ's vineyard. He commanded all such to be cast out, as cumberers of the ground. Their room is needed for plants that will bear fruit.

Jesus grew in "favor with God", and Peter says we must grow in grace, and in the knowledge of our Lord and Savior, Jesus Christ." And are we satisfied or con-

tented unless we can grow in grace and knowledge, A Deeper Spiritual Growth?

Is there any way we can obtain that knowledge and growth? Will it not depend upon each of us, as to how much we grow, by the efforts we put forth to obtain that growth and knowledge? We must do the work in order to get it. Are we wandering aimlessly through life, just because we are here? We have been placed here for some purpose and work. Are we filling our mission? God doesn't create things in vain. Is there nothing we can do that will be a help to someone, brighten some one's pathway, or lead or help some one to see a ray of light who is groping in darkness, and discouraged? By helping some one, our burdens become lighter. Jesus tells us to "bear one another's burdens". Paul tells us what to do: Study to show thyself approved of God. Jesus tells us how to do it: "Search the scriptures", all telling us there is something to do.

Yes, it's work, and work doesn't hurt any of us. One may say, "I don't want to do that, and neither do I care for such", and that is the very one to whom those scriptures speak; for a willing, anxious student doesn't need to be told what to do. During our schooldays we often learned to get things right, by first getting them wrong, and could the more easily get them correctly. We learned that actions had reactions, and that knowledge comes from experience. And how often have we heard it said, that "experience is a severe teacher"? The lessons learned from it are often very hard and severe ones. It has been said, "The greater the cross, the brighter the crown."

Each one of us has a niche, a corner, in which to work; we are expected to do that work; and it is our duty to God, to humanity, and to ourselves, to do that particular work. So we must "brighten the corner where we are". And we need go no place to find it; for we are in it. Isn't it surprising how much work there is in that little corner? No one can do it for us, and if it is ever done, we must do it ourselves. You and I will have to be judged by the work we have done in that particular corner.

Our Savior, the Auditor, is coming ere long, to balance the books we have kept, and we wonder if there will be any credit on the ledger when He comes?

*"Don't waste your time in longing
For bright, impossible things;
Don't sit supinely yearning
For the swiftness of eagle's wings
Don't spurn to be a rush light,
Because you are not a star,
But brighten some bit of darkness
By shining just where you are.*

*"There is need of the tiniest candle
As well as the garnished sun;
The humblest deed is enobled,
When it is worthily done.
You may never be called to brighten,
The darkened regions afar,*

*So, fill for the day, your mission,
By shining just where you are.*

*"Just where you are—
Just where God bids you stand;
Though down in the deepest shadow,
Instead of the sunlit land,
You can carry brightness with you,
That no gloom or darkness can mar:
For the light of a Christ-like spirit
Will be shining wherever you are."*

(Concluded in next issue)

—————THR—————

SUBSCRIPTION CAMPAIGN

They are still coming in. Two weeks yet to go. Let the last two weeks be the best two.

—————THR—————

BOOST OUR QUARTERLIES

By Lawrence M. Howell

FOR years past Church of God Sunday Schools have been largely using quarterlies published by other denominations. Where schools demand quarterlies, as many do, and could not be induced to use the Leaflets prepared for our schools for the past several years, no other course seemed open.

However, the condition is now changed. Announcement has been made in The Restitution Herald that quarterlies are to be issue by our own denomination for the period beginning January 1, 1927. In view of the fact that many of our brethren have wanted such literature, this should be welcome news.

As announced in The Herald of November 9, not enough have yet been ordered to pay all the costs of publication. It seems to me that we have enough Sunday schools in the various states so that if all would just order their literature from our own publishers such deficit could be wiped out.

By using quarterlies from most houses our teachers are compelled to correct errors in doctrine every little while if we would not have our children and others led astray. The literature of our friends, the Advent Christians, has been used by some of our schools. But even they do not believe in the Millennial or Restitution age, or the restoration of Israel.

Now that we are to have our own quarterlies I see no good reason why all our churches should not use them. They will harmonize with our own faith, and surely we owe it to our church to use our own Sunday School literature. Seriously, brethren, don't you really think so?

I notice that several of our Indiana churches have not yet responded. I know brethren from various schools there and in other states that have not been heard from. If you are using other quarterlies why not change now to our own literature when your help is most needed? If not using quarterlies because our church had none,

your opportunity has come.

Sister Alta King deserves great credit for her sacrifices and untiring effort preparing leaflets for past years. Now that they are to be discontinued January 1, why not everybody push our new quarterlies. Your help is needed right now. Let all boost our own literature from the outset and make it a real success. Don't push the matter aside for "a more convenient season", but earnestly consider it and act promptly.

Faithfully yours,

Lawrence M. Howell.

—THR—

WORRIED

By M. A. Woodward

YES, worried! We are living in days of many bank failures. We invest and hope it is a safe investment. To be sure moth and rust may corrupt, and thieves may break through and steal; but we have had our money there for years and feel quite safe.

But one beautiful morning when the whole family is happy, singing for joy, a sharp knock comes to the door and a neighbor enters. Usually so jolly, we are surprised to see the worried look in his eyes.

"No bad news, neighbor?" we say.

"Well, yes, bad enough. Our city bank is closed.

Alarm is seen in all faces. "Our bank failed? Why, all we have in this world is in that bank. Yes, and we had just put our tax and insurance money for the coming year there. Is there no hope?"

"None. The doors closed this morning."

This is the story of many banks to-day, and we need not look for better times in the financial world. There is cause for worry for those who are "laying up treasures on earth".

O, I am not finding fault with those who are wise enough to lay by for a rainy day. But to the wise, who are investing for eternity, there is a vast difference between laying by in store against the day of need, and hoarding money selfishly, or for future generations. Better, far better lay up treasures in heaven, where moth and rust *cannot* corrupt. Future generations will not live as we have. Let *them* take care of their age, and we, who should be wise as we wait for the Son from heaven, let us work for Him while we wait for His coming.

There are a few who are working too hard, sacrificing too much, that others may reap the results of their toil. There should be many working, not a few. There is coming a time when "many are called and few chosen" will sound a death knell to some one. Who will constitute the *few* who are chosen? I want to be among that number. Don't you?

Would you like above almost every thing else to see your son or daughter living for Christ? Yes, but I don't know how to tell them so that they will become interested. Well, if you cannot, then furnish a way for some good teacher to give them the initiative. So many are hungry for the truth. Our young men are

anxious to study so they may be able to go and preach the gospel. Will you help them?

Do not worry, dear workers. Our Father is rich. The gold and silver are His, and sometimes He takes from us if we do not use it rightly and give to His work. We need not worry, but ask Him for what we so much need. Do not doubt His word. He has said, "Ask and ye shall receive". Our Banker never, never had a failure. He pays 100 per cent and is sending out encouraging messages like this all the time, "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 the windows of heaven, and pour you out a blessing that there shall not be room enough to receive it."—Mal. 3:10.

Whatsoever things ye desire when ye pray *believe* that ye shall receive them, and ye shall have them.

Believe. No use asking unless you do believe. Don't you suppose God knows what is necessary for His work? Why should we worry, or try to tell God how to provide for His own work? He knows all about it and in ways most unthinkable to us, He makes provision for it all. He says, pray. Keep these needs before your mind.

Keep this always before your prayer: God has all wisdom, I need not fear; He is all wise, I need not tell Him; He has asked me to pray, I will obey. And while I ask, some child of His is saying, Yes, Lord, it is Thine; take it and use as Thou dost desire. No matter how tangled the skein, He will wind it for His glory into a beautiful ball ready for use. Just keep on believing and praying.

I want to tell you a little story: Many years ago when Michigan was a mass of beautiful forest trees, Elder Woodward (my husband) and Mr. Pullman (of Pullman car fame) worked together for days and days, felling beautiful hard wood trees. And Mr. Pullman was always talking of what fine lumber they would make for his wonderful scheme. He would say: BENJ., I am going to invent the most wonderful sleeping coach you ever thought of, something that can be fastened to the car and be raised and lowered at will. Then they would both stop work and laugh, and Mr. Woodward would say: It cannot be done. Well, you will live to see it done, Mr. Pullman would answer back; and some day I will take you for a trip and let you use the coach. Then what a laugh they would have!

But it was done. Mr. Pullman had thought in his mind night and day; he was never discouraged; he felt sure of his job. And how the public loves to ride in those fine sleepers.

Brethren, do not forget to work and pray. Give the best you have to give; love enough to sacrifice for His work. If the Lord is soon coming you will not need much longer that which will ease the tired brain of the daily worker; for while we wait for His return we must occupy; we must think; we must plan. "Thoughts are the cause: conditions are merely the effects." We cannot pray without thinking; God knows the meaning

of our thoughts; and will grant the things we need. We are laying up treasures in heaven. What are some of them? True love to God; trust; faith in His word; loyalty to His cause. Ye are God's husbandry; ye are God's building. David said, Trust in the Lord with all thine heart. Are we doing that, or is it just half way trust? If we are, we need not worry. He will provide all the necessary \$2000, and more.

"In all thy ways acknowledge Him, and He will direct thy paths."

God, help us to trust.

—THR—

"SOME Christians are road-menders. The smooth the road daily for others to travel over."

—THR—

ARE WE READY?

By Mrs. A. J. Chaplin

The harvest is past, and the summer is ended, and we are not saved.—Jer. 8:20.

IT is sad to contemplate that the summer days are gone, the harvest past, and we have not the full assurance of faith that we are in a saved condition. Have we brought in any sheaves for Jesus? The fields are white but the reapers few, and the golden grain stands in the field waiting for the reapers. It would seem that Jeremiah's lament was for God's chosen people: they had let the harvest pass and the summer days end, with all the golden opportunities for service pass unheeded; and by their careless indifference, they were losing God's grace and favor, and were in an unsaved condition.

In this little verse is another lesson. How many summers have come and gone since you heard the gospel message? How many harvest days have past since God called you to seek first the kingdom of God and His righteousness? And you have said, I am too busy now; the world calls me to its service; I will come some time, at a more convenient time; but not now. So the summer days end, days of youthful vigor when man is at the Zenith of usefulness; when he is fully able to bring in the golden grain for Jesus. But the winter time of life finds him unsaved, because he has not surrendered himself to God.

Dear reader, did you know God says His Spirit will not always strive with man? It is dangerous to trifle with things eternal. Seek Him while He may be found peradventure He may hide you in the day of His wrath; For behold the Lord cometh out of His place to punish the inhabitants of the earth for their iniquity, and the people for their sins. We do not know how soon that time will be. It would seem, from the present trend of events, that God will not delay much longer His judgment.

Be ready to meet Him in peace.

—THR—

"USE high faculties and they grow. Forget them and they will fade out for ever."

THANKSGIVING

THANKS be unto God for this dear privilege: to speak a word to my heavenly Father, He who gives us the victory through our Lord Jesus the Christ forasmuch as your labor is not in vain in the Lord, 1 Cor. 15:57-58. Every year, the last Thursday in November, this whole country is reminded of the grace of Thanksgiving. This is a gain in thoughtful living, but, dear readers with us (I say "us," but perhaps I should say all of God's children), everywhere should have the love of God in our hearts to be thankful every day of our lives for all His tender mercies, His loving kindness: He is so tender and kind at all times. I am truly thankful. We are so apt to forget this virtue, for it is truly a virtue, as well as a grace, that such a reminder is provocative of much good. So, dear ones, everywhere, let us praise our heavenly Father for all His loving kindness and watchful care over us. It is through Him and by Him that we live and move, and have our being. Let us rest assured that He who watches the fall of the little sparrow, if it falls to the ground, will watch us. So let us praise His holy name and shout for joy that God gave His only begotten Son to be crucified upon the cross that we, wretched worms of the dust, through Him (Christ) can be made perfect. Oh, dear ones, let every day be a day of thanks giving; for we know not the day or the hour that Jesus will come to claim His Father's children. Let us be ready, having our lamps filled and plenty of oil, having on the breast plate of salvation.

God be with you all until we meet.

Your sister in the soon coming kingdom,

Mrs. E. Pendleton,

1132 3rd St., Webster City, Iowa.

—THR—

WHAT IS THIS MONSTER?

I am more powerful than the combined armies of the world.

I have destroyed more men than all the wars of nations.

I am more deadly than bullets, and I have wrecked more homes than the mightiest siege guns.

I steal, in the United States alone, over \$300,000,000 each year.

I spare no one, and I find my victims among the rich and poor alike the young, the old, the strong and the weak. Widows and orphans know me.

I loom up to such proportions that I cast my shadow over every field of labor, from the turning of the grindstone to the moving of every railroad train.

I am everywhere—in the house, on the street, in the factory, at the railroad crossings and on the sea.

I bring sickness, degradation and death, and yet few seek to avoid me.

I destroy, crush and maim; I give nothing but take all. I am your worst enemy.

I am Carelessness.—*Toledo Blade.*

EDITORIAL

F. L. AUSTIN, Editor.

F. A. STILSON, Ass't Editor.

Your editorials must necessarily be written by your assistant editor this time. We are indeed depressed that our beloved Sister Austin has gone the way of all the earth, but, with the glorious hope of resurrection life before us, we have that peace of God that passeth all understanding.

* * * *

This morning the sun shot his golden beams into my room and flooded it with the brightness of a day without clouds. We look to the day when the "Sun of Righteousness shall arise with healing in His wings"—a day without clouds.

* * * *

BEAUTY

As we view the things about us, we are often heard to remark, "How beautiful!" Beauty is an assemblage of lines, colors or qualities that we see in a thing which makes it pleasing to us. That which is beautiful to one person may not be beautiful to another. When I journey forth from my home in the morning, my eye may be attracted by the spider's web across my path, with the morning dew sparkling on its silken threads, and I say, "Beautiful!"

As I travel on I come to broad, fertile, level fields, with growing grain waving in the gentle breeze and bathed in the golden sunlight. I think, "How beautiful!"

Or I may, perchance, gaze upon the winding river as it courses its way through field and wood, leaping joyfully over the rocks in its path, then stretching out in a broad, placid, gently flowing stream, and I exclaim, "Wonderfully beautiful!"

It was only the other day that Nature laid her new white coverlet of snow upon our fields and lawns, giving everything an appearance of cleanliness and purity that was indeed beautiful.

And so every-where about us, in the galleries of beautiful paintings, in the hall of music, in the garden of roses, the high bluffs and mountains in contrast to the valleys between, if we are looking for grandeur, we will find it there.

But beauty is not always a thing which appeals to the eye alone. Sometimes it is qualities which find response in the finer, nobler self, so the poet speaks of hands, feet, etc., as being beautiful.

*"Beautiful hands are they that do,
Deeds that are noble, good, and true.
Beautiful feet are they that go,
Quickly to lighten another's woe."*

Yes, beauty grows out of service. To the Christian, the Bible is full of beauties.

The fifty-third chapter of Isaiah prophetically speaks of Christ as follows: "He hath no form nor comeliness, and when we shall see Him, there is no beauty that we should desire Him. He is despised and rejected of men; a man of sorrows, and acquainted with grief: and we hid as it were our faces from Him; He was despised and we esteemed Him not." But Isaiah also says, "Thine eyes shall see the King in His beauty". And was he not beautiful even when He was here to walk among men and serve them? Yet, He was only beautiful to them who knew Him. To the Jews, there was no comeliness in Him; to the disciples, He was beautiful because of His character and service.

What makes the Christian beautiful? There is the "beauty of holiness", "holiness without which none shall see the Lord". "How beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things!"

All through the centuries human kind has tried to make its appearance beautiful by adorning.

Should not the Christian do as much? Peter tells it after this manner: "Whose adorning let it not be that outward adorning of plaiting the hair, and of wearing of gold, or of putting on of apparel; but let it be the hidden man of the heart, in that which is not corruptible, even the ornament of a meek and quiet spirit, which is in the sight of God of great price." An unseen sculptor is chiseling, chiseling, day by day at your very self, and the process continues so long as life shall last. If you would be beautiful, as a bride adorned for her husband, hold before you the mirror of God's truth, and there watch the image, the inner man, grow more and more, "unto a perfect man, unto the measure of the stature of the fullness of Christ."—F. A. S.

(Editorials concluded on page 126, column 1)

—THR—

HERALD RECEIPTS

H. W. Patterson; J. E. Orchard; Mrs. Will Scott; Mary D. Goodyear; Earl Gesin; Mrs. Wm. Lansbery; Chas. Hickox; Mrs. O. W. Umphrey; Mrs. Margaret Donaly; Mrs. Robena Morrison; Mrs. Etheal Foehr; S. E. Boyer; Edith R. Burke; Catherine Ritenour; Nellie Grant; Clara E. Hoffman; Mrs. Gideon Logan; Mrs. Katie Davis; Wm. Fey; Wm. Laning; Frank Laning; Mrs. Mary Dean; Mrs. W. M. Emerick; Dwight Laning; Herman Laning; Alta King; Mrs. J. D. Van Derweele; Mrs. J. E. Roose; J. H. Adams; Mrs. Sarah Harper; J. E. Boyer; Albert Siple; Mrs. F. V. Blakely; Mrs. Belle Hartman; Eugene M. Hall; Mrs. Edna McNabb; Mrs. Lena Hawley; L. E. Conner; J. Wamsley; Cecil Wright; L. G. Jaeger; J. C. Rankin; F. J. Dart.

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For Berean Literature address, "The National Berean Society," Oregon, Illinois

THE new Senior Berean Class organized at Casey, Illinois, on October 25 consists of fifteen members. The officers are, Mrs. Eunice Weaver, President; Mrs. Bertha Partlo, Vice President; Wm. Lansbery, Secretary-treasurer. The class meets once each week at the different homes, with the different members of the class acting as leaders. One good custom they follow is that of opening each meeting with roll call verses.

* * * *

AN ANSWER

In The Herald of October 19 Brother Siple asks for comment on Mark 12:31, "love thy neighbor as thyself", and Gal. 6:10, "Do good to all men especially unto them who are of the household of faith", and asks the question, "Is there a difference in the degree and kind of love one should bear for a brother or sister in the church and that which he should hold for a neighbor?"

In Luke 10, we find that our neighbor is one that will help us when in need, help us when we are afflicted, poverty stricken, in trouble of any kind. It seems to me that it would be easy to love a person like that as ourselves, as it might not be possible for us to exist if it were not for them. I don't think we could love a brother or sister with a greater degree of love. But when it comes to our doing good, if we haven't in our power to help both we should help those in the body of Christ. But would it not lessen our love for our neighbor just because we were in a position so that we could not help him. Our love would be just as great even if we could not help him when in need.

Inez Titus.

* * * *

ECHOES FROM AN OREGON CLASS

The Oregon Berean Class recently enjoyed a very interesting study of lesson 57, "Living Epistles". Have you ever started on the day's duties with a feeling that nobody cares, that no one ever had such trials to surmount, that temptation was greater than the strength to resist? A letter comes, perhaps, from a very dear friend, a letter full of love, encouragement and trust. How the day has changed! The prospect that once was gloomy, brightens immediately and your outlook on life is so different!

We are all living epistles of one sort or another. What a dreary old world this would be, to be sure, if none of us lived an epistle of companionship and comfort! Let us strive to be epistles with which people love to come

in contact, epistles full of faith in God and our fellowmen, epistles that radiate sunshine and good cheer, never forgetting that "he that hath this hope in him, purifieth himself, even as He is pure."

Mary Gesin.

* * * *

The above suggests still a further thought to the Berean Editor: each person will really be a living epistle whether he wants to be or not. Others are bound to read your life. But, just as some literature is uplifting in its nature, while other is debasing, so the influence of some lives will inspire to high and noble acts, while others will lead to the downward path.

It is true that one's life and acts may be misunderstood at times. There are persons who misunderstand even the best of literature. But in the long run your life will be correctly read by the majority of those who come in contact with you.

The big question, then, is: Will our life be an epistle of strong, beautiful, loving phrases that will make others rejoice that they have known us?

* * * *

THE SMILE CURE

A specific for ills

Which are common to man,

Are the thrills of a smile

And anyone can if he will

Indulge in a smile.

So smile when you rise in the morning,

And smile at the busy noon.

Smile when the sun is setting,

And smile by the light of the moon.

For it's always worth while to practice a smile

Whatever the time or the place,

And you'll set the style

If you smile all the while

And set the whole world a new pace.

—Selected.

* * * *

Some of the classes have recently been studying Lesson 51, "The Tree of Life". That is a large subject, with so many possibilities. We would like to have different Bereans write comments for the benefit of others. If you see some typical value to the tree, if you observe in it some illustration of God's plan of salvation, tell us about it, please.

DAILY SCRIPTURE READINGS

Sunday—Nov. 28—1 Peter 5	Mem. V. 7
Monday—Nov. 29—2 Peter 1	Mem. V. 21
Tuesday—Nov. 30—2 Peter 2	Mem. V. 21
Wednesday—Dec. 1—2 Peter 3	Mem. V. 18
Thursday—Dec. 2—1 John 1	Mem. V. 7
Friday—Dec. 3—1 John 2	Mem. V. 14
Saturday—Dec. 4—1 John 3	Mem. V. 2

On account of the death of Sister Austin, comments on the Daily Scripture Readings must necessarily be omitted this week.

—THr—

HOW THE SPADE VERIFIES SCRIPTURE

TRANSLATED into six hundred languages, the Bible is "more read in China than Confucius, more read in India than the Vedas, more read in Italy than Virgil, more read in Greece than Homer." World-wide therefore, is the concern with which the progress of archaeological research is watched as it endeavors to determine the truth of Scripture. What results are being obtained now that "the whole of the lands where the Biblical scenes were enacted—that is, Egypt, Palestine, Asia Minor, and the Euphrates Valley—are subject to the spade of the excavator?" Only the other day, Bishop H. M. DuBose wrote from Nablus, Palestine, reporting that excavations directed by Professor Sellin at Shechem had accomplished "the validation of the Bible stories relating to the history of Abraham and Jacob." Meanwhile, the results achieved at Shechem "tremendously strengthen the argument for the common origin of the Genesis stories of the Garden of Eden, the Fall, and the Deluge in a family of Semitic nations in the north, on the borders of Asia Minor."

Bishop DuBose's report appears in the *New York Times*, and the same issue contains also a review by Mr. P. W. Wilson, of archaeological achievements in general as they are affecting the credibility of Bible narratives. Far from disturbing our faith in them, archaeology now tends to sustain it, Mr. Wilson finds, and much that was once considered myth turns out to be history. For example, the story of Babel. That "seemed to be a myth," but—

"It is no myth any longer. Early mankind believed in worship on a mountain. When there was no mountain, they built one. In Ur of the Chaldees, to-day, excavators from the University of Pennsylvania have been uncovering what looked like a huge rubbish heap, but proved to be an immense pyramid temple, similar to what may be seen in Mexico, a staged tower, 195 feet long, 150 feet wide and 60 feet high, standing on an artificial terrace and oriented to the cardinal points of the compass.

"It is what Chaldea meant by Babel. And a work so immense could only have been completed by a community

politically united. The Scriptural statement, therefore, that the building was interrupted by a confusion of tongues—that is, by a divergence of race and culture—is rendered self-evident."

Abraham must have seen this tower, and, as Mr. Wilson tells us, "Dr. D. L. Wooley of the Pennsylvania expedition finds that Ur was subject to disastrous wars." Invaders from Persia over-ran the country at about the time of Abraham. "Out of such miseries Abraham emerged, a heroic figure. The excavation shows us that he emigrated from a highly elaborate community." Indeed, we are brought even closer to him:

"Damascus, the most ancient of extant cities in the world, still marks the detour northward by which Abraham, in his journey to Palestine, avoided the desert. And the mosque of Hebron covers a cave which corresponds precisely to that grotto of Machpelah so carefully purchased by Abraham for the burial of his dead. Few have been shown the interior. Among them was King Edward VII. But coffins, purporting to be those of the patriarchal family, are preserved. And there is one curious coincidence. Rachel is absent. According to the Scriptural record, she died suddenly, and had to be buried at Ramah. During Allenby's advance, the mosque was deserted and a certain Colonel Meinertz Hagen happened to wander into it. Attracted by the little cenotaph of Abraham, he passed through a small doorway cut in the rock, and so down a passage to a cave where was a long block of stone with four upstanding colonettes. He was at the grave of the patriarch without realizing it."

Meanwhile, the story of Sodom and Gomorrah interests Dr. W. F. Albright, director of the American School of Oriental Research at Jerusalem. He lately visited the Dead Sea, and, according to Mr. Wilson, he believes that Sodom and Gomorrah "lie within its waters." We are told, he "has noted the asphalt deposits mentioned in the Bible as 'slime pits', and, while he dismisses the theory that a volcano overwhelmed the cities, he is working out what he believes to be the true cause of the disaster."

Other famous cities of Bible times are already surrendering their secrets, which often verify the Scriptural account of them. Says Mr. Wilson:

"The land of Canaan, into which the Israelites migrated, was, so we read in the Book of Joshua, strongly fortified. The cities were walled up to heaven. To-day the foundations—uncovered by Prof. W. F. Bade, of Berkely, California—of Mizpah, a word meaning watch-tower or fortified outpost, are found to be fifteen feet thick. The battle-field of Armageddon or Megiddo, is dominated not only by the ancient city of that name, under excavation by Dr. Clarence S. Fisher of Pennsylvania, Dr. D. H. Higgins and Dr. Edward DeLoch of Chicago, and others, but by Bethshan, where Saul's body was exposed and rescued. There are proofs of Egyptian occupation, and on Mount Carmel, to mention but one case, Prof. Breasted has picked up a tablet which mentions Sheshonk or Shishak, the Pharaoh who in the decadent days of King Rehoboam stripped Jerusalem of her

(Continued on page 125)

With Our Sunday Schools

Lesson Prepared by Alta King

RUTH AND NAOMI

LESSON 10 DECEMBER 5, 1926
 LESSON TEXT THE BOOK OF RUTH
 RESPONSIVE READING RUTH 4
 RUTH 1:14-22

Golden Text: Thy people shall be my people, and thy God my God.— Ruth 1:16.

FOR STUDY

Review: With what period of Israel's national development did last week's lesson deal? What were its chief characteristics? What contribution would Israel's experience during this period make toward her development?

The New Lesson: This week's lesson shows a beautiful side of the period of the Judges. The following commentary gives a general view of the Book of Ruth, but the Book itself merits reading:

I. Ruth's Loyalty. Ruth 1. The story of this lovely little book, though of the time of the Judges, brings the reader into an atmosphere very different from that of the fierce inroads of savage tribes, the desperate resistance, the fighting and the murders, that occupy so large a part of the Book of Judges.

"The object of the book was to exhibit the self-sacrificing love of Ruth, though she was a Moabitess, a foreigner and originally an idolater; therefore the story is one among many evidences that the ancient Jews had broader sympathies than is often supposed. Its object is also to praise the kindness and public spirit of Boaz, and his fidelity to law and custom. Also one of the leading purposes of the book is to set forth an interesting chapter in the ancestral history of the great King David, while the writer, how unconsciously! pictured one of the most remarkable and significant of the human progenitors of the Messiah who was to come."

The frank, pure viewpoint of marriage and its purpose which the Book of Ruth presents is a strong contrast to that viewpoint of marriage which does not take into consideration the God who instituted marriage, nor His purpose in marriage. The courtship of Ruth is a standing rebuke to the roadside courtships of darkness and the courtships of the movie picture type—courtships which have no thought of true marriage in them.

The Book of Judges presents to us the picture of Israel's national life during the first years of her history in her land of promise. It is a picture that presents many ugly aspects—faithless disobedience, idolatry, war and bloodshed. The Book of Ruth is a balance to the Book of Judges. It presents to us a picture which shows that, in spite of national degredation, God's principles of righteousness and progress were at work as leaven in individual lives and that the influences which were finally to culminate in the Christ, the Savior of all nations, were having their way.

Not for one moment in Israel's history has God forgotten the progressive fulfillment of the (covenant He made with Abraham).

I. A Moabitess Becomes Identified with God's Special People. Ruth 1:1-22. Read the story. How and why did this change come about in Ruth's life? Judging from the relationship between Ruth and Naomi, what were the home influences that would have induced Ruth to make her choice? Would a Hebrew marriage controlled by belief in God as against a heathen marriage controlled by idolatrous beliefs, have anything to do with her choice? Verse 8 gives just a touch of the home life of these two Moabitess women with Hebrew men. Does Naomi herself show any degree of factional religious and racial hatred? Vs. 8, 9.

Ruth can hardly be called a patriot. But did she make a wise choice? Is it a choice that all peoples will finally make?

A Moabitess Becomes an Ancestor of Israel's Christ. Ruth 4. The courtship and betrothal of Ruth is summarized in the following commentary on Ruth 2; 3. It is quoted because it helps us to view it in the light of the customs of the time and thus to dispel the disapproval which present customs tend to give it.

"By chance—but by chance that was divinely directed—the Moabitess set to work in a field belonging to Boaz, a rich man and a relative of her dead father-in-law, Elimelech. Here she was allowed to glean, and she made the best of her time. It was hard work, constant bending over and carrying her slowly increasing burden in the hot sun; but Ruth did it gladly for love of Naomi.

"In the course of the morning Boaz himself came from his house in Bethlehem to note the progress of the work

and encourage the workers—not to labor himself or even to superintend the laborers, for he had a servant who was acting as superintendent. We get a glimpse of the man's religious nature in his greeting to the reapers, 'The Lord be with you,' and their hearty response, 'The Lord bless thee.' Boaz was not afraid to carry his religion into his secular life, to the great gain of both.

"Boaz's keen eye caught sight of Ruth, and at once he asked who she was. When he learned he was pleased, for he had heard of Ruth's fidelity to her mother-in-law, and his own faithful spirit recognized a like spirit in her. Promptly calling Ruth to him, he bade her not to glean in other fields but to remain in his, where she would be safe from harm, and where, when thirsty, she could drink the water drawn by his young men from the famous well by the city gate. 'The Lord recompense thy work,' Boaz added nobly, 'and a full reward be given thee of the Lord, the God of Israel, under whose wings thou art come to take refuge.' These words may be said to be the central text of the Book of Ruth.

"Law-abiding Boaz. According to Eastern custom, all marriage arrangements were made by parents for their children, and Naomi had by no means forgotten that it was her duty to provide a suitable husband for Ruth. More and more her mind turned to Boaz, who had shown that he held the noble-hearted Moabitess in high honor. Moreover, he was a kinsman of Elimelech, and it was regarded by Hebrews as the duty of a near kinsman of a dead man to marry his widow, if she had no children, in order to perpetuate his family line. The kinsman who wished to step thus into the place made vacant by death threw his garment over the widow; and when Ruth, at Naomi's bidding, went to Boaz as he lay asleep on his threshing floor (an exposed spot in the open field) and asked him to throw his garment over her, she was simply suggesting that he do his part in accordance with the ancient custom of his people and by use of the accepted symbol. It was a great compliment which Ruth thus paid a man so much her senior, and Boaz was immensely pleased that she had chosen him and had not honored and blessed some younger man. Weighing her down with grain as a present for Naomi, he sent

(Continued on page 123)

DOINGS AMONG THE CHURCHES

Bro. T. J. Ellis, of Waterloo, Iowa, is recovering nicely from what was nearly a nervous breakdown and Sr. Ellis is recovering from a heavy cold, or the "flu".

* * *

Sr. Mattie Matthews, of Fonthill, Ontario, has been in St. Catharines hospital for a little while, treating for general health conditions.

* * *

Sr. Lilian Railton, of Fonthill, Ontario, is visiting her sister, Mrs. Maurice Guest of Fredonia, New York. Her general progress is westward with expectation

to reach Illinois by holiday season.

* * *

WILL FILL APPOINTMENTS

As I will go to the state of Colorado in April to hold some meetings, I can spend the months, May and June, in some of the other Northern states. If any wish my service in May and June, they may write me as soon as convenient and we will arrange it.

Yours for Service,

E. O. Stewart,
Box 485, Sweetwater, Texas.

MRS. F. L. AUSTIN

Mary Stone Chase was born September 2, 1874, to Samuel and Martha Chase, at Martin, Michigan. In May, 1895, she was married to F. L. Austin, and four children came to grace their home: Ruby M., William Lloyd, Mary Martha, and Effie Ethel, all of whom, with the husband and father, live to realize their loss.

Through years of suffering Sister Austin has been an outstanding example of patience and fortitude, with a ready smile for those who dropped in to see her, with full appreciation for every kindness or consideration shown.

She was baptized by Bro. L. E. Conner in 1892, and has been a very devout follower of Christ to the last. Peaceful sleep came to end her sufferings on Wednesday, November 17, 1926.

Funeral services were held from the church at Oregon, on Friday, November 19, and burial was made in the cemetery nearby.

F. E. Siple.

* * *

DIXON MEETINGS

The special meetings at the new Dixon church are progressing very nicely. Extremely stormy weather, with the winter's first blizzard slowed up attendance part of the first week, but at present writing things are going fine, with bright prospects for the rest of the week. Meetings close next Sunday night.

* * *

A REPORT

Bro. Siple came to Ripley and began a series of meetings November 4, delivering ten sermons. Meetings closed with Sunday morning services, November 14, on account of weather conditions. Bro. Thomas Lewis was baptized in the all-saving name of Jesus Christ, following the Sunday morning services. We not only rejoice in this one consecrating his life to Christ, but we trust that all have been strengthened and encouraged by this meeting together and that we will be more able to meet life's trials. When our Savior shall appear may we receive the blessings He hath promised to all that love His appearing, is our prayer.

Tessa Laning, Secretary.

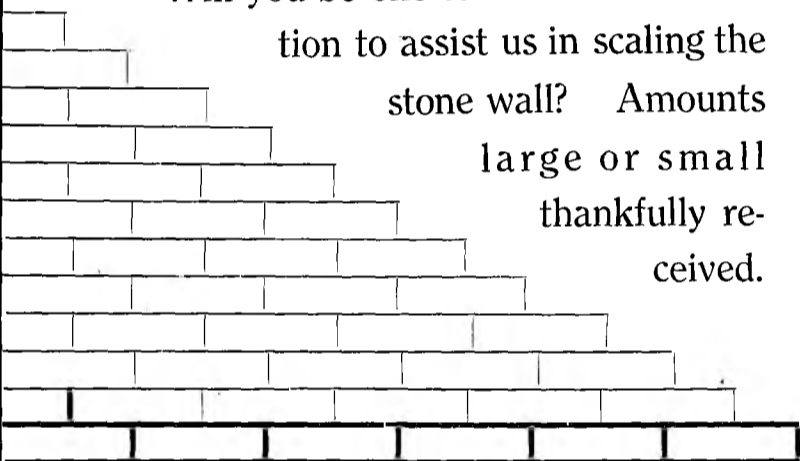
* * *

MICHIGAN

The number in attendance at the Grand Rapids Sunday School on November 14 was 97. They expect to go over the top

Enough has now been paid in to pay for the new pipe in number one greenhouse. Thanks! It is hoped Thanksgiving will put us well up the steps.

STONE WALL



Will you be one to make a contribution to assist us in scaling the stone wall? Amounts large or small thankfully received.

A THANK OFFERING

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on Sunday the 21st. The attendance at the preaching service was good.

Since the attendance at the services in Grand Rapids seems to be better in the evening than in the morning, and the West Bowne folk would rather have morning services during the winter, it has been decided to change the order of services and have the services at Grand Rapids in the evening. So the following will be the order for the winter after this month: Bro. Patrick will be at Coats Grove in the morning of Sunday, December 5, and at Grand Rapids every Sunday evening. On the the other three Sunday mornings in December, the morning services will be at West Bowne. Every four weeks the services will be at Coats Grove in the morning.

BRETHREN, LISTEN!

How does this sound to you, Sr. Woodward? We both went to church Sunday. There were 97 at Sunday School, and \$7.00 in the collection, and such a nice lot of well-behaved children, with the house full for church. O, I am so elated over this good work, I cannot express my joy. Now, isn't that encouraging?

I should say, YES! But, beloved, while Grand Rapids is so blessed, do not forget that it means long, tedious Sundays, every Sunday (unless I can occasionally relieve the monotony) for others who are now deprived of Bro. Patrick's good sermons entirely.

To these I want to say, Be patient. It is much better for we older ones to suffer this loss than some others.

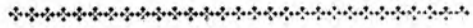
Remember the work in Grand Rapids is, for the present at least, purely evangelistic. These dear people, and especially the children, have perhaps never had the opportunity of hearing the Word of God as you and Bro. Patrick are telling it to them. They have not known of a Christ who is coming soon, or of the blessings promised in God's beautiful new earth.

Instead of repining, then, over our loss, let us renew our prayers for the advancement of the work; let us work in sympathy with all they are trying to do; let no ill feeling arise to keep the spirit of God from doing its blessed work. But may our prayers be more fervent, our sympathy and help be all we can spare. The dear people there have worked so diligently, earnestly, hopefully that God must be pleased with them. They have made some mistakes. Who have not, "for all have sinned and come short of the glory of God"? We are all resting in His mighty love, because of His wonderful promises to us.

So, brethren beloved, in Grand Rapids and elsewhere, keep at work and do not forget to pray God to keep you humble, earnest, God-fearing people. Think of the great responsibility resting upon each of you, the responsibility of guid-

ing those young minds aright, setting them examples of piety, brotherly love, unselfish devotion to God's work. It means so much to be guides to the young, to tell them the story of Christ's love, that they may catch the thread of divine thought, and desire to be Christians.

But God can and will help us in all this. May He pity us in our weakness, and strengthen us in every good work, is the earnest prayer of M. A. Woodward.



A Thanksgiving Prayer

Dear God, we thank Thee for this day,
As to Thee, in prayer, we come.
We pray Thy name be a sacred word
In this, our earthly home.

We thank Thee, God, for the food and health
That come to us each day;
And may Thy divine presence be
With us along the way.

We thank Thee for Thy wondrous love,
That we each hour receive;
And know that Thou art ever near,
If only we believe.

We thank Thee for the promises
Thy Scripture doth reveal;
That Thou to us will come again,
Our Spiritual wounds to heal.

**THE SUNDAY SCHOOL
RUTH AND NAOMI**

(Continued from Sunday School page) her home, promising to do all that she wished, and as speedily as possible. "The man will not rest," said shrewd, old Naomi, 'until he have finished the thing this day.'

"The cause of the delay was the fact, well known to Boaz, that there was a man who was a nearer kinsman to Elim-elech than he himself was. Eager as Boaz was to wed Ruth, this nearer kinsman must be given his chance first. The episode is a fine example of putting right before desire, justice before pleasure. No home can be happily founded except upon order, self-control, and a profound regard for the laws of God and man."

The story of how Boaz met the legal requirements of his time is found in the first part of Ruth 4 and is followed by the story of his marriage and the birth of his son, who became the father of Jesse, the father of David. It is a beautiful story by which many modern homes may profit.

The whole Book of Ruth pictures to us the influence of God working among His people and producing simple, wholesome living, even during the darkest periods of national degradation.

BOOKS FOR CHRISTMAS

Dear Brothers and Sisters in Christ: I am offering my father's (W. H. Wilson) books for sale for Christmas gifts.

Christmas is coming soon, at which time we celebrate the birth of our Savior. He is a gift to us, that through Him we may have life and a position in His kingdom. We are expecting Him to come soon, so let us work, for there is much seed to be sown.

Let us spread the literature that will sow the seed and bring forth fruit to life everlasting. The list of books is as follows:

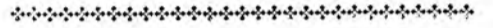
Pine Woods Bible Class, 90c ea; 6 for \$5.00
Students Text Book, 45c ea; or 5 for \$2.00
Revelation Made Easy to Understand

Destiny of Russia and Signs of the Times 25c each
Can You Believe, by H. V. Reed 25c each

20c per doz., or 75c for 50

This offer will last till January 1, 1927. All orders will be promptly filled. Thanking you in advance.

Your sister in the one hope of His coming,
Jessie M. Wilson.
625 Long Ave., Chicago, Illinois.



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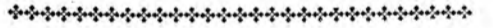
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CHILDREN'S PAGE

RUTH AND NAOMI

By Daisy Nokes

ONCE upon a time there was a little girl whose name was Sadie. Sadie lived with her cousins in a beautiful home. Such a pretty place it was, too! Most any child would have been delighted to call it home. Parties, dances, picture shows, pretty dresses were all her little cousins talked of. But Sadie was not happy.

One day a sweet faced old lady came to visit in the home. Each evening she gathered the children around her and would tell them the love stories of Jesus. How Sadie did enjoy them!

When it came time for the lady to go home Sadie begged to go with her.

"Why, little girl, I am poor and live in a small house," said she.

"I don't care for that, I know I would be happy there," replied Sadie.

"Are you sure? You can have lots of fun here playing with your little cousins," said the lady.

"No, I don't care for the parties. Of course I love my cousins, but I'd rather go with you and go to church and Sunday School and hear about Jesus. This beautiful home is too busy to know Him."

So Sadie chose to live with the poor old lady where she could learn about God's holy Word.

Now I will tell you about a woman named Ruth of Bible times who left her home, relatives and friends to go and live in a strange country where she could learn about the true God, Jehovah. She lived in the land of Moab where the people worshiped idols. Years before a mother, father, and two sons had come to find food there from the land of Israel. They worshiped God. The mother's name was Naomi. Ruth married one of Naomi's sons and another Moabite woman named Orpah married the other son. They all six lived happily together in one home. After a time trouble came to them and death took the father and the two sons, leaving the three women alone. They felt very lonely.

Naomi was so homesick for her own country and relatives where she could be with other that loved God, that she planned a long journey on foot to go back to her homeland.

Ruth and Orpah walked a ways with her. Then Orpah kissed her goodbye and went back to her people.

Ruth said, "Don't ask me to leave you, for I want to go with you; thy people shall be my people, and thy God my God. Where thou diest, will I die, and there will I be buried."

Ruth was very brave, for it might be very hard for her to live among strange people. She was willing to give up father, mother, sister, friends, and country to go back with Naomi and learn of the true God. She never

thought of coming back, for she even wanted to be buried there.

You see she would rather be poor and be where she could worship God than live in plenty with worldly people who had idol gods, around her.

Ruth and Naomi traveled a long, hard journey of about sixty miles and reached Beth-lehem in April in time for the barley harvest. All the people came out to greet them. "Is this Naomi?" they asked. Sorrow had so changed Naomi's face that they hardly knew her. They were sorry when they heard her story and were glad to welcome Ruth.

QUESTIONS

1. Why did Naomi and her family leave Beth-lehem?
To find food.
2. What happened to father and sons?
They all died.
3. Who went back with Naomi to Beth-lehem?
Ruth.
4. What did Ruth show for Naomi?
Love and helpfulness.
5. Why did not Ruth stay with her parents and idol gods?
She loved the true God.
6. Would you be willing to give up whatever keeps you from loving and serving Jesus?

—THR—

COMMUNICATIONS

DEAR BROTHER AUSTIN: Enclosed is a P. O. Order of two dollars for one copy of The Restitution Herald.

I would be very happy if I could send some help to you for Golden Rule Home, but am an inmate of a home for aged women; have been for ten years. Am in my eighty-eighth year and have been in the faith since twenty-two years of age, and hope to live till our Lord comes.

Yours in the one faith,

Mrs. Helen G. Pier,
225 Mt. Pleasant Ave., Newark, N. J.

WHAT DO YOU SAY?

TO THE PUBLISHERS OF THE RESTITUTION HERALD.
DEAR SIRS AND BRETHREN: I write a line to congratulate you as to the new form and appearance of your excellent paper. You can now in a more efficient way herald the good tidings of the restitution of all things which God hath spoken by the mouth of all His holy prophets since the world began.

Now a question: Will someone of your very able writers please inform me if the thousand years spoken of in Revelation 20:6, 7 apply to the same period and time?

I remember one expositor who took the position that Satan had already been bound and loosed. The binding taking place between the sixth and seventh centuries when the Justinian Code went into effect and was loosed

at the beginning of the French Revolution, 1790, one thousand years later.

And further, to those of your writers who believe what is known as The Rapture, or calling away of the church, I will say that this view is a deviation from divine truth and void of prophetic facts and meaning. I don't think anyone will be called until He comes to reign, and even then there will be order regarding the transition. Mathew 24:40-41. Then two shall be in the field and two grinding at the mill together. One shall be taken and the other left. The unfaithful and unprepared will be taken—taken unawares as to this greatest of events—His coming; while the faithful and prepared will know the meaning of it.

Your brother in hope of the Lord's soon coming,

J. E. L.

(Editor) Here is a chance for some good articles on this subject. Who will respond. F. A. S.

HOW THE SPADE VERIFIES SCRIPTURE

(Continued from page 120)

treasures."

The Israelites of Samuel's time were still living in the Bronze Age, and the only iron came overseas "and therefore through the territory of their enemies, the Philistines. Hence the passage, 'There was no smith found throughout all the land of Israel.' (I Sam. 13:19). The chosen people had to take their tools to the Philistine in order to get them sharpened." Recent discoveries shed light upon this, and Mr. Wilson continues:

"Our version reads that they had a file for the mattocks. And in Hebrew the word translated mattocks was pim. It did not make good sense. But there have now been picked up small stone weights, inscribed pim. They show that the Israelites had to pay about one-third of a shekel (silver), or 21 cents, for having an edge put on a tool."

Further discoveries shed light upon Canaanitish barbarity. The Philistine offered up human victims on their altars, and "in some cities of the Holy Land temples have been laid bare which were dedicated to terrible rites. Significant are the skeletons of women and children. So we read,

"The 'abominations' of Moloch and Baal, which included passing children through the fire, are no longer imaginative. And the terrific imprecations of Samuel and Elijah leading their nation against the practice of these horrors, are restored to the basis of ethics. The very altruists who have been so shocked by the stern language would themselves use no different language if they were confronted by the same moral agony. At Bethshan, the actual pillars, reared to the Baal and the Ashtaroth and denounced by the Hebrew prophets, have been identified."

In Samovaria, Dr. G. A. Reisner "has excavated the palaces successively occupied by Omri, Ahab, and Jeroboam II. Among his interesting "finds" was "an alabaster vase belonging to Ahab". At Jerusalem, meanwhile, Professor Macalister of the Palestine Expedition Fund—

"Has uncovered, so he claims, the actual wall of the City of Melchisedek, King of Salem, who blest Abraham with bread and wine. The ancient date is demonstrated by the potsherds in the rubbish cleared, which belong to the Bronze Age. It may fairly be said that this carries back the story of Jerusalem to 2,000 years before Christ, and possibly earlier.

"Secondly, Professor Macalister has identified the later walls of the city as it was held by the Jebusites. It was over this wall that, when David began his siege, the defenders leaned as they taunted him with the words, 'Except thou take away the blind and the lame thou canst not come in hither.'

"Thirdly, Professor Macalister has traced the foundations of David's 'tower of Millo'. And much of the wall, which, after the captivity, Nehemiah rode around, has been mapped out.

"It will be remembered that it was Joab who surprised the Jebusite garrison by climbing up what is called in our version 'the gutter'. That 'gutter' has been found. It is a stream, running out of a spring in a deep grotto under the Jebusite city. The Jebusites cut a vertical shaft to the spring and so obtained a well of water. Joab proceeded through a more or less horizontal tunnel to the foot of this shaft, and then ascended the shaft into the unguarded room where women came to draw water."—*This article is reprinted from "The Faith", in which it appears by permission of the New York "Times" and "The Literary Digest"*.

—THR—

STEPS TO SALVATION

No. 3

By Jas. A. Patrick

THE first step to salvation is faith in God, Heb. 11:6. The second step is repentance toward God, and in connection with this step is the third step, "Faith toward our Lord Jesus Christ."

In my last I tried to show the necessity of faith in Christ. When one comes to see himself as a sinner and lost, he will cast about to find some way to remedy his condition. As faith comes by hearing, and hearing by the word of God (Rom. 10:17), and the seeker has found his way to God through hearing the word, and by the same word has learned of his lost condition, and has found that Christ is the only Way out, he will search further in order to learn what has to be done in order to get into this Way. Then he will hear the voice of the Father saying, "This is My beloved Son, in whom I am well pleased; hear ye Him." Matt. 17:5.

When the seeker hears these words, he turns to the words of the Son and to the words of His followers, for the words of the great salvation were spoken first by the Lord and confirmed unto us by them that heard Him. Heb. 2:3.

Paul says, "With the heart man believeth unto righteousness; and with the mouth confession is made unto salvation." Rom. 10:10. It is necessary, then, to confess

with the mouth when one has believed. The eunuch was made to confess his belief in Christ by word of mouth before Philip baptized him.

When the eunuch requested baptism, Philip answered, "If thou believest with all thine heart thou mayest." What was he to believe? He answered, "I believe that Jesus Christ is the Son of God." Did that include anything else, or was it sufficient that he acknowledge that Christ is the Son of God?

Paul adds to what he said about confessing with the mouth the following: "And shall believe that God hath raised him from the dead, thou shalt be saved." Rom. 10:9. Then we not only must believe that Jesus is the Son of God, but we must believe that God raised Him from the dead. Does the man that believes that Christ went to paradise with the thief the day they were crucified believe that God raised Him from the dead? If not, can he be saved? Is not a Bible belief in man's nature and condition in death necessary before one is a fit subject for baptism.

Again, we hear Christ saying, "The time is fulfilled, and the kingdom of God is at hand: repent ye, and believe the gospel." Since the gospel is good news and the gospel of the kingdom is good news of the kingdom, it is necessary to believe the gospel of the kingdom. But it seems that this need not complicate matters greatly, because if one has a correct understanding of man's nature the rest follows in logical order. If man goes to the grave at death and is in an unconscious condition, then it is necessary for Christ to come and raise him from the dead if he is ever to live again. It is easy for the man who has a correct understanding of man's nature to believe in the personal coming of Christ and the establishment of the kingdom upon the earth.

I do not believe that it is necessary that one understand all the details of the operation of the kingdom, because if it was he could never grow in grace and a knowledge of the Lord and Savior Jesus Christ.

The next step to salvation is obedience in baptism. This phase of the subject I will leave for consideration in a future article.

NINETY-SEVEN

That's the number reported in attendance at Grand Rapids Sunday School, November 14. Have you been watching the growth in numbers of this new school. It started October 24. The first Sunday was church dedication day, when a larger than normal attendance was present. Each Sunday since has registered an increase. There is a wonderful opening in that community and it is hoped that the anxious workers there will seek God's constant guidance unto His great praise and honor.

* * * *

Have you seriously thought about the Quarterlies? How about one for your private use, if you are an attendant of another than one of our own Sunday Schools. Several are ordering a single copy at ten cents per quarter; forty cents per year. Read Bro. Howell's boosting article.

ROMAN MASS AT LEAGUE OF NATIONS OPENING

UNDER A LONDON date line of September 6 the Roman hierarchy exploited in the clip-sheet news service from its national political headquarters in our Capital City a rather boastful statement that mass celebrated by a Jesuit opened the session of the League of Nations Assembly. Attendance of Sir James Eric Drummond, the Roman Catholic secretary general of the League, was noted and it was stated that all the Roman Catholic powers were officially represented at the mass. The clip-sheet item was as follows:

"London, Sept. 6.—Father C. C. Martindale, S. J., will preach at the Pontifical High Mass to be celebrated in Notre Dame Church, Geneva, at the opening of the annual session of the League of Nations Assembly, next Sunday. The Catholic Powers will be officially represented at the Mass and Catholic statesmen and Catholic officials of the Assembly, including Sir Eric Drummond, secretary general of the League of Nations, will attend.

"Father Martindale, who writes and preaches more than any other English priest, will fly to Geneva. He has several times traveled by airplane to congresses in Central Europe.

"This is the first time an Englishman has been chosen to deliver the sermon at the Mass celebrated in connection with meetings of the League."

Though it appears that the mass was not strictly an official function of the League Assembly itself, it is equally apparent that it was designed to impress the public as at least quasiofficial. It was for that purpose exploited in this country by the hierarchy. Indeed, the presence of the League secretary and official representatives of the Roman Catholic powers did much to make it actually semiofficial.

From the birth of the League of Nations the Pope has fully intended to dominate or wreck it. It was after the secret audience of Pope Benedict XV and President Wilson in the Vatican throne room that the latter designated its present Roman Catholic secretary general for the office he holds. That was apparently done to facilitate the papal ambition touching the institution. It thus appears that the ambition was active before the League was born.

When the Assembly met last March to admit Germany, demand was immediately made that the permanent Council seat provided for Germany should be offset by three additional permanent seats for Roman Catholic powers. It was persistency in that papal contention that defeated at that time the admission of Germany.

The embarrassing situation was cleared up temporarily in September by a compromise which so enlarged the Council as to enable Roman Catholics to retain control. The compromise also gave certain leading Roman powers virtually permanent seats without making them avowedly so. The struggle of the Nordic and Latin peoples for control of the League will continue till the Vatican triumphs or the League goes to pieces.—*The Protestant*.

MAN NOT AN INDESTRUCTIBLE SPIRIT

AN OPEN LETTER

By Dr. A. W. Taylor

MY dear Doctor and Brother: I duly received your reply to my criticism, for which I thank you.

Assuming that you and I are both honest, and men of ordinary intelligence, which we both believe is the case, we certainly agree that the God who created man in His image and likeness not only is able to reveal His will to man, but that He has done this and has conveyed it to His intelligent creature, man, in such terms as to be understood by those to whom He makes His revelation.

Your statement, hypothesis, "that man is spirit and is therefore indestructible", is not sustained by the infallible Word of God. It is an assumption, that lacks evidence to sustain it. You claim that "the spirit was created in the image and likeness of God before the body was formed." Allowing this to be the case (which is plainly not true if the words of Genesis are true), is it true that God has created what He cannot destroy, as you assume is the case? This to me is preposterous. Not only so, but it is plainly opposed to the plain statements of God's Word. In Genesis 6:7 we read that "the Lord said, I will destroy man whom I have created, from the face of the earth".

The only way that this statement can be harmonized with your hypothesis is to assume that God did not mean what He said. In Psalm 145:20 we are told that "The Lord preserveth all them that love Him; but all the wicked will He destroy". These statements teach us that the wicked, meaning wicked persons, are to be burned up "root and branch". See Mal. 4:1; and Psa. 37:10, 20. In Matt. 3:12 wicked men are compared to chaff to be burned up with fire unquenchable; and in the parable of our Lord in Matt. 13:40-42. He tells us that "as therefore the tares are gathered and burned in the fire; so shall it be in the end of this world (or age). The Son of man shall send forth his angels, and they shall gather out of His kingdom all things that offend, and them which do iniquity; and shall cast them into a furnace of fire; there shall be wailing and gnashing of teeth". If this language does not teach the utter and complete destruction, extermination, of all them that do iniquity, then this fact cannot be expressed by human language and symbolism. Every where in Holy Scripture this truth is as plainly stated and taught as it is possible for any other truth to be taught—both in plain, simple language and as taught by object lessons, as "stubble that shall be burned up", and "leave them neither root nor branch"; or chaff that will be burned up. And as our Lord says, "If a man abide not in me, he is cast forth as a branch, and is withered; and men gather them, and cast them into the fire, and they are burned".

Must all these plain statements be made to mean something entirely opposite from what is stated? And, for what reason? Simply to make the Holy Scripture harmonize with your *hypothesis* that "Man is spirit and

therefore indestructible"; and yet the Bible says, "but all the wicked will He (Jehovah) destroy".

Now, my beloved brother, the question is not whether I am an "annihilationist", or any other "*ist*" or "*ite*"; but, "What does the Bible teach?"

Now, my dear Doctor, you may or may not be surprised that I am surprised that in accepting divine revelation, you do not accept as true the terms used by the divine Revelator. The terms He uses are that *man* was created. The record reads, "And God said, let us make man in our image after our likeness." Nothing is here said concerning the spirit, here He tells of what He proposes to do. The next verse tells that He did what He purposed to do, namely, "So God created man in His own image, in the image of God created He him." Not a word or intimation "that the spirit of man was created in the image and likeness of God before the body was formed", as you affirm was done. Then, in chapter 2, verse 7, we read further, that "the Lord God formed man of the dust of the ground". Here we are told that it was the *man* that was created in the image and likeness of God, before the breath of life was given or breathed into his nostrils. After this the man became a living creature. The word used, as you are aware, is as used in Gen. 1:21, 24 and applied to "whales" and "beasts". Further, in Gen. 5:1, this is the generation of Adam, "In the day that God created man, in the likeness of God made He him". And further, we read, "All the days that Adam lived were nine hundred and thirty years: and he died." So Adam was dead. The record reads, "*and he died*".

I know "the serpent said unto the woman, Ye shall not surely die". But our Savior tells us he was "a liar" from the beginning. And it is evident if we accept "divine revelation" that he *did lie* to the woman; for this revelation says that Adam, the man Adam, *died*, that is, he *ceased to live*. Further, we are told, "The living know that they shall die: but the dead know not anything."—Eccl. 9:5. Again, Job tells us that man dieth and wasteth away, yea man giveth up the ghost (nephesh) and where is he? Where is the man? "Mar-lieth down, and riseth not: till the heavens be no more, they shall not awake, nor be raised out of their sleep." Why not accept these plain, easy-to-be-understood statements of facts of divine revelation? The spirit of life, God-given, when it returns to the Giver, man and beast alike cease to live. They are dead. And man will not *awake* out of this sleep of death until God calls him from this sleep, as it is plainly taught that He will do; as Job says, he will wait all the days of his appointed time till his change comes. "Thou shalt call, and I will answer Thee; Thou wilt have a desire to the work of Thine hands". Job's only hope was resurrection.

Why not accept this Biblical term that men in death are asleep?

As Jesus was raised from the dead, even so shall them that sleep in Jesus be raised and caught up to meet the Lord in the air, "and so shall we ever be with the Lord".

ROMAN CATHOLICISM AND PROTESTANTISM
IN THE EYES OF SOLOMON

By C. E. Rutland

WALKING one day through the Book of Ecclesiastes we met "the great orator, the son of David, King in Jerusalem". We noticed that his hair was turning white with age. Interpreting our look, he smiled and said, "One generation passeth away, and another generation cometh, but the earth abideth for ever." "The earth abideth for ever"! The words fell from our lips in surprise. We had been taught that the earth was to be destroyed! Could we believe our ears? He read the doubt in our mind, at the same time saying, "The wise man's eyes are in his head, but the fool walketh in darkness." However, he added, "one event happeneth to them all". We surmised he was speaking of death and were about to speak when he interposed with a question.

By this time we had approached nigh to what appeared to be huge stables, and as he interrupted us he stretched forth his hand and asked us if we were familiar with 2 Chronicles 9:25, to which we immediately replied, "Solomon had four thousand stalls for horses and chariots and twelve thousand horsemen." "Quite true," he remarked, and added: "I have seen servants upon horses, and princes walking as servants upon the earth." But what I was going to say had reference to "the one event." Expecting to hear something unusual, we followed him to the stables. Death had preceded us. Two of his favorite horses had sickened and died and were lying there in their stillness. Not the quiver of a muscle, nor the heaving of a flank! Solomon was much moved and we would have withdrawn ourselves from his presence, but he turned toward us gravely and said, "I have somewhat to say to you concerning the estate of the sons of men, that God may prove you and that ye may see that ye yourselves are beasts (are but as the horses) and before you become offended let me hasten and say, that which befalleth the sons of men befalleth beasts; *even one thing* befalleth them: as the one dieth, so dieth the other; yea, they have all one breath (or spirit) so that in death a man hath no pre-eminence above the beasts: for all is vanity."

We were Roman Catholics and Protestants—"a mixed multitude"—and we thought it high time to protest against being on a level with the beasts in death, and we are afraid we replied with considerable anger when we said, "It is perfectly true that your horses are dead, and that many of our friends and relatives are dead also, but most of them are in heaven, some of them are in purgatory, and some of them are, alas! in hell-fire being tormented alive! That is to say," said we, "their spirits are; not their bodies."

He looked at us solemnly and steadily for a moment and advised us to call in and see Proverbs 25:8 on our way home; and then continued he, "Yea, they have all one spirit (or breath). All go unto *one* place, and all are of

the dust; all turn to dust again."

Men were hustling and bustling about. Huge graves had been dug in the earth; chains were attached to the horses, and they were dragged, silent and unresisting, into the "pit of corruption".

We walked away feeling depressed and startled at what we had seen and heard, but Solomon was persistent in his preaching. He caught up with us as we approached the gates and, with somewhat of a twinkle in his eyes, said, "Remember, now, whatsoever thy hand findeth to do, do it with thy might; for there is no work, nor device, nor knowledge, nor wisdom in the grave, whither thou goest. For who is exempted? With all the living there is hope: for a living dog is better than a dead lion. For the living know that they shall die, but the dead know not 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."

We refused to listen to any thing more and hastily made our exit, and once outside of Ecclesiastes we breathed more freely. Just imagine that man telling us that "the earth is to abide for ever". The very idea! And then to tell us that our breath or spirit, is just the same as that of the beast, and that we all go unto *ONE* place, when we, as good Protestants, believe there are two places to go to, and our Catholic friends have three places to go to. And to crown it all he says, "The living know that they shall die, but the dead know not anything", as if our dead friends were not alive in heaven or hell or busily engaged in getting out of purgatory! We certainly had little use, as Catholics and Protestants, for Solomon's ridiculous ideas.

We decided to look up something about his education on our way home and see where he got all this foolishness. We kept thinking about Proverbs 25:8 and also pondering in our minds those words which refused to leave us: "The wise man's eyes are in his head, but the fool walketh in darkness", and in a very unsettled frame of mind we turned in at 1 Kings 4:29 and discovered that "God gave Solomon wisdom and understanding exceeding much, and largeness of heart, even as the sand that is on the sea-shore. And Solomon's wisdom excelled all the wisdom of the children of the East Country. For he was wiser than all men—than Ethan the Ezrahite, and Heman, and Chalcol, and Darda, the sons of Mahol, and his fame was in all the nations round about."

When we found that Solomon's wisdom was God-given there was a division among us. Some preferred to cling to what they had learned as children, but others would link their faith with Ecclesiastes; for "The wise man's eyes are in his head, but the fool walketh in darkness."

—THR—

"WHOLESOME laughter goes with the right sort of mind. Beware of the neering, coarse, or cruel laugh."

"Look ever and lovingly for the good in others, and you will find it."

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THE WORTH OF A MAN

By Lyman Booth

EVERY man is the sum total of his qualities. We can know no man's worth or value until we have taken an accurate inventory of his traits of character, be they virtues or vices. His real worth is measured by the amount of good or ill he does, and not by the amount of wealth he controls.

Society, in general, places great value upon those whose deeds are known to be morally upright. They are reputed to be good citizens, liberal and philanthropic, who minister to the wants of the poor and needy. They stand high in public estimation, and command the respect of others by virtue of their reputed good qualities.

The element that adds most to the value of an article is its endurance, the power to resist the ravages of time and change. This law holds good in material or immaterial things. When applied to man it denotes his worth or worthlessness.

In the first chapter of Peter's second letter he mentions seven elements of goodness which, if one possesses, he shall never fall. They give him that manly and spiritual strength and courage that enables him to pass safely through trials, temptations and conflicts. He places charity at the top of the list. Paul, in 1 Corinthians 13:13, says it is the greatest of the three graces, faith, hope and charity. Originally charity meant the purest love to God and man, but at present it is almost universally applied to some form of almsgiving, thus diminishing its true significance.

The wealth of character is acquired by a steady and continuous growth, like the accumulation of worldly wealth. Peter has told us how to acquire it, and our Lord has told us where to place it for safe keeping. Peter has given us the greatest mathematical problem to be found anywhere. Although it is simple addition, yet it is so difficult of solution as to require a lifetime of patient application to its principles to obtain the correct result. He begins with Faith as the foundation upon which the other elements of character must be added, namely, virtue, knowledge, temperance, patience, godliness, brotherly kindness, and charity.

The root of the word "add" is "*chorus*". Not a chorus of voices, but a group or company united in one band

by taking hold of hands, the last one taking hold of the first, thus forming a complete circle. Peter has given us a circle of properties or qualities in which each acts as a support to all others. Beginning with faith, taking hold of virtue, and continuing until we find charity, the crowning virtue, taking hold of faith, and all clinging together, forming a most perfect and harmonious union, one that can withstand all the pressure of evil.

To begin with, faith is implanted within us by the gift of those most precious promises, by the means of which we may be made partakers of the divine nature. Peter declares faith to be the foundation upon which a Christian life is to be erected. Every believer in Christ must build upon it the excellencies mentioned by Peter. Each is a separate stone which must be added to the structure. Faith stands upon the solid foundation, the rock, Jesus Christ. Then to faith we must add virtue, which originally meant energy, strength, force. It indicates a willingness or readiness for active labor. Then add to your faith-force, strength, and let it be manifested by manly effort to do the will of the Master.

To virtue add knowledge. Unless force is properly directed it may prove to be an injury. Therefore we should exercise practical knowledge or wisdom, in order that our force, energy, and efforts may be directed to our own good and to that of others. When energy and wisdom unite and stand upon faith they will produce harmonious co-operation of right principles, pure thoughts, practical plans, fruitful in generous and noble deeds, crowned with perfect success.

To knowledge add temperance, and to temperance patience. Here we find two elements that are so closely related as to appear to be a mixture of enjoyment and suffering. To practice both we need self-control, self-government; the power to resist altogether or to the limit. The condition which renders temperance necessary may require extreme patience, hence temperance must bear up and oppose suffering with a passive force in the form of patience. They seem to furnish provision for almost all the excellence that can be demanded of men. But men are not living alone. Goodness must be more than personal and divine, it must bear a social aspect as well. When temperance and patience have the mastery over

self we find two traits of character in action next to godliness; therefore, add to godliness brotherly kindness, love of the brotherhood, love for the household of faith. It is this fraternal tie that binds, in one, all Christians, and which unites all those who profess to be heirs with our Lord to the promises. The love of god-like men approaches near to the love of God. When we add charity to godliness we become intensely philanthropic and benevolent. Our love becomes universal, embracing in its folds all mankind. This is not a mere sentiment, but a deep, earnest conviction as to its nature, a real persuasive, persevering and effective doing of that work which entitles one to the right, through faith, to partake of the divine nature.

The life we have in Christ begins with faith and is made perfect by adding thereunto Peter's rule of practice. We begin our Christian education by believing, and graduate in that holy affection which makes us partakers of the divine nature. We can advance no further until we are clothed upon with immortality. Therefore we must continue, while in the flesh, to abide in love. He that dwelleth in love dwelleth in God, and God in him; for God is love.

The worth of a man in possession of all these Christian virtues is more than millions in gold. He is exquisitely beautiful because in him those pure qualities are to be found so perfectly blended together that they show forth a noble and lovely being.

The fear (*love*) of the Lord is the beginning of wisdom, and wisdom is knowledge, and knowledge consists in all that our minds contain, from whatever source derived or by whatever process obtained; the aggregate of facts, truths or principles acquired or retained by the mind. But the knowledge about which Peter has written, has come to us through God's word, the same as described in Job. 28:16-19. It can not be valued with the gold of Ophir, with the precious onyx, or the sapphire. The gold and the crystal can not equal it; and the exchange of it shall not be for jewels of fine gold. No mention shall be made of coral or of pearls; for the price of wisdom is above rubies. The topaz of Ethiopia shall not equal it, neither shall it be valued with pure gold. If the world were gold, if it were one emerald or topaz, its value would not equal the value of a righteous man. This is taught by our Lord when he said, What is a man advantaged, if he gain the whole world and lose himself, or be cast away. Luke 9:25. If he owned the earth and lost himself, he would lose all; both the earth and himself, a double loss. This is the question that should concern every man more than all others. It implies that his salvation is infinitely more important to him than anything he can get or lose. Nothing the world offers can make up for the loss of it, and if lost, where could he find an equivalent in value for it?

He who has received those things that pertain unto life and godliness through the knowledge of Him who hath called us to glory and virtue, and who has received those exceeding great and precious promises that will entitle

him to the divine nature is worth more, in our Father's estimation, than rubies. He who is thus blessed would not exchange his bank account in heaven for the wealth of the world, because his treasures are where moth and rust cannot corrupt and where thieves cannot steal, and he is entitled to life and peace and joy for evermore.

If this be the worth of a man, I am wondering what the inventory of my deeds will disclose. Will it be gain or loss?

—————THR—————

A SAINT'S INHERITANCE

By Rufus A. Curtis

THOSE that trust in the Lord with all their heart, and in all their ways acknowledge Him have the satisfaction that an unseen hand directs their paths; and the wisdom of their Guide can cause them to inherit substance; even an incorruptible and undefiled inheritance that fadeth not away, ready to be revealed in the last time, Prov. 3:5, 6; 8:21; 1 Peter 1:3-5, "knowing that of the Lord ye shall receive the reward of the inheritance: for ye serve the Lord Christ." Col. 3:24.

The good things to come such as our eternal redemption, eternal weight of glory, and eternal life are linked with the promise of eternal inheritance. Heb. 9:11, 12; 2 Cor. 4:17; John 10:27, 28; Heb. 9:15.

It is the height of folly to try to dismiss the subject under consideration with a wave of the hand, and up-lifted eyebrows, and the oft-repeated expression, "It makes no difference to me, where the inheritance of the saints will be located, if I am lucky enough to share in it, wherever it may be." In God's eternal purpose which He purposed in Christ Jesus our Lord, nothing is left to luck or chance. Eph. 3:11. "For thus saith the Lord that created the heavens; God Himself that formed the earth and made it, He hath established it, He created it not in vain, He formed it to be inhabited. I am the Lord; and there is none else." Isa. 45:18; Gen. 1:26. With the plainly declared purpose of Jehovah in creating the earth to be inhabited, we feel assured that His word will not return unto Him void, but will, in the fullest measure, accomplish his purpose. Isa. 55:8-13. The earth will not become an unsightly cinder, and be stricken from the sisterhood of the worlds; for it "abideth for ever"; and God hath decreed that righteous people shall inherit the land for ever, the branch of His planting, the work of His hands, that He may be glorified. Psalm 104:5; Eccl. 1:4; Jer. 60:12-22; 2 Peter 3:13. The heaven, even the heavens, are the Lord's; but the earth hath He given to the children of men. Psa. 115:16.

Saints are joint-heirs with Christ, and as such they will share with Him in the uttermost parts of the earth for their possession. Rom. 8:16-17; Gal. 4:7; Psalm 2:8.

This glorious inheritance, covenanted to the fathers—Abraham, Isaac and Jacob, Acts 3:13—was not to be a temporal inheritance, but was to be for ever. Gen. 13:14, 15, 17; 26:3; 28:13. To disbelieve the testimony is to forfeit all claim to the inheritance; for "without faith

it is impossible to please Him: for he that cometh to God must believe the He is (*or exists*), and that He is a rewarder of them that diligently seek Him". Heb. 11:6. How can you believe in God as a rewarder if He has said nothing about a reward? If He has, and you reject His statement, your position is not an enviable one; for "he that believeth not God hath made Him a liar." 1 John 5:10; Rom. 3:3, 4; Luke 17:22. If He has spoken about a future inheritance for His people, but has couched His statements concerning it in such uncertain terms that one man's guess is as good as another's, as to what the language really means, could you term such language a revelation, emanating from an all-wise Creator?

We have a good criterion to go by, in following the example of Jesus, in appealing to the testimony of all the scriptures to settle disputed points in theology. Luke 24:27; Isa. 8:20. Our statements should be "according to the scriptures". 1 Cor. 15:3, 4; Acts 26:22, 23. "If any man speak, let him speak as the oracles of God; if any man minister, let him do it as of the ability which God giveth: that God in all things may be glorified through Jesus Christ, to whom be praise and dominion for ever and ever. Amen." 1 Peter 4:11; Jer. 23:20-32. The blessing of all nations through faithful Abraham and his immortalized and glorified seed constitute the very gist of the gospel message! Gen. 12:2, 3; Gal. 3:6-9, 16, 26-29; Rom. 6:3-9; 1 Cor. 15:51-55.

"For evil doers shall be cut off; but those that wait upon the Lord, they shall inherit the earth." "But the meek shall inherit the earth; and shall delight themselves in the abundance of peace." "For such as be blessed of Him shall inherit the earth, and they that be cursed of Him shall be cut off." "The righteous shall inherit the land, and dwell therein for ever." "Wait on the Lord, and keep His way, and He shall exalt thee to inherit the land: when the wicked are cut off, thou shalt see it." Psalm 37:9, 11, 22, 29, 34. "The upright shall dwell in the land, and the perfect shall remain in it. But the wicked shall be cut off from the earth, and the transgressor shall be rooted (*or plucked up*) out of it". Prov 2:21, 22; 10:30; 11:31. God's beloved Son has spoken: hear ye Him. "Blessed are the meek: for they shall inherit the earth." Matt. 17:5; 5:5; Acts 3:19-23.

—THR—

EXTRACTS FROM OUR CORRESPONDENCE

"Enclosed is a check for — to help you get over, under, or around that stone wall. I do hope others that can, will rally to your aid so that you can, at least, meet the debts that are pressing you."

* * * *

"Enclosed is a check for — to be credited to our little girl, —, as a thanksgiving offering. We will be interested to read that many are sending in contributions to help scale the "stone wall". It was a good idea to start it."

* * * *

"Enclosed is — to help buy a little "mortar" for the "stone wall".

OUR VISION OF THE FUTURE

By N. H. Geiselman

THE struggle between good and evil has lasted a long time, and who of us that have thought at all have not asked ourselves the question, Will evil prevail for ever? or, will not good triumph at last? Maybe God has had a wonderful purpose, a wise purpose, in permitting these conditions to prevail through the centuries; maybe evil is abroad that there might be merits for good. However that may be, it is almost a crime nowadays to be benevolent; and, strange as it may seem to us, the most god-like suffer the bitterest persecution. Notwithstanding all this, Paul teaches us that these are light afflictions, and that they are but for a moment, and that they work out for us a far more exceeding and eternal weight of glory.

Now we are standing in the presence of the dead, and in the presence of the dying, and the skeptic asks, What of the dead? or, What of the dying? He is not quite sure just what to say about them, but the infidel boastingly says, "Death is an eternal sleep and death ends all." If that be true then are we of all men most miserable. Yes, if that be true, then let us, like Paul, recommend the philosophy of the Epicureans, namely, Eat, drink, and be merry; for to-morrow we die, and that is the end.

But Paul also says, "But now is Christ risen from the dead, and become the firstfruits of them that slept." Firstfruit implies second-fruits unmistakably. Thus hope springs up within the human heart and the vision of a new day dawns within us.

In this vision of a new day; we see a world redeemed from the bondage of sin and death; where kings reigned in arrogance and splendor we see their thrones mingling with common dust; where once an aristocracy of idleness fattened upon the lives and properties of the people of common toil, under an unjust and plutocratic system of legislation, we see these unjust systems driven from off the earth and man made free indeed, and, thus made free, he receives a just reward when the kingdom work is finished. There will not be a slave, either to sin or to the avarice of our fellow man. Then the forces of nature will be so controlled and operated by divine arrangement that they will perform the tiresome tasks that have been performed by the slavery of common toil; then that glorious part of the angels' song sung at Bethlehem and which remains as yet a future event, shall meet its fulfillment, namely, Peace on earth and good will toward man. And as those beautiful words go forth from lip to lip, they will meet the same response in every heart, until the very angels join in the happy anthems of eternal praise, and Heaven and Earth, with their mixed voices fill this earth with the words of life and song.

I have read somewhere in the Book of books that the kingdoms of this world have become the kingdoms of our Lord and of His Christ; and He shall reign for ever

and ever. What a wonderful thought. There will not be an exile in all the land when the redemptive scheme is completed. There will not be a fellow in a single cell; not a beggar with outstretched hand, crying for bread to be found anywhere; but a people redeemed and made comely and fair: perfect in body, perfect in mind, perfect in character; and the energies of this redeemed world turned to the interest of God and man until the very earth shall be canopied with love unfeigned and love un-failing.

—THR—

“*Straightforward*” is a fine Christian adjective. It belongs to truth and advance.”

Lord Thy Pleasure Take

“*If I have faltered more or less
In my great task of happiness;
If I have moved among my race
And shown no glorious morning face;
If beams from happy human eyes
Have moved me not; if morning skies,
Books, and my food, and summer rain
Knocked on my sullen heart in vain;
Lord, Thy most pointed pleasure take
And stab my spirit broad awake.’*”

Daily Scripture Readings for 1926

Prepared by F. L. Austin

Sunday—December 5—1 John 4	Mem. V. 16
Monday—December 6—1 John 5	Mem. V. 3
Tuesday—December 7—2 John	Mem. V. 4
Wednesday—December 8—3 John	Mem. V. 7
Thursday—December 9—Jude	Mem. V. 21
Friday—December 10—Revelation 1	Mem. V. 9
Saturday—December 11—Revelation 2:1-11	Mem. V. 10

(We regret that the emergency of circumstances made it impossible to prepare notes on the Daily Scripture Readings in last week's Herald. Also, inasmuch as the interruption has occurred and it will be impossible to go back even briefly to connect the former notes and at the same time give space to notes on Revelation, it seems best not to take space for any notes on the remainder of the epistles, but to begin at once with notes on Revelation.)

THE writer is convinced that the Book of Revelation is one of the most important portions of scripture for the present-day student. He was formerly a strong exponent of the thought that Revelation was to-day mostly historical. His present strong conviction is that this book pertains nearly altogether to events that will yet occur in “the day of the Lord”.

“Revelation” comes from the Greek word *apokalupsis*, from whence the English word *apocalypse* is derived. Its meaning is, to reveal, uncover, unveil. It is stated in verse 1 that the book is a revealing, an uncovering, or unveiling of Jesus Christ. God gives to Him this unveiling. Its object is to show, or point out “unto his servants”. Few people in the early Christian days gathered anything like a vivid vision of Christ's wonderful activity in the day of restoring all things as spoken by the mouth of the prophets. The Book of Revelation gives a vivid picture of Christ in those coming days. As the restoration pertains first and largely to Israel and as the great social upheaval of the day will pertain to that restoration, it therefore seems quite reasonable to

accept the prevailing literary characteristic of Revelation as indicative that the book pertains largely to that chosen people of God. If this be true, then we are not to look for much therein directly relating to the church. Its burden of prophecy and testimony is with reference to the redemption and establishment of God's chosen nation.

The word “shortly”, in verse 1, is not the word which means “soon”, but rather “speedily”, “rapidly”, that is, once the work of unveiling Christ starts it will be accomplished with great speediness. Verse 3 indicates a blessing to the reader and the listener of the words of this prophecy and to the ones who keep themselves in accord therewith.

The book is addressed by John, v. 4, to the seven churches in Asia. Much could and should be said relative to these churches. Perhaps it will be opportune at some later time to write more largely concerning them. Asia, in the days of John, referred principally to what is now termed Asia Minor.

It will be well for the reader to not only notice carefully reference to the seven spirits, v. 4, but to take note of the many sevens that are referred to in this great, prophetic book.

Positive statement is made in verse 7 that Christ will return even to the Jews, “they also which pierced Him”, in the clouds, in manner that “every eye shall see Him”. At the time of this vision the unbelieving Jews especially were strong in their attitude that the world was rid of Christ. John assures that the reverse is true; He will come again; all will know Him.

There is no indication in verse 9 that the Apostle John was banished in persecution “in the isle that is called Patmos”. True, this has been the prevailing suggestion for centuries, but there is not another suggestion in the text itself, namely, that John was in the Isle of Patmos “for the word of God and for the testimony of Jesus Christ”? Just as Jesus was led of the Spirit even so may John have been led of the Spirit unto Patmos where he should receive this extraordinary vision of prophecy.

Verse 10 holds one of the keys, if not the key, to the understanding of the Book of Revelation. A careful analysis of this verse is most important. "I came to be in spirit in the Lord's day" is the reading of the Rotherham translation; "I came to be, in spirit, in the Lord's day"—Concordant Version; "I was in spirit in the Lord's day"—Diaglott, Interlinear. The Greek preposition for "in" and "on" in this clause is "*en*" in both places. It would seem that John was carried away into the Lord's day; he was there in spirit, not in fact; for the Lord's day, according to Old Testament and New Testament scripture designates the period of time when God will take back unto Himself from the Gentiles that power which was given unto them when Daniel revealed to the king the great metallic image and stated to Nebuchadnezzar: "Thou art this head of gold". Four or more successive empires were indicated in that metallic image, but at its close the God of heaven is to set up a kingdom which shall never be destroyed. Dan. 2:44. When God takes again unto Himself this authority over the earth it will no longer be man's day, 1 Cor. 4:3, margin, but the Lord's day.

It was into that day that John in spirit was taken and the things of that day were revealed to him, things which, when the day is ushered in, will eventuate speedily, v. 1.

In the interest of truth it seems as though mention should be made of the frequent use of the term, "the Lord's day". Nowhere in scripture do we find this term applied to our Sunday, or first day of the week, or resurrection day of Christ. Such an application and usage of the term is not only unscriptural, but also is very confusing unless the user of the term carefully explains to his hearers or readers the fact that he is not using the term according to scriptural usage, but rather to please his own sense of euphony and beauty.

In the phrase "the Lord's day" the word "Lord" is written in the possessive form. It is the same phrase as is elsewhere many times worded with the preposition "of" rather than the possessive of "Lord", where it reads, "the day of the Lord"; both phrases are possessive. Paul uses this phrase in 1 Thessalonians 5:1, stating, "yourselves know perfectly that the day of the Lord so cometh as a thief in the night". It is the day that is to break unexpectedly in this instance, not the Lord Himself; it is the day of the Lord in which, according to Paul's further statements, they shall say peace and safety, but sudden destruction will come upon them.

Isaiah refers to this "day of the Lord" in 13:6 as a cause for howling, when sorrows and pains shall take hold of man. In verse 9 he describes it as a day "cruel both with wrath and fierce anger"; the stars of heaven shall not give their light, v. 10; "the sun shall be darkened", v. 11; the world will be punished. These things, says Isaiah, are characteristic of "the day of the Lord", that is, "the Lord's day". It is spoken of again in Isaiah 2:12 where the verses which follow give a very graphic statement relative thereto. Joel 3:9-17 tells us that not only will the judgment of the valley of Jehoshaphat, v. 12, take place in "the day of the Lord", v. 14, but he also

says the sun and moon shall be darkened, v. 15, "and the Lord also shall roar out of Zion"; "the heavens and earth shall shake: but the Lord will be the hope of His people, and the strength of the children of Israel". It is "the day of the Lord" that Zechariah refers to in 14:1-4, in which nations will be gathered "against Jerusalem to battle"; "and His feet shall stand upon the Mount of Olives". The reader is urged to look up other scriptures describing the conditions of "the day of the Lord" and note when it is, relative to the coming of Christ, that these conditions are to be fulfilled. Christ Himself, in Matt. 24, speaks of the time of the nations gathering against Jerusalem to battle, of a time of trouble, and, v. 29, of the darkening of the sun, moon, stars, and the shaking of the power of heaven, and says that it is immediately after this that the sign of the Son of Man shall appear in heaven. But Old Testament prophets, as well as those of the New Testament place the darkening of the sun, moon, and stars immediately after the terrors of revolution which will upheave the social world and be followed immediately by the coming of the Son of man in the clouds of heaven, when every eye shall see Him. All this is in "the day of the Lord" when God, having taken unto Himself the sovereignty of the nations of the earth, will first reduce existing opposing governments as Egypt and Pharaoh were reduced when God took hold of His people to release them from the iron furnace of Egypt. So, in the soon coming days when God shall begin the work of awakening and releasing Israel from her world-wide unbelief and dispersion it will be the day of the Lord and God's work in breaking the stony hearts of Israel, and Gentiles will bring on a day of trouble such as never was since there was a nation.

It is into this day that John in spirit was caught away and saw Christ unveiled before him in Christ's active labors relative to the work of that day. What John saw was to be sent to the seven churches which were in Asia, v. 11, undoubtedly the seven Asiatic churches of the time of the day of the Lord; for these epistles to these several churches were epistles of encouragement for strength, edification, to enable them to overcome midst all the serious emergencies and trials of the period with which the day of the Lord surrounds them.

In his vision he saw seven golden candlesticks. This is evidently a symbol, but the symbol is explained definitely and positively to John in v. 20 by the statement, "The seven candlesticks are the seven churches". In the very midst of these candlesticks or churches John saw one "like unto the Son of man". The description given here should be familiarized by every Bible student not alone in a general way, but familiarized in the very language. In His right hand were seven stars. Here is another symbol, but here, too, the symbol is explained definitely by the words, v. 20, "the seven stars are the angels of the seven churches". It is said by some students that the word "angel" was a regular term applied to a certain official in the various churches of the Jewish synagogues. Christian churches use the terms, pastor, evangelist, elder, bishop, but not the term angel.

EDITORIAL

F. L. AUSTIN, Editor.

F. A. STILSON, Ass't Editor.

A WORD OF APPRECIATION

I wish to express the sincere appreciation of myself and family for the many letters and messages received from different ones in expression of sympathy on account of the death of our beloved wife and mother, Mrs. F. L. Austin.

We have undertaken to answer each correspondent personally but find it a physical impossibility to write to each one promptly and at the same time keep up the work at the office. We, therefore, desire in this way to assure one and all of our heartiest appreciation.

F. L. Austin and Family.

* * * *

TO OUR SUNSHINE FRIENDS

If the writer can be pardoned for using the columns of The Herald for a more or less private purpose, he would like to say a word to the many friends who have been sending Sunshine greetings and tokens to our late beloved wife and mother. And this word is addressed not only to those who have already sent such tokens, but to those whom, we understand, were scheduled and dated for similar tokens in the future, the names of whom we have no knowledge.

Mrs. Austin was very much benefited by these heart-cheering rays of Sunshine. The very fact that the time of their arrival was irregular and uncertain caused her to be interested in every incoming mail; and practically her first search was to discover the sender's name. The thought of the friendship of many whom she had never met, as well as of those whom she knew, was the buoyant, inspiring feature of Sunshine Greetings.

Endeavor has been made by one of the family to mail a recognition of the receipt of all these tokens, but we wish, at this time and in this manner, to extend to one and all who were engaged in this service of love the heartiest appreciation not only of Mrs. Austin herself, but of each member of the family, for the labor and service thus rendered. We earnestly pray the Father's blessing upon each and every participant.

F. L. Austin and Family.

* * * *

"WHAT MANNER OF LOVE",

In 1 John 3:1 John calls attention very forcibly to one of God's gracious gifts tendered to the children of men: "Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God".

Let us pause in an effort to realize the depth of meaning in these words. The apostle evidently uses the

term "sons of God" as expressive of a distinction between some of the descendants of Adam and others. Some are to be exalted to the relation of sons unto God; others are not to be so exalted. This relationship introduces one into the family of God; it establishes him as a member of that family, enjoying all of the kindly blessings and provisions of its Father.

The people of a given family have interests in common with each other which are of no interest and no concern to those outside of the family. Therefore, those outside of the family tie do not understand or comprehend the meaning of the conduct of the family members one toward another.

The same is true in God's family. "Therefore, the world knoweth us not because it knew him not". The moment a person becomes an earnest, faithful, loyal, dutiful member of a family, that moment does he begin to live for the family as a whole. So with the individual becoming Christian: he forsakes the world; he loses interest in its activities, in worldly ambitions, in worldly pleasures. And, withdrawing himself unto a closer service in God's family, the world fails to comprehend the changed attitude of such Christian individual.

* * * *

TWO

That Five Dollars reported in Wince Fund this week by Elsie Moore is from Sr. Elsie Moore's Sunday School class of two members of nine and ten years old. This small class has not only been attending to the current needs of its own Sunday School but has gone over the top with Five Dollars for the Wince Fund. One feels like saying, "Well done, good and faithful ones."

Other classes have remitted to the N. B. I. work, but this is the smallest class, of which we have record, to do so much. **THANKS!**

HERALD RECEIPTS

E. C. Gates; G. W. Wogoman; Mrs. Roy Cronbaugh; Mary Wolf; J. M. Brush; Mrs. Merrit Knodle; Mrs. Eva H. M. Fletcher; Ida Orem; Jas. H. Pier; Russell Searer; Harold Kessler; Mrs. S. E. Black; Emma Niesley; Mrs. Amy Johnson.

WINCE FUND

Previously mentioned	\$2559.16
Mrs. Eva H. M. Fletcher	3.00
Elsie Moore	5.00
Total	\$2567.16

HELPING FUND

Mr. and Mrs. G. W. Wogoman	\$1.00
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IF any individual Bereans, or Classes have any spare copies of Junior Berean Book, No. 2, please mail them to Miss Anna E. Drew, 629 North Galena Ave., Dixon, Illinois. If she can only get three or four it will be a great help, as her class has grown, and the books are out of print.

* * * *

A Letter from Bro. Geisler, at Houston, Texas, says, their Berean Class is growing and they anticipate a larger work in the near future. Good, keep it up!

* * * *

Some of the classes have recently been studying the lesson on Prayer. How wonderful it would be if more of us could really learn the value of the opportunity—prayer. The Christian who at frequent intervals retires to a quiet place that he may talk with his heavenly Father is the one who really draws close to God and his life will radiate that influence.

The admonition of Jesus to His disciples in Matthew 26:41 shows how much value He placed upon prayer: "Watch and pray, that ye enter not into temptation: the spirit indeed is willing, but the flesh is weak." Even Jesus Himself realized the need, and hence the early morning prayers on the mountain side, or the midnight prayer in Gethsemane. It would have been impossible for even Him to live the life that He lived without constant touch with God, and He therefore urged His follower to watch and pray, lest the weakness of the flesh make it impossible for them to follow the dictates of the spirit.

The church which is really a praying church, is one in whose very atmosphere the presence of God may be felt. More earnest, devout prayer on the part of the individuals as well as the church as a whole, would cause all to be more thoughtful, kind, and Christ-like, and therefore avoid most of the dissensions, unkind words, and hurt feelings that so often are to be found in religious circles.

* * * *

While many of us might dislike to admit the truth of it, yet David tells us in Psalm 10:4 that pride is what keeps a person from prayer. And really, when you stop to think about it, could anything be more true? Pride makes one feel self-sufficient. Humility causes him to realize his weakness, and his need of God's guidance and help, and when he realizes that he will ask for it. True prayer is an evidence of humility.

* * * *

One of the advantages of group prayer is that it

helps to center the minds of all on a definite purpose, and upon certain definite things. This is of double value. First, the Father hearkens unto fervent prayers thus unitedly offered, and, second, the minds of all being focused upon certain definite things, each will do all in his power to accomplish the ends in view.

After praying for God to do, or accomplish something, don't sit down and fold your hands while waiting for Him to do it. But rather go forth to the task, expecting Him to guide you and give you the ability and strength.

"God helps those who help themselves", is rather a homely expression, but it contains a wonderful grain of truth.

A great advantage of private prayer is that when alone with God one can open his heart and speak freely the things he cannot say before others. It is then we can really and fully confess our mistakes and weaknesses, and ask the Father's forgiveness and help.

* * * *

Psalm 37:4 reads, "Delight thyself also in the Lord; and He shall give thee the desires of thine heart." The basis of acceptable petition, then, is to be interested in, and concerned about the things that pertain to God and God's plan. Jesus carried a similar thought in John 15:7, "If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you." When one asks for things to be consumed upon his own selfish desires he can hardly be said to be in accord with the sentiment of such texts. But God willingly grants our petitions when they are in accord with His will.

* * * *

Remember, please, that the other Bereans over the country would like to hear from you. As Berean Editor we warn you that if you do not write, we will. So the only way to keep us still is to send in copy enough that there will not be room for ours!

* * * *

A BLIND WOMAN'S GIFT

A poor blind woman in Paris once put twenty-seven francs into a plate at a missionary meeting. "You cannot afford so much," said one. "Yes, sir, I can," she exclaimed. On being pressed to explain, she said, "I am blind and I said to my fellow straw-workers, 'How much money do you spend in a year for oil in your lamps when it is too dark to work nights?' They replied, 'About twenty-seven francs.' So," said the poor woman, "I found that I could save so much in the year because I am blind and do not need a lamp, and I give it to shed light to the dark heathen lands."—*The Wesleyan*.

THE NEED OF A DEEPER SPIRITUAL GROWTH

By *Carrie Wile Chambers*

(Continued from last week)

We have come to the time in the world's history when there seems to be nothing but confusion. Distress on every hand, unrest among all mankind, men's hearts failing them for fear of the things that are coming on the earth, old mother earth in turmoil on land and sea, and wickedness of the vilest kinds, everywhere. And the end is not yet. Jesus tells us these are the beginning of sorrows. "And when these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh." So it looks like it is necessary for such things to be, and they preceded His coming. The world is uneasy, and fearful that something is coming. Why can't they take God at His word, and believe what He has given us in it? Because they are in the same condition as the eunuch, when Philip asked him if he understood, and he said: "How can I, except some man guide me?" And again, "How shall they believe in Him of whom they have not heard? and how shall they hear without a preacher?"

A teacher! Is it any wonder Jesus' command was, "Go therefore, and teach all nations"? Aren't the Bereans helping to do that work? And how badly we need more work. Our time is getting short, as the night is far spent.

Does it make any difference with God, as to what you and I believe and think, in regard to what God says in His word? That word is the rule by which we must be governed. Just notice He always says, "I will", when speaking as to what He will do, and when speaking of what we should do, it is always "thou shalt". Is there any way of getting around those imperative sentences, or do we want to change them? God is a God of love, justice and mercy; for God is love. Could language describe Him better than those three little words—God is love?

"Many are called but few are chosen." "No man can come to Me except the Father, which hath sent Me, draw him" "For it is God which worketh you, both to will, and to do, of His good pleasure."

Jesus said, "I can of Mine own self, do nothing . . . I seek not Mine own will, but the will of the Father, which hath sent Me." "For they shall all know Me, from the least of them, to the greatest of them, saith the Lord". "And all thy children shall be taught of the Lord." Has there ever been a time in the world's history that all men have been taught of the Lord, or known Him from the least to the greatest? Yet God says that they shall be taught, and all of them; so it looks like it must be done some time. And if it hasn't been done in the past, it will have to be done in the future, as it is not being done now.

"Every tongue shall confess that Jesus Christ is Lord, and every knee shall bow at the name of Jesus". Has there ever been a time that such was the case, or is to-day? Has all of Adam's race been taught, or known

there is a God? How many untold millions are lying in the grave, locked in that huge vault, and with them, are their talents, unused? That casket of death contains all kinds—the good, bad and indifferent. How many worthy ambitions and talents are suddenly smitten and crushed by the powerful enemy, death, and locked in that huge vault?

Were not those talents given to be used? Does God create things in vain? Listen to what our Savior and Redeemer says: "I am He that liveth, and was dead; and behold, I am alive for evermore. Amen; and I have the keys of hell and of death." Will He ever use those keys, and unlock that vault? What does He say about it? "The hour is coming, and now is, when the dead shall hear the voice of the Son of God, and they that hear, shall live." How many shall hear? It says, "dead", which means the ones who had lived. Again He says, "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." What a merciful Redeemer, to take, or bring everybody out of the enemy's hands and land.

"Many are called, but few are chosen." And why chosen? The Revelator says, "priests of God, and of Christ". What is a priest, but a teacher? God says they will all be taught of God, and who will do the teaching? Aren't those priests to do that work? God is love, and those priests will teach the gospel of love; as they are the priests of God and of Christ. They will teach that gospel of love after the return of Christ; as they are co-workers with Him, when all will be taught of God.

What a wonderful opportunity to teach and correct the wrong, to instill that gospel of love, and drive out the hatred from those warped characters, the result of the curse. Their work will not be completed in a short time, the tearing down of sin and its results, teaching, changing, lifting, till the curse is removed. Jesus and His co-laborers will stick to their task till the work is completed. "And there shall be no more curse."

Friend, wouldn't you like to be one of those teachers, and help in that wonderful work of restoration? The Master is coming soon to begin that work. Now is the time that those teachers are being selected, or chosen for that work. The door of opportunity to enter for that work is open now, and you may enter. Will you accept it? Will we be worthy to be among that number—the ones of the high calling—immortalized ones—the ones who overcome and sit down with Christ on His throne? "This gospel of the kingdom shall be preached in all the world for a witness unto all nations". Our Savior is coming in the near future to call His own, those of the high calling, so there is going to be a final home-coming, a family reunion take place when He comes, where there will be no more goodbyes. If there are shouts, they will be of gladness.

*What a meeting and a greeting that will be!
When each other's face we'll see!"*

If there are tears, they will be for joy. Then our faith and hope will be lost in realization and love.

*Just to do the best that lies in us each day,
Just to gleam the sunbeams, and toss the clouds away,
Just to keep on hoping, though disappointments grow,
Just to let a healing smile follow the teardrop's flow.
Just to be as loving as we can, and kind and true,
Just to keep the golden rule in every thing we do.
Just to count the blessings, with the ills of life,
And our heaven-helped victories over sin and strife.
Then, as we onward journey toward life's setting sun,
May we be among the ones to hear the words, "Well done".*

Never before in the history of the church has there been a greater need for workers than at the present time. In the closing days of this Gentile age, when evil is increasing on every hand, and false doctrines are being taught, divisions are creeping in, some falling under the mighty tests that the enemy is hurling, weakening God's forces. For divisions weaken, but unity strengthens. The enemy knows his time is short, and he is making more desperate efforts than ever before in his deceptions.

Were it not for the grain of salt here and there in

the corrupting world it seems that human history would have been completed long ago. Precept amounts to nothing when example suffers. What does the world care about the kingdom of God, since Satan's empire is so alluring and sweet? Isn't the world joined to its idols? What fellow ship has light with darkness?

One trouble with us, and very often the main trouble, is applying scripture to the wrong epoch of the world's history. We grow, develop, become stronger by exercise; for that is what we need in order to grow mentally, physically, and why not spiritually as well? Jesus has commanded us to work. This is the age in which we must work. Where, or how, would your and my salvation be worked out if we don't do it? Arn't we told to do that work? So we need to be busy and work.

If there is A Deeper Spiritual Growth among us as a people, won't there be a much broader opportunity for more and better service in the Master's cause? And that's the cause in which we want to do that work—the vineyard. And there is just one in which we want to work; for Jesus said, "My vineyard".

With Our Sunday Schools

Lesson Prepared by Alta King

THE BOY SAMUEL

LESSON 11 DECEMBER 12, 1926
LESSON TEXT 1 SAMUEL 1; 2; 3
RESPONSIVE READING, Psalm 119:1-16
1 SAMUEL 3:1-10, 15-19

Golden Text: Speak, Lord; for thy servant heareth.—1 Sam. 3:9.

Memory Verses: 1 Sam. 3:19, 20.

FOR STUDY

Review: Bring out the contrast between the picture of Hebrew life given us in the Book of Judges and the picture given us in the Book of Ruth. Does the latter picture have anything to do with the fulfillment of the Abrahamic covenant? Did the former?

The New Lesson: This week's lesson brings us near to that period in Israel's history during which the transition from judge rulership to king rulership was made. We shall see in this lesson how God prepared and called the one who was to guide Israel during this transition period. The call and preparation came during the judgeship of Eli, who was both priest and judge, the next to the last judge in Israel. During the decay of his influence God began to prepare a new judge for Israel, one firmly founded by birth and early training in loyalty and obedience to God.

I. The Birth of Samuel. 1 Sam. 1 to

2:11. Analyze the influence of Hannah upon Samuel toward making him a man of God. Consider her influence both before and after his birth. Suppose all children were born into the world under the influence of Hannah's attitude rather than under the influence of that attitude which regards children as the result (often unwelcome) of natural mechanical law, exclusive of God's intelligent direction. Under the latter influence would children have a fairer chance to become people of God?

The breadth and depth of Hannah's religious conceptions are depicted in chapter 2:1-10.

II. The Decay of Eli's Influence. 1 Sam. 2:12-18, 22-26. What was the secret of this decay? Was this picture of Israel's priestly services similar to the priestly services in heathen religions? Did God make Eli's old age an excuse for his weak administration?

What was to be his punishment? How did God begin His rebuke to Eli? Verses 27 and 28.

III. The Growth of a New Influence. 1 Sam. 2:18 to 3:21. In the midst of Eli's weak regime, silent forces were at work preparing the new that should supplant the weak: first a mother's instinct and love and religious convictions and loyalty; second, the unobtrusive education and training of a little child in the service of God, both a mighty power toward righteousness though, for the

most part unheard.

To what is the work of the child Samuel contrasted in verse 18? Would these yearly visits from Hannah have any influence in the life of Samuel? Is it reasonable to suppose Hannah ceased praying for Samuel after her first prayer for him was answered in his birth?

Tell the story of how Samuel received and answered his first direct call from God. How many times did he hear the voice of God before he heard it with hearing ears? Who helped him to recognize it? How does the story incidentally depict Samuel's willingness to help, his patience, and his love for Eli? Was Eli looking for some such message?

What was the result to Israel of Samuel's growth? Vs. 19-20. Contrast this with v. 1.

FOR CLASS

Contrast briefly the Book of Ruth with the Book of Judges.

What period of Israel's history is considered in this week's lesson.

Relate the story of Samuel in order to show the non-miraculous means by which God manages His affairs among men. Did the miraculous enter at all into Samuel's preparation? May we regard his call as miraculous? Are some of the ordinary influences which we usually regard as non-miraculous really miraculous, that is, inexplicable by known law?

DOINGS AMONG THE CHURCHES

If someone who knows the address of Mrs. John W. (Lydia) Wilson, will forward same to this office, it will be much appreciated.

* * *

Sr. Lilian Railton my be addressed temporarily at 23 Clinton Ave., Fredonia, New York.

PRINTING OF ALL KINDS
Send your job work to us for estimates.
* * *

Bro. Everett Stilson, of Purdue University, spent Thanksgiving with his grandparents, Mr. and Mrs. Hugh Shafer, and his parents, Mr. and Mrs. F. A. Stilson, at Plymouth, Indiana.

Mr. and Mrs. Albert Logsdon, of Ke-wanee, Illinois, are the proud parents of a seven and one-half pound girl who arrived on November 17. Her name is Shirley Alberta. Mrs. Logsdon will be remembered as Sr. Vena Densmore.

* * *

Sr. E. Pendleton desires to add the name of Sr. Orpha Sanford to the other names mentioned in her letter of November 16, as one to whom she is especially grateful for kindnesses rendered.

* * *

Bro. F. A. Stilson and family spent Thanksgiving and the week-end at the home of Sr. Stilson's parents, Bro. and Sr. Hugh Shafer, Plymouth Indiana, who on Thanksgiving day celebrated their fortieth wedding anniversary.

* * *

DIXON MEETINGS

Our series of special services at the new Dixon church came to a close last Sunday night, November 28. Throughout the two weeks the attendance had been very good, and the audiences gave the best of attention. This was our first attempt to hold a meeting of that kind in Dixon, and it can be readily understood that a work of that kind in a city is a very different matter from the same kind of work in a rural district.

The main object of the meeting was to establish the fact of our church in the mind of the people of the city, and let them know what we stand for. This effort, we feel, was a success, and that success is partly due to Sr. Miller who acted as press agent and put a splendid write-up in the daily paper each evening.

Last Sunday morning, before communion service, the right hand of fellowship was extended to the four young people recently baptized, report of which has already been made.

We trust the time will not be far distant when the Dixon church will swing free from all its debt, and arrangements can be made for full time pastoral work.

F. E. Siple.

* * *

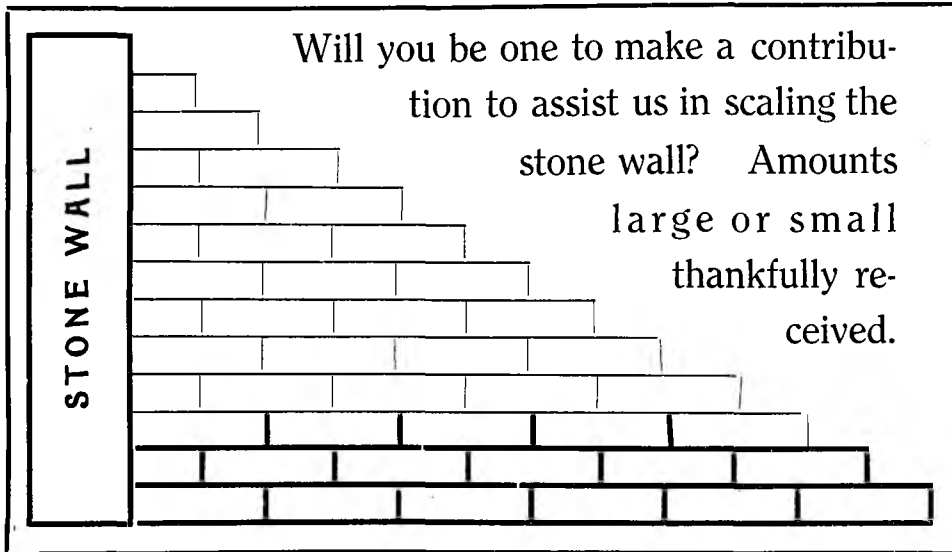
CENTRAL WASHINGTON CONFERENCE

The next Quarterly meeting of the Central Washington Conference, will be held in Wenatche, Washington, December 3 to 5. All who can possibly come are invited to attend and worship with us.

These meetings are a source of strength and inspiration to all who come. The time is short. Soon the Master will call. Who will be prepared to hear and answer that call?

The last conference meeting was held in Cashmere, Washington. There was a splendid attendance, some coming from

The Stone Wall does not seem as high and strong as at first. The response in finances and words of encouragement have lifted us considerably, for we realize that not even a stone wall can stand before the onward march of the Church of God,—that true body of faithful ones, who strive continually to exalt Christ above the things of this world, and do all to the glory of God, that they may be found in Him.



One more \$50.00 stone and the three largest steps will have been scaled toward the summit of the Stone Wall.

A THANK OFFERING

National Bible Institution,
Oregon, Illinois:

Enclosed find \$_____, a Thank Offering to aid in furthering the work of the Gospel.

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long distances to hear again the glorious gospel of the coming Savior and kingdom, to meet with the consecrated ones of like precious faith, to converse with them of the hope of eternal deliverance. How it thrills our very beings to know that the coming of the Lord is drawing very near. We read of fearful loss of life and property by earthquake, cyclone, and tornado which are ravaging many sections of the earth's surface, of fearful disasters on land and sea which cause men's hearts to fail them for fear, and for looking after those things which are coming upon the earth. We see, saddest of all, so many of our own brethren who once were faithful and flushed with zeal for the cause of truth, grow lukewarm, then cold and indifferent, then slump back into the world again.

Then we look again, and we see the Jew, after centuries of exile among the Gentile nations, once again setting their faces Zionward, and with patriotic fervor, again building up the waste cities and reclaiming the lands which have been so long desolate.

We see the nations holding peace conventions, associating themselves together that war might be outlawed, but at the same time girding themselves by horrible inventions for the destruction of human life.

Brothers and sisters, if you are discouraged, cheer up, these things we see passing before us, and they all mean that Jesus soon will come. Are you ready?

—A. L. Corbaley.

* * *

N. B. I. DOINGS

JOHN A. RAILTON SEED COMPANY

Arrangements have been perfected with Bro. John A. Railton whereby he will continue the mail order seed business which the Golden Rule Nurseries had added to its work. Bro. Railton had had charge of this division of the Golden Rule Nurseries in the past and expects to continue the seed phase of the work along the same lines as it has been handled in the past. It will be operated under the name of JOHN A. RAILTON SEED COMPANY, and he will be glad to continue serving one and all of the Golden Rule Nursery patrons.

The JOHN A. RAILTON SEED COMPANY will be issuing a seed and bulb catalog for 1927.

Our Golden Rule Greenhouse will continue its retail and wholesale lines locally and will also be pleased to serve any of The Herald readers wherever located, with greenhouse and nursery products whenever practicable. No catalog will be published.

* * *

SUNDAY SCHOOL QUARTERLY

The Sunday School Quarterly is being pushed just as rapidly as circumstances

will permit. The entrance of the enemy death into our midst has set the work back for a week or more, but, D. V., the Quarterly will be in the hands of our Sunday Schools well in advance of their needs.

Orders continue to arrive for these Quarterlies at eight cents per copy per quarter. We are pleased to get every one of these, and, lest any might be disappointed later we again advise that after we "go to press" on these supplies we will be able to supply any late demand only so long as a very limited supply shall last. We need to know the number wanted so that we can print enough.

The general theme for the first quarter of 1927 is "Studies in Christian Life". It is taken up by subjects and is an excellent line of study for isolated brethren to study by themselves. For this purpose the Quarterly will offer many suggestive thoughts. Single copies 10 cents each, postpaid.

* * *

SUBSCRIPTION CAMPAIGN

The present effort to increase our subscription list is drawing to a close. December 7 is the last day. Any letters bearing December 7 post mark, however, will be accepted and premiums sent accordingly. We are hoping that the last mail may bring in several more new subscriptions.

* * *

TRACTS AND BOOKS

Order from, and make checks and money orders payable to NATIONAL BIBLE INSTITUTION, Oregon, Illinois.

20c per Doz; \$1.25 per 100

What Must I Do to Be Saved?; Readings on Immortality; Spiritualism; The Rich Man and Lazarus; The Thief on the Cross; Miguel Servet.

BOOKS FOR CHRISTMAS

Dear Brothers and Sisters in Christ: I am offering my father's (W. H. Wilson) books for sale for Christmas gifts.

Christmas is coming soon, at which time we celebrate the birth of our Savior. He is a gift to us, that through Him we may have life and a position in His kingdom. We are expecting Him to come soon, so let us work, for there is much seed to be sown.

Let us spread the literature that will sow the seed and bring forth fruit to life everlasting. The list of books is as follows:

Pine Woods Bible Class, 90c ea; 6 for \$5.00
 Students Text Book, 45c ea; or 5 for \$2.00
 Revelation Made Easy to Understand

Destiny of Russia and Signs of the Times 25c each

Can You Believe, by H. V. Reed 25c each

This offer will last till January 1, 1927. All orders will be promptly filled. Thanking you in advance.

Your sister in the one hope of His coming,

Jessie M. Wilson.
 625 Long Ave., Chicago, Illinois.

THE RESTITUTION HERALD
 Published by the
 NATIONAL BIBLE INSTITUTION
 Oregon, Illinois

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Receipts—The change of date on address label is your receipt. If date is not changed in two weeks after payment of subscription, please notify this office.

Change of Address—When ordering a change of address be sure to send us both the old and new addresses.

To Stop Paper—It will be our policy to follow the general desire of our readers and to continue sending THE RESTITUTION HERALD to subscribers until notified that discontinuance is desired. Therefore, if you do not wish your paper continued, kindly write us to that effect promptly upon expiration of your subscription. When paper is ordered stopped please remit for any arrearages on subscription.

THE RESTITUTION HERALD advocates: The near return of Christ, Acts 1:11, and life only through Him, Col. 3:3; the literal resurrection of the dead, John 5:28; the immortalization of those in Christ, 1 Cor. 15:53, 54; the final destruction of the wicked, 2 Thess. 1:9; the restoration of Israel as the kingdom of God under the kingship of Christ, Luke 1:32, the church being joint-heirs with Him, Rom. 8:17, and Israel to be made head over Gentile nations, Isa. 60:13; the "restitution of all things, which God hath spoken by the mouth of all His holy prophets since the world began", Acts 3:21. It also firmly advocates repentance and immersion in the name of Jesus Christ for the remission of sins, Acts 2:38, and a consecrated life as essential to salvation.

CHRISTMAS OFFERINGS



Catalog for Bibles and other books, most of them at 12½ per cent discount from regular prices, will soon be ready for mailing to all who make request.

Assortment Christmas Cards at \$1.00 per packet. Each assortment contains cards of varying values ranging from 5c up. Big value. Cash with order.

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CHILDREN'S PAGE

THE BOY SAMUEL

ONCE there was a woman named Hannah. She had no little children to love and she was very lonely. She and her husband, Elkanah went up to the temple in Shiloh to worship God.

"I will tell God all my troubles, here in this temple," said Hannah to herself. She prayed to God, but only her lips moved, so no one in the temple heard what she said. Tears ran down her cheeks while she talked in a whisper to God. "If you will give me a son, he shall belong to you, O Lord", said she.

After a while God sent a dear little baby boy into her home and Hannah loved him very, very much. She remembered her promise to give him to the Lord, so Samuel was God's boy and she wished to start him working for the Lord right away.

One day when Samuel was three years old Hannah led him to the temple to Eli the priest and said, "I have brought my little boy to stay with you and help you in the care of God's house. God gave him to me in answer to my prayer, and now I give him back."

There were many things which Samuel could do to help. He was kind and loving and very quick to obey.

Four times every year when the moon was full the people gathered to the little hill of Shiloh, brought their gifts and worshiped God. Samuel's mother, too, came down from the hills bringing him a little coat.

Samuel was learning all the time and his special work was to run errands for Eli who was very old. He also kept the lights lit in the temple and opened the door.

Eli had two sons of his own who were priests but they were bad men. Eli should not have allowed them to be priests.

One night as Samuel lay asleep, he was awakened by a voice calling his name. He thought it was Eli and he answered at once and ran to the old priest's bedside and awoke him. "Did you call me?" asked Samuel. Eli said that he had not, and told him to go and lie down again. The little boy did as he was told and lay down. Then the voice called another time, "Samuel, Samuel." The boy jumped up and ran to Eli again and said, "Here I am, for you called me. But Eli said, "No, I did not call you. Go back and lie down." When this happened three times Eli understood that it was God who was speaking to Samuel, and so he said, "Go, lie down and if the call comes again, say, "Speak, Lord; for thy servant heareth."

Little Samuel heard his name for the fourth time and answered in the words of Eli. Then he heard a voice telling us that God was angry with old Eli on account of his wicked sons. It was a terrible message for the boy Samuel to hear against his old friend Eli.

He could not understand, but he lay there till morning. Then he got up and opened the wooden doors of the great tent church.

Eli called him and asked what God said. Samuel told the old man every word, and hid nothing.

A QUESTION

Do I sometimes keep things back or say what is not true because I am afraid I will be punished?

Little Samuel was brave and told the truth although he knew Eli would not be pleased. Jesus has told us that God is a God of truth, and so little Samuel was working faithfully for God when he kept nothing back.

—THR—

COMMUNICATION

THE RESTITUTION HERALD: On Thursday, November 6, Bro. Williams brought to a close a ten day meeting at Clinton, Missouri. This was the third meeting for Bro. Williams at that place. At all the meetings the attendance and interest have been good. Bro. Williams is an earnest, convincing speaker, and tells the old, old story of salvation by and through Jesus Christ in such a simple, appealing way that we wonder why every one does not understand and accept the great truths of the gospel.

Yesterday I went to visit a friend in the hospital, who will probably be an invalid the rest of her life from an automobile accident. I have known her several years. She has been much interested in studying the Bible. Often she has come to our Bible class. She was always seeking, but seemed never able to find. It was all so deep for her she always said, but she earnestly wanted the peace of God. I had not seen her for several months. When I stepped into her room her face looked transfigured; she looked so happy; she stretched out both hands to me and said, "Oh, Miss Ida, I have found that joy I have always coveted. I know Him now. That accident has been the richest blessing I ever received."

She picked up her Bible and pointed to a verse and said, "Read that. That promise made so long ago is to me. Do you wonder that I am happy?"

This is what I read: Psa. 37:3,—"Trust in the Lord, and do good; so shalt thou dwell in the land, and verily thou shalt be fed."

Oh, if we could only grasp that scripture in all its fullness, we would not be afraid to let go a little of the substance of this world that we call our own; there would be no need of the brethren always having to plead with us to give to the Lord's work.

Let each one that claims the name of Christ give toward the work of God, in some branch of the work and there would be plenty and to spare.

"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 to you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it."

—Mal. 3:10.

We have had a good, long vacation with the folks at home and are back in St. Louis ready for a winter's work. Sr. Leota Hanson attended the meeting at Clinton. There are only four of us of the faith there. We had a spiritual uplift and we believe that much good was done; for God has said that his word will not return unto Him void.

Ida Vogel.

—THR—

INDIFFERENCE

By C. E. Randall

THE spirit of indifference has separated many individuals from God. When people become indifferent to God and of their duties to God, they by their own actions and conduct separate themselves from God. Our attitude and actions determine our relationship with the Father. In this way we are told to work out our own salvation with fear and trembling.

Nations rise and fall according to their relationship with God. "Righteousness exalteth a nation: but sin is a reproach to any people." The same is true of individuals. The history of Israel fluctuates according to their attitude towards God. When they walked before God in truth and uprightness of heart and obeyed God in all things, Heaven's choicest blessings were given them. When they became indifferent to God they were beset on every hand by the great weight of sin which they brought upon themselves by their withdrawing from God. Israel's sad and tragic journeyings among the nations of the world had its beginning with their indifference toward God.

The wages of this national sin have been hard and bitter. Israel's bitter experience should be an example to those who are alienating themselves from God because of their attitude of indifference.

Indifference brings a person to a condition of lukewarmness, a position which is most displeasing to the Father. In the Revelation He warns against lukewarm professing Christians, saying, "I would thou wert cold or hot. So then because thou art lukewarm, and neither cold nor hot I will spue thee out of My mouth".

It is hard for our church leaders to accomplish a definite, outlined program because of the indifferent, lukewarm attitude which so many of us possess. When we become indifferent to God we grow lukewarm in Christian service; when we get lukewarm we become disinterested; and when we get disinterested we withhold our support and the work suffers.

There are many, many things that cause a person to become indifferent to Christian service. The care of this world and the deceitfulness of riches do more to choke out the word than anything else. The old Adam nature of grabbing all that can be grabbed is so deep-seated in our lives that few get far enough in Christ to rid themselves of that disposition which is the "root of all evil".

In caring for the material things of life, we so often forget the spiritual. We put off till to-morrow the spiritual things to make room for the passing material things of to-day.

If we want to become indifferent to Christian service, shift responsibility; let others do that which God has enjoined upon us. Inactivity will soon bring us to the place where we won't care whether the church work prospers or not—yes, even to the frame of mind of discouraging any effort to advance God's work because inwardly there is a fear that it will cost us something in time or money.

Sin is so prevalent and common that we become slack in keeping ourselves separated from iniquity. Thus our love waxes cold, our faith simmers out, we become indifferent, at last failing to gather together for Christian worship—dead, yet living. "To him that overcometh, and KEEPETH My works UNTO THE END, to him will I give power over the nations." No man can occupy and keep God's works who is lukewarm and indifferent in Christian service.

Christianity is measured in terms of service. Service and indifference are opposites. One destroys the other. Christ was never indifferent to the Father's work. To be Christ-like excludes indifference.

May we be more Christ-like and be always diligent in doing that which the Father bids us do.

—THR—

THE NEW HEAVEN AND NEW EARTH

By Auntie Wince

CAN it be possible that we who are now living of the saints of God will never pass through death, but will look with the very eyes that we now possess upon the new earth in its changed and glorified state? I have been thinking of this as I lay awake in the lonely night watches.

The world has grown very old. The time for the Master to come is here. The wedding bells have sounded, the wedding march is being played in the distance. Louder, clearer, sweeter, it sounds.

*"Are you ready? Are you ready?
Should the Master come to-day?"*

Or will some be found without a wedding garment, chasing the precious hours away with flying feet in the mad halls of revelry?

Watch, lest ye be taken unawares. "What I say unto one I say unto all, watch." God has given us signs whereby we may know that the coming of Jesus is only a mile or so, as it were, away. Well may we sing in ever increasing notes of gladness:

*"Lift up your heads, desponding pilgrims,
Give to the winds your needless fears,
He who has said, 'Redemption's nearing',
Soon is to reign through endless years."*

How the words have cheered us! How they cheer us still! A little longer yet, a little longer yet, and He will come.

"LOVEST THOU ME?"

By M. A. Woodward

"Simon, son of Jonas, lovest thou Me more than these?"

WHAT was Christ trying to do with Peter? Remembering how promptly He rebuked the young man who addressed Him as "Good Master", we are assured He was not asking this to exact any personal worship from him. Was it then to remind him of his many weaknesses? For so far, since Peter had joined the Christ class he had made many mistakes, had shown many weaknesses. Were these questions to try Peter? to bring out his real thought of what it meant to love the Christ? to live the Christ life? Peter, do you really love the Christ thoughts, ideals, principles, faith? His pure spiritual concept of love to God and man? His willing forgiveness of wrong? I think this is what was in the Master's mind. He was testing the man before Him; for He had a mighty work laid out for him and he must be prepared for it. Christ knew Peter better than Peter knew himself.

Let us go back a little. How differently Christ addressed him after the last supper had been partaken of, and He had talked to the twelve as they left the table—or rather the eleven. He turned to Peter, as though He Himself was startled by the thought, "Simon, Behold, Satan hath desired to have you, that he might sift you as wheat: but I have prayed for thee, that thou fail not: and when thou art converted, strengthen thy brethren." Peter evidently felt the rebuke and quickly answered, "Lord, I am ready to go with Thee, both into prison and to death". Perhaps he thought he was, but the Lord knew what tests of faith He was about to pass through, what humiliation, what heartaches. How human Peter was, not an hour, perhaps, after that he slept when his Master asked him to watch with Him; and the next hour he was ready to defend Him with the sword. A little later, in the supreme hour of the Master's apparent need, when the mad mob was spitting in His face, jeering at Him, reviling Him. He could hear Peter denying Him, cursing, swearing that he never knew the man. And while the words were yet warm in his mouth, "the cock crew", and all flashed on Peter's mind that the Lord had said, "Before the cock crow thou shalt THRICE deny Me.

One look at that face drawn in agony and he saw himself as Jesus saw him. Bitter tears came to his relief—tears of true repentance. The proof of it was his future work for God.

Now he could say of a truth, "I love the Christ ideals; I know His power to save; for He has forgiven me."

But it is all over now, the crucifixion, the burial, the three days, and they see Him in the old, familiar paths. They talk with Him for forty wonderful days. Then, on one of these summer mornings Jesus asks His disciples to go with Him to their beloved Olivet. There they have heard Him pray, preach; have seen Him feed the multitude. But to-day something unusual is to happen. This is their farewell visit with Him. He wastes no time, but

tells them of their future work, and while they listen with wrapt wonder He is taken from them. Try as they might, their hands could not catch Him. He is gone! And only for the angels' comforting words they must have gone home broken hearted.

They turned their steps toward Jerusalem. The disciples, His mother and other women, all met in the house of prayer, and there in prayer and supplication they remained until other duties called them. O, what busy days those were; for Pentecost was fast approaching, and they must be there; for Jesus had told them to tarry in Jerusalem until they were endued with power from on high. It was this power that carried them through the many hard places they had to pass.

"Peter, when thou art converted, strengthen thy brethren." Peter's voice was the first one heard declaring, "These men are not drunken as you suppose." And when he was once started he could not stop talking. What a sermon he did preach that day!

"Simon Peter, lovest thou Me?" "Yes, Lord, Thou knowest that I love Thee." And God and His dear Son did know it. How? By thy works thou shalt be justified.

How is it with us, beloved brethren? Is our love for the Christ sleeping as was Peter's? Will it take pain and heartache to reveal our love for His cause? to take away some of our selfishness? to prove what His love means for us? Lovest THOU Me? Let us answer by doing His work well—in season, out of season; always on the alert for something to do.

God help me and you.

—THR—

ANOTHER BRIGHT IDEA FROM SCIENCE

A GENTLEMAN writing in *The Pathfinder* of October 30, 1926, says, "Man Older than Ape". He claims that the ape is a descendent from man, not man from the ape. So says Prof. Max Westenhofer, of Belin University. As evidence, Prof. Westenhofer points out that the young of the chimpanzee resembles human beings much more than do the adult chimpanzees. Besides, he says that certain inner organs of the human body indicate that the ancestors of man lived for a time in water. Strangely enough, according to the German scientist, these peculiar characteristics are absent in apes, which show that the ape represents the subsequent development and proves that man is the older form of mammal.

Now isn't that another sample of science "falsely so called"? Instead of being classed as a son of the ape, he prefers to be called the father of one. While I do not think his theory speaks very well for either the man or the ape, there is one idea which might, if true, favor his position more than it does Prof. Darwin's that is, that man can degenerate into an ape, which speaks more for the ape than for the man, because the ape is still the ape he always was; he hasn't changed any for thousands of years, while men are continually making monkeys of themselves.

A JEWISH STATE POSSIBLE

ZIONISM took on a new significance recently when a corporation headed by some of the most important Jews of London was launched to industrialize Palestine, thereby firmly rooting Jewish colonists who have been induced by racial sentiment to throw in their lot with the project which the late Israel Zangwill had widely popularized in his novels as well as his powerful appeals to Jewish nationalistic aspirations.

Pinhas Rutenberg, a wealthy London Jew, Russian born, an engineer by profession, who heads the new company, receives the credit for converting opposition of leading Jewish bankers to sympathize with the plan of industrialism. After bitter opposition he succeeded in winning over the active support of Lord Reeding, former viceroy of Egypt, J. D. Rothchild, Sir Alfred Mond, Sir Hugo Hirst, and other Jews of the highest standing. The company is capitalized for five million pounds and proposes to make Zionists of Palestine and the trans-Jordan self-sustaining by controlling the waters of the Jordan and other streams in Palestine and Transjordan, and by development of irrigation and hydro-electric power. "This event", says a dispatch from London, "may turn out to be the most important step so far in the economics of Zionism."

It is so long since the Jewish race possessed a national home and consciousness and since their success economically has been in finance and trade rather than industry that the Jews themselves have been slow to respond to the appeal of Zionism. Yet immigration of Jews into Palestine since 1920 is reported to have averaged 2000 a month, despite the absence of a well organized plan of economic development. Meantime under the British mandate for Palestine, a civil government was set up, with a Jew, Sir Herbert Samuel, as high commissioner, civil and religious courts were organized, many laws modernized and a new code of commercial laws introduced. Malaria, with which Palestine was infested, has been stamped out. Private funds exceeding eight million dollars, largely subscribed in the United States, have been expended in various constructive lines, including education and agricultural colonization. The Syrian boundary has been adjusted and Palestine newly defined, the ancient Palestine extending from Dan to Beersheba.

When Charles M. Sheldon returned to Topeka from a trip to Palestine last spring he appealed to John D. Rockefeller, Jr., whose gift of ten million dollars for an archaeological museum in Cairo had been rejected by the Egyptian government, to finance a badly needed water supply in Palestine. Precisely this is the first objective of the corporation announced in London for the industrialization of Palestine. The London despatch states that "preliminary work is under way in Haifa, Tiberias and particularly in Tel-Aviv, a new Jewish city which has become the Miami of the Near East." The government itself has selected Haifa as the seaport for improvement at a cost of several million dollars.

Zionism, therefore, is a more hopeful project than

at any time since General Allenby wrested the Holy Land from a Turkish rule that had continued for more than 400 years. If the Jewish people desire to re-establish a Jewish nationalism, after the lapse of 25 centuries, the possibility is open to them, though they have, perhaps, a long way to go before obtaining independence of British or League of Nations overlordship. There are about 16 million Jews in the world, of whom 10½ millions are Europeans and 3¼ millions live in the United States and Canada. All Asia, including Palestine contains but 600,000, and Palestine at this time probably 140,000.—*Selected from Kansas Farmer by Mrs. A. J. C.*

—THR—

"IN A RECENT London meeting of Zionists Bernard Baron gave to Gen. Allenby, conqueror of Jerusalem, the guest of the occasion, a check for \$15,000 for the Zion cause. The general said, 'All that Zionists need now is moral and financial support.' "The reason for the success of Zionism is its absolute belief in the cause. The effect of Zionism on Palestine is a most marvelous one. Palestine to-day is the corner in the Near East which is quiet and peaceful, prosperous and contented', Lord Allenby declared."

—THR—

HAND-TO-MOUTH THINKING

By G. E. Marsh

THERE is too much hand-to-mouth thinking being done by business men in these days", declares a recent writer in a commercial journal, and I question if what he says of the business man is not equally true of the one engaged in religious work. We recognize the importance of the responsibility God has placed upon us; that there is no other means provided for the salvation of death-doomed humanity save the gospel. We know that unnumbered thousands of men and women who are still "strangers to the covenants of promise" and "without hope . . . in the world" are dying daily on every side! Yet we spend our time in thinking of the little problems that pertain to carnal and temporal things, and devote our efforts to the discussion of minor points of doctrinal difference among ourselves!

These countless millions are *dying!* They are dying without hope! They are dying without God! They are dying with no knowledge of the mighty power contained in the gospel! They are drifting amid the breakers above the cataract's brink, while we stand safely on the shore, the life-line in our hands, and calmly and ponderously discuss with each other as to what God will do with them in the ages to come!

Remember! You and I can lay up no treasures in heaven, that we do not gather in to-day. All that we may eventually do under the reign of Christ, will not add a single star to the crown of rejoicing we hope to receive at the Lord's coming. It is only that which we do now that will bring "sure reward" on that day.

IMMORTALITY

THE VOICE OF MANY WELL-KNOWN MEN ON LIFE AND DEATH

THE true faith putteth (setteth forth) the resurrection, which we be warned to look for every hour. The heathen philosophers, denying that, did put (set forth) that the souls did ever live." "And ye, in putting them (the souls of the dead) in heaven and hell and purgatory, destroy the arguments wherewith Christ and Paul prove the resurrection. . . . If their souls be in heaven, tell me why they be not in as good case as the angels be; and then what cause is there of the resurrection?"—*William Tyndale*.

"The immortality of the soul is neither argued nor affirmed in the Old Testament."—*Bishop Perowne*.

"The doctrine of the immortality of the soul, and the name, are alike unknown to the entire Bible."—*Olshausen*.

"In fact, no such doctrine is revealed to us." "The wicked are never spbken of as being *kept alive*, but as forfeiting life."—*Archbishop Whately*.

"Eternal fixity and duration belong only to those who are in accordance with God."—*Dean Alford*.

"I wish with the greatest possible emphasis to state that, in my own experience, the reception of this doctrine, in my own experience, the reception of this doctrine (Conditional Immortality) has not only not enfeebled and especially in the doctrines of Incarnation, the Atonement, the Regeneration, but has given to all these doctrines a firmer hold on my intellect, my conscience, and my heart."—*R. W. Dale, D. D.*

"Christianity treats man not as immortal, but as a candidate for immortality."—*Dr. Parker*.

"With St. Paul for our guide we shall not readily be persuaded to accept the idea that the *gospel* has propounded to us the natural immortality of all human souls as a portion of the Christian religion."—*W. E. Gladstone*.

"My mind fails to conceive a grosser misrepresentation of language than when five or six of the strongest words which the Greek tongue possesses, signifying destroy or destruction, are explained to mean maintaining an everlasting but wretched existence. To translate black as white is as nothing to this."—*Dr. Weymouth*.

"Life to the godless must be the beginning of destruction, since nothing but God and that which pleases Him can permanently exist."—*Dr. Thomson, Archbishop of York*.

"Hope in death can only spring from the principle of Immortality, and this principle *has no root save in Christ*."—*Principal Tulloch*.

"Since I have reached and rested in the conclusion that the ultimate doom of the impenitent is *death*, and not eternal life in agony, a great black cloud seems to have rolled away from the face of God, and I see Him,

not only as my loving Father, but as the Father of all His creatures."—*Professor Butler*.

"For not far short of a quarter of a century now I have lived in the belief that the view which has been designated 'Life in Christ' is the real teaching of Scripture. That view is expressed in the words, taken not metaphorically, but in a straightforward manner, 'The wages of sin is death, but the gift of God is eternal life through our Lord Jesus Christ.' . . . The more I think of it, the more vain appear to me to be all attempts to establish man's immortality on a physical or metaphysical basis."—*Professor Sir G. G. Stokes, Bart.*

"The advocates of what they call 'Conditional Immortality' have done good service by exposing the baselessness of the popular doctrine of the intrinsic and endless permanence of the human soul. They have also done good service by demanding a reconsideration of the whole matter, and by protesting against a theory long dominant in the Christian pulpit, which, as I believe, goes far beyond the teaching of Holy Scripture."—*Professor J. Agar Beet*.

"All teaching which makes the soul immortal by virtue of a primitive essence is concealed pantheism."—*Professor E. Naville*.

"If we examine the writings of the earlier fathers, Barnabas, Clement of Rome, Hermas, Ignatius, Polycarp, Justin, Theophilus of Antioch, Irenæus, and Clement of Alexandria, we find them all faithful to the apostolic doctrine of the final destruction of the wicked. The dogma of everlasting torment did not creep into the church until she yielded to the influence of Platonic philosophy."—*E. Petavel, D. D.*

The above is taken from a tract issued by the Conditional Immortality Mission of Loondon, England.

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—THR—

OUR SHADOWED FEASTS

SO OFTEN in our gatherings in church or home, even on the most memorable occasions, we are not fully and wholly united. What is wrong? Some one has been betraying Christ. For Christ prayed then that His disciples might be one. We would do well to ask ourselves, or rather to ask our Lord, "Can it be I that am breaking the loyalty, the unity, of the cause of Christ?" The disciples were better than we; each inquired concerning himself. We are all too apt to look around at others and to forget to examine our own consciences. If the family group is unhappy, and some one is surely to blame, "Lord, is it I?" If the class is going to pieces, or the school is running down, and some one is neglecting duty, "Lord, is it I?"—*Selected*.

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Is Your Light Shining?

By Mrs. H. H. Kent

ANOTHER of the gigantic attempts to destroy the authenticity of God's Word was made recently in the form of a debate under the head of "Life's Purpose", Dr. Wunder, of the Baptist Church tried to defend the Bible against the well-known criminal lawyer and atheist, Clarence Darrow, who took the negative side. The result of the debate was that Mr. Darrow was awarded the decision by a vote of eight to three.

It is surprising beyond degree that one who claims to uphold the Bible standards as Dr. Wunder does, should even attempt to challenge such a man as Mr. Darrow; one who needs no introduction to the public; one whose views of God and the hereafter were well aired on two former occasions. And now he comes out again, unconcerned of the consequences of his reasoning, and says that the kingdom of heaven is a "myth" and calls it all "bunk". Here we have a man who is considered by the general public to be a wise man, yet he either implies or states in the course of his argument that he has no hope, no faith; believes there is "no hereafter, no heaven, no soul, no God"; and last of all, that "life has no purpose". He calls them all "bunk". Could you imagine a gloomier picture of despair? What discouragement this might bring to one who was wavering or not rooted and grounded in the faith; and think of the disastrous effect such remarks and such teaching would have upon the growing generation! No wonder lawlessness is on the increase when such ideas are being broadcasted!

God's Word says, "If the foundations be destroyed, what shall the righteous do?" God help us; for the foundations are surely destroyed by such reasoning. What can God's children do under such conditions? Shall we sit back and enjoy the wit and humor of the crowd? Or are we, as God's children, in duty bound to lift up our voices and sound the alarm in the face of such rank atheism and higher criticism?

Yes, we are told plainly our duty in Ezekiel 3:17-20, that we must give out the Word of warning, and then we will have cleared ourselves before God. If we do not give out the warning, "their blood shall be upon us"; and God, in that case, will hold us responsible for withholding the light that we had. God is never unreasonable in what He expects of His children, as we

(Continued on page 153)

The Mysteries of Ancient Days

By George Johnston

No. 1

This series of articles, which will be run weekly for several months, is one that the Editor is very glad to recommend to Herald readers for earnest study. The author has put into very interesting form many thoughts that have taken years of study to accumulate. While these thoughts are different from many which our readers are used to, yet they will bear most careful consideration. One feature of the thoughts suggested is that in so far as they may be true they aid greatly in convincing the doubtful mind of the authenticity of the Book of books, the Bible. It is for the study of all scriptural subjects in just such straightforward, interesting, non-argumentative style that the Editor would personally rejoice could we issue a periodical under some such name as "Bible Investigator", in which periodical this series of articles should rightfully appear.—Editor.

ACCORDING to the general understanding of the early chapters of Genesis, Adam was the first human being that ever existed, and the ancestor of the whole human species. Scientists insist, however, that men and women lived and died in this world whole millenniums before the days of Adam, and that the various races of mankind are not related one to the other in any way. Thus, the Bible and science, which should be in perfect harmony, are far otherwise. What, then, is the cause of their seeming antagonism?

That the various races of men are not connected by ties of blood was the conclusion reached by Dr. S. G. Morton, the founder of the American school of ethnology, after examining a great many human skulls collected from every portion of the globe. He summarized his views as follows:

"It is clear that our species had its origin not in one but in many Creations. . . . If all the varieties of mankind were derived from a single type we ought to find the approximation of this type more and more apparent as we retrace the labyrinth of time, and approach the primeval epoch of history. But what is the result? We examine the venerable monuments of Egypt, and we see the Caucasian and the Negro depicted side by side, master and slave, twenty-two centuries before Christ; while inscriptions establish the same ethnological distinctions eight hundred years earlier in time. Abundant

confirmation of the same general principle is also found on the numberless vases from the tombs of Etruria; the antique sculptures of India; the time-honored ruins of Nineveh; and from the undated tablets of Peru, Yucatan, and Mexico. In all these localities, so far removed by space from each other, and by time from us, the distinctive characteristics of the human races are so accurately depicted as to enable us, for the most part, to distinguish them at a glance."

During the seventy-odd years that have elapsed since the foregoing was written scientists have not been idle, and much additional evidence has been procured which shows conclusively that the various races of men are distinct one from the other. The blood, skin, hair, glands, muscles and nerves of no two races are similar. Color is not permanently affected by change of climate; the negro on this continent still retains his original hue; and the white man born in a tropical land differs in no way from his ancestors.

The conclusions reached by scientists are based almost entirely on the minute and laborious study of human anatomy, and consequently a great many people refuse to accept them for the reason that they appear to be in conflict with the second chapter of Genesis, in which the creation of Adam is described. But Adam and Eve were undoubtedly white-skinned people, and according to the laws of nature, their descendants from that day to the present must resemble them, not only in color of skin, but in every other physical attribute.

The foregoing is not the only subject on which the Bible and science appear to be in conflict. According to Bible chronology, less than six thousand years have passed since Adam was created. But skulls and other relics of human beings have been brought to light in various lands which anthropologists assure us belonged to individuals who lived thousands of years earlier in time; and in almost every land of the world buildings and other structures have been uncovered which apparently were ancient six thousand years ago.

The extent of territory submerged by the Flood is another disputed question. According to the general belief, the whole world was inundated and all its inhabitants destroyed with the exception of the Noachian family. Scientists maintain, however, that it was confined to a particular region, and the proofs which they submit appear to be incontrovertible.

Apart altogether, however, from scientific deduction, it is certain that Adam was not the progenitor of the whole human species, and that the Flood was not universal. In various writings made long before the dawn of the Christian era, we are told many things concerning ancient events, and those writings support to the utmost the conclusions at which scientists have arrived after years of patient investigation. But, paradoxical as the statement may appear, while on the particular questions named the conclusions of scientists are correct, the Old Testament records are also correct. The apparent discrepancy is due to two causes. In the first place a certain Hebrew word, which in the English form appears many times in the Bible as a common noun, was in

ancient times used both as a common and as a proper name, a fact only recently learned through the decipherment of the cuniform writings of ancient Babylonia. Secondly, the word in question bears to-day a meaning much different from that which it bore, or could bear, a few centuries ago. Hence, the seeming antagonism between the Bible and Science on the above named subjects is not due to any error on the part of the Sacred writers, the translators, or the scientists, but to causes which no human being could have foreseen or controlled.

—THR—

NOTES FROM MY BIBLE

By Lyman Booth

JUDGE NOT MATTHEW 7:1; LUKE 6:37

THE world is, no doubt, full of unjust judgments. It was concerning such that our Lord was giving a word of caution, such as needless, uncalled-for, uncharitable, and, worst of all, hypocritical judgments. What He was disapproving most of all was the spirit in which they were rendered. If we avoid this unholy spirit, and exercise the spirit of love, we are warranted in sitting in judgment upon a brother's actions. Sometimes we are compelled to exercise a discrimination between parties to protect our own honor, and for our own guidance in like circumstances. He condemned the violation of the law of love; for where the law of love is supreme there will be no harsh, unjust criticism—no unmerciful judgment.

THE SAME MEASURE SHALL BE MEASURED

MATT. 7:2; LUKE 6:38

If we give just measure the same will be given us in return. If we measure other's characters by speaking ill of them, through envy or jealousy, we are likely to be paid in like terms in return. Too often men look into the hearts of others to find something to condemn rather than to praise. The larger part of the world is guilty of this practice without realizing it. If we exercise as much zeal in correcting our own defects as those of our fellows, our own might appear larger and our neighbors' less.

SHALT SEE CLEARLY MATT. 7:5; LUKE 6:42

When we can free ourselves from the habit of censuring others, and seek for the good in our neighbor instead of the evil, we shall then be prepared to help him. The spirit of charity is healing, while harsh criticism is irritating, even to the extent of engendering strife and enmity. So long as there remains a mote in our own eyes we cannot see clearly that which is in our neighbor's eye. When every particle of foreign matter is removed from our own eyes we may see not only the beam in our neighbor's but also the way to remove the same without injury. The warning is directed against the wrong spirit in which the "casting" is done. We forget too often to make proper amendments ourselves, we forget that we have been unjust and disobedient. If we rebuke another not in the spirit of **meekness and love,**

but in scorn, we humiliate him and add to his displeasure. There are times when a rebuke given in the spirit of Christian love is not forbidden, but we are exhorted to exercise this grace, but only at the proper time and in the right temper. If we refrain from exercising it when needed we are neglecting a duty we owe our brother. Too often we forget the exhortation given by James 5:20, "Let him know that he which converteth a sinner from the error of his way shall save a soul from death, and shall hide a multitude of sins." Notice the words, "shall save". In their use James implies that we are saviors under God; for are we not workers together with Him, has He not taken us into a fellowship of His work and agreed to share His grace and glory upon all our Christian endeavors? Because of this we should esteem it a very high honor, and therefore we should labor diligently to render suitable returns to Him for the trust imposed in us.

We may err from the truth, and perhaps do many times. I believe all Bible characters, except our Lord, made mistakes, and their errors are on record, and we may be led into error; but not beyond recovery: even into grievous wrong, but we can not hide our imperfection behind their cloaks. From the words, "convert him" we get the thought that we must restore him from his error. There is no greater or more noble Christian act of charity than to restore those who have gone astray. To aid others is to add to our own strength. Every attempt we make to lead others into a right perception of the truth as it is in Jesus helps us to a better understanding of it. If we would learn, we must teach; for teaching serves to clear our own minds. Teaching reveals deficiencies in us little thought of before. It will cause us to feel more keenly the truths we try to impart to others, and will urge us to closer study in order that we may be able to give a correct answer to him that asketh us.

GIVE NOT THAT WHICH IS HOLY. MATT. 7:6

This is a technical term for the meats offered in sacrifice upon the altar of God. No unclean man was permitted to eat of it, much less a dog. To the Jew the dog was an unclean and odious animal. If a Jew even touched a dog he was counted unclean, unholy and referred to as a dog; hence not permitted to eat of sacrificial meat.

The mote in our neighbor's eye and the beam in ours may justly represent the wrongs in the lives of both. When one guilty of great wrongs assumes to correct one who has committed a trivial offense he is exposing himself to the harsh criticism of being called a hypocrite, and he may be met with a stinging rebuke, such as we have often heard, "O, you are no angel, I think I am as good as you." That may be what our Lord would call "turning and rending" the one who casts pearls before swine. The thing for such an one to do is to say nothing about little offenses until he has corrected his own errors. When freed from them he may see more clearly how to free his neighbor from his. Few see their own faults, no matter how large; but can see other's faults, though small. The reason for this is, he is looking

ing outward and not within. The remedy for this evil is "Light"—that light which is shed abroad by the Word of God, that light which illumines the mind, the intellect, and which enables one to detect the good from the evil.

"God is light, and in him is no darkness at all." It is He who commanded light to shine out of darkness, that hath shined in our hearts. The Glory of God is a phrase which, in the Hebrew, carries with it the idea of surpassing light. He who possesses this light will see most clearly how to remove the dark clouds of error and mysticism from the minds of others.

—THR—

Philip Brooks once said, "I do not believe any man ever yet genuinely, humbly, thoroughly gave himself to Christ without some other finding Christ through him."

—THR—

ARMISTICE DAY

By Sidney Jackson

AT eleven o'clock on November 11, men stood with bowed heads and quieted hearts throughout the world, while they remembered the dead and gave honor to those who fought in the Great War."

These were the opening lines of an article in the *Grinnell Scarlet and Black*, the semi-weekly of that college. The writer went on to say, that in the library of that, my college, little attention was paid when the whistles blew the eleven o'clock signal. Bitter lament was shown throughout the article because of the lack of loyal appreciation and regard which the writer seemed to feel that we owed to those who fought in that dreadful mistake—the World War.

I noticed by the home paper that there were those in my own home town who apparently failed to show their regard for the sacred eleven o'clock of November eleventh.

It does seem that at eleven o'clock on each anniversary of Armistice Day we should bow our heads and meditate quietly for a minute. But it seems that our meditations should be along a rather different line than worshiping those who lost their lives in the war of 1917 to 1918. Our meditations should rather be of thankfulness that after a year and a half of unchristian conduct in wilfully killing our fellowmen, we and others awoke to the fact that it was really getting us nowhere excepting further from God. The whole war was a mistake as most of us will admit after a little thought and in giving our unbiased opinion, and so I say, let us, at eleven o'clock on each eleventh of November, gravely bow our heads and thank our God that we are out of the war, and pray His guidance and control that we may never again prove so foolish as to declare war on any of these, God's children. It is human nature to become aroused and want to fight, and only God can control that tendency; so let us place ourselves in His hands and yield ourselves to the molding of the great Potter.

Daily Scripture Readings for 1926

Prepared by F. L. Austin

Sunday—Dec. 12—Rev. 2:12-29

Mem. V. 25

Monday—Dec. 13—Rev. 3

Mem. V. 5

IT seems quite evident that the letters to the seven churches of Asia, chapters 2 and 3, were letters to be used for encouragement by those true to Christ during the days of trouble such as never was since there was a nation, no nor ever shall be. These days were in the day of the Lord, the day when God shall take the rule of earth unto Himself. It will be God's day over man. The change between the methods of God in His day and the methods of man will seemingly cause such violent opposition to God by man that the time of trouble will surpass all others. But God's way will overpower.

These letters are to encourage the faithful of the chosen people and of the would-be Christian who has not been judged of the class of the body of Christ that have been caught up to meet the Lord in the air.

Space forbids much reference to the Old Testament scriptures which these letters indicate.

Tuesday—Dec. 14—Rev. 4

Mem. V. 1

Chapters 2 and 3 seem to be a parenthesis set in for explanation and encouragement. Chapter 4 really begins the work of Revelation, the work that chapter 1 introduces.

John beheld a door open in heaven. Remember that John was in the day of the Lord; he was in spirit. What he saw was a revelation, a revealing. The door was open; a voice spoke to him which said, "Come up hither, and I will show thee things which must be hereafter". Thus in spirit in the Lord's day, John was caught away to heaven. Mortal imagination can hardly picture the scene.

And "a throne was set in heaven", v. 2. The word "set" is in imperfect tense. It was not yet furnished, that is, John saw the throne in the process of being set, placed. It was different from the eternal throne of God; it was a new throne, dominion, government, being then and there established for the work that "must be hereafter". The description of Him upon the throne, v. 3, can better be understood after comparing Isa. 6:1; Ezek. 1 and 10; Dan. 7:9; and such Old Testament scriptures.

In reading to-day's lesson the truth-seeker will do well to get the fuller picture from the Old Testament scriptures and to endeavor earnestly to imagine before him the described picture. For all this tabernacle and the temple, both of which God Himself was the architect, should be carefully studied. As with the building of the tabernacle, Ex. 25:9, everything was to be made according to the pattern given by God, so with the building of the temple, 1 Chronicles 28:11-21, everything was God-planned, God-specified; and David spoke, v. 19, according as "the Lord made me understand in writing

by his hand upon me". In this service of David, 1 Chron. 24, there were 24 courses of elders or priests which served before the throne of God in the Holy of Holies. We have the like number and position around the throne set in heaven in Revelation 4:4.

The word "beasts" in this chapter 4 is from the Greek word "zoa" the meaning of which is "living ones". It is not to be understood as beasts in the sense of wild beasts in Revelation 13 or the present day common usage. The names of these beasts are identically the same as the names of the four cherubim in Ezekiel 1 and 10, in both which places the cherubim surround the throne. They are the same as the four principal standards, namely; those of Judah, the lion; of Dan, the eagle; of Reuben, the man; and of Ephraim, the ox; which always stood round about the tabernacle of ancient days. They were the cherubim by which the tabernacle, God's abode, was surrounded. But in the Holy of Holies of this tabernacle, at the mercy seat which was God's real seat or throne in His tabernacle of abode, He was still surrounded more closely by that which were the the cherubim. These cherubim, Ex. 37:6-9, were made of the same piece of gold as was the mercy seat, and God sat upon, was sustained by the mercy seat. But in Rom. 4:25, Paul as told by Christ, Gal. 1:12, says that God set Christ to be a propitiation. In the Greek he says God set Christ to be a *hilasterion*, which latter word is identical with mercyseat elsewhere in the New Testament. See Heb. 9:5. And with the Greek word for mercyseat throughout the Old Testament. Thus God, Rom. 4:25, made Christ to be a mercy seat, a mercy seat on which or through which God is to govern in righteousness the world. But in the old tabernacle and temple the mercy seat and the cherubim were of one piece. In the New Testament, which states that the mercy seat stood for Christ, that which is one piece with Christ, made out of His bone and His flesh, is none other than the church, Eph. 5:32 and 31. But the cherubim of the Old Testament were pictured by the four living creatures, lion, eagle, man, ox. These are the same four living ones found in Revelation 4:6-8. They are also round about God's throne. It is the throne recently set, the one which John saw placed, v. 2. And if he saw the throne in the process of being placed, then, the throne having been placed, he saw its occupant take its seat; he saw the four living ones come close by; he saw the twenty-four elders take their position farther out; he saw the whole picture in its making, apparently to the writer the establishment of the church in the air, "to meet the Lord in the air", and to gather with Him around the special throne of judgment, while He shall proceed to Judge Israel preparatory to the establishment of His kingdom.

Wednesday—Dec. 15—Rev. 5

Mem. V. 13

In the right hand of the one on the throne is a scroll written within and without and sealed with seven seals. The scriptural illustration and antecedent of the use of scrolls will be found in Jer. 32:6-12. In reading this, one must remember the duty of a kinsman. See the Book of Ruth and also Leviticus 25. Here, Jer. 32:9-12, a scroll sealed within and without is used. In it was a record describing such things as the title of the possession to be redeemed. Its terms might be read from the outside reading and again they were sealed within, that they might not be altered. The same is true in Rev. 5. God has given man a wonderfully complete record of the redemption of Israel to her promised land. Jesus is the next of kin; the time is ripe; the throne has been set; the cherubim have been gathered as also the twenty-four elders; and the Lamb which was slain with this in view, is ready to take up the work. Immediately, vv. 8-14, a song or redemption was sung by the four living ones and the twenty-four elders such as the world has never yet heard. The very heavens themselves reverberated with the joy that was being introduced by the fact that the rightful heir had taken the book and was about to open its several seals and establish the redemptive work.

Thursday—Dec. 16—Rev. 6

Mem. V. 9

Seal one is opened, v. 1. Immediately one of the living creatures of 4:8 voices the exultant word, "Come". This particular word "come" has no special meaning indicating "move toward me"; it is used for come, go, do, act, and such like. It simply means "proceed", whether coming or going. Notice definitely this fact: It is in the Lord's day; it is yet future; it is the opening of the first seal, and with this opening there is one from the throne exultantly cooperating with Christ in the remarkable word "come", or "do". To whom it was addressed is not definitely stated.

Immediately a horseman proceeds upon a white horse. Horse in Old Testament scripture was never used for beast of burden; he was always used for service or royal battle; he was primarily used in war. See Prov. 21:31 and compare Psalm 3:8. The rider evidently was a warrior; he was crowned with a bow in his hand; his mission was to conquer. This horse was white. He compares very favorably, to the mortal eye, with the horse spoken of in Rev. 19:11 where Jesus in the close of tribulation comes forth upon a white horse. It is possible that this white horse of Rev. 6:1 refers to the great war strife that shall be ushered in by the false christ or antichrist throughout that great day of trouble.

It is one thing to open a record of title and take possession of a deeded property; it is quite another thing to dispossess the old tenant from that land or that possession. So, here, as soon as Christ begins to open the scroll and claim possession the opponents begin to strenuously oppose Him. Herein arises the great tribulation. The first to oppose Him is the false christ, the antichrist system whose opposition continues throughout the day of tribulation.

He opens seals 2, 3, and 4 successively. At each

opening one of the four living ones, chapter 4, makes proclamation. Those four living ones are present. If they are the church, then it is the church present with Christ, cooperating under His direction in that great redemptive struggle. The opening of each several seal antagonizes the opponents to Christ's work. Thus, as seal after seal is opened, opponent after opponent enters in and trouble only increases continuously during these times. Seal 5 is opened, v. 9. Some of the faithful of that day are encouraged even though they are informed that they, like their brethren, are likely to be slain by the great opponents. Nevertheless, according to the letters to the churches, the overcomer, the one of true, continued faith in Christ, shall gain victory and reward. These slain ones under the altar are probably again mentioned at Rev. 20:4, 5. Under the opening of the sixth seal, which does not open until the first five are opened successively, sun, moon, stars, all nature of heaven and earth shudder and quake and the rulers of man's day, tremble extremely; "for the great day of His wrath is come".

Friday—Dec. 17—Rev. 7

Mem. V. 14

In chapter 7 is rest. Angels of God are instructed to hold the tempest until God's servants are sealed in their foreheads. A definite, positive number from twelve several tribes of Israel, God's chosen people, are sealed. The word "seal" is the word used by Greeks and Latins for branding their war slaves just as Americans brand their wild cattle and horses. These are sealed in their foreheads. Not only do they, themselves know of the seal, but every opponent upon life's street will be able to read. What contrast between those sealed with the seal of God and those sealed with the number or name of the beast, Rev. 13.

Later, 9-17, is another number, a great number out of every nation gathered in upon the throne setting and round about as in chapter 4, but they are before the throne. These come out of great tribulation, v. 14, even the tribulation of that day.

Saturday—Dec. 18—Rev. 8

Mem V. 3

It is after this parenthetical that the seventh seal is opened. Unlike the opening of any of the previous six, this one is followed by deadly silence in heaven. Immediately afterward the opposition attendant upon this opening proceeds. But this opposition continues throughout the balance of the book to the close of chapter 19. The opposition of all of the sealed continues. What a great medley of confusion and distress. This seventh seal work is first accompanied by the introduction of seven special angels each of which performs a definite, given work. It makes one think of the plagues in Egypt, of God's miraculous interposition concerning sea and earth and heavens in days gone past when the waters were divided, when the earth quaked, when the heavens were darkened—definite, literal, physical catastrophes in earth, yet to come.

—THR—

"Daylight will peep through a very small hole."

EDITORIAL

F. L. AUSTIN, Editor.

F. A. STILSON, Ass't Editor.

WE REGRET that Bro. Austin has been forced to stop all labor and be confined to his home for a few days.

The strain he has been under, caused by the press of work and home, has brought him to this present state. He hopes, after a few days of rest, to be able to resume work on the quarterly, that it may go out on time, then an extended rest is urged by his doctor to prevent serious break in health.

* * * *

QUARTERLIES

Some are wondering whether our new quarterly will be a real one. Yes. Sixty four pages, adapted to upper one-half of the school, is the plan, and we think some of the best quarterlies on the market may compare favorably with it.

* * * *

CHRISTMAS CARDS

So many letters have come in inquiring about our Christmas Card Circular, that we feel some mention should be made here. We did not put out a descriptive circular this year. We are printing a good many personal cards at five cents each, for 25 or more, printed to order, but are unable to send out samples. Our dollar packet of assorted cards is an exceptionally good value, selected from our counter stock.

* * * *

SUBSCRIPTION CAMPAIGN

The campaign closes with the going out of this issue. The effort has been well worth while, not only from the financial benefit derived from an increased subscription list, but from the better point of view, that of disseminating the good news of things to come, and Life through Christ.

The premiums will be sent out soon. Some must be ordered now from publishers or dealers. This could not be done until we knew how many to order. Be patient.

* * * *

"Which now of these three, thinkest thou, was neighbor to him that fell among the thieves? And he said, He that shewed mercy on him. Then said Jesus unto him, Go, and do thou likewise."—St. Luke.

* * * *

Have you planned for a series of meetings sometime this winter?

* * * *

We are glad for the report that the new Grand Rapids church is "too small". We are sorry they did not build it large enough.

The Christmas season is here We would like to make our Christmas number herald forth the true Christmas spirit. A goodly number of articles along this line would be very acceptably received. Get them in promptly, not later than December 16, if you want them to appear.

* * * *

"WHAT WE SHALL BE"

"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." Although received into the family of God to-day yet the individual is not advanced unto the fulness of his inheritance until Christ shall come. At that time, John says, "We shall be like him".

There are different way in which one might be like Christ; physically, morally, or in His glorified state. The question naturally arises in the study of this scripture, 1 John 3:2, as to what this likeness consists of. The answer may be partly inferred by the explanatory clause which follows, namely, "for we shall see him as he is". To see Christ physically even in His glorified body would hardly be a means for fashioning one like unto such glorious body. But for the individual who is permitted in the family of God to see Christ in His activities, in His teachings, in His service of life—to thus see Him face to face and realize definitely, positively the meaning of His work would be ample reason why every earnest, loyal person would endeavor in the fulness of strength to be like Him in such conduct and service of life. And with the futher assurance that all such will then be immortal, "fashioned like unto his glorious body", Phil. 3:21, thus having strength and ability for service, it seems practically certain that each such one will pattern accurately after the Savior's great life service and be, like Him, working the great works of forgiveness, restoration, resurrection; the works of breaking the oppressor, removing the curse, the work of refashioning the earth till all things be made new.

To be thus like Christ is a prospect most entrancing.—F. L. A.

—THR—

HERALD RECEIPTS

Mrs. R. Rice; T. J. Ellis; Mrs. Jas. Cassen; Mrs. Sarah Hook; E. W. Moses; B. F. Cook; Mrs. Emma Condent; Mrs. Hulda Thompson; Albert B. Eyster; J. S. Lyon; Chas. Gesin; Mrs. Dan Coffin.

WINCE FUND

Previously mentioned	\$2567.16
Mrs. Ada Eldridge	3.00
Total	\$2570.16

National Berean Department

H. C. Siple, Editor, Oregon, Illinois

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For Berean Literature address, "The National Berean Society," Oregon, Illinois

A LETTER from Bro. E. W. Moses, of Houston, Texas, contains the following items concerning the Berean work in that city:

"The Houston Berean Class was organized in September of this year with ten members, with Gerald Moses as President and Miss Neva Moses as Secretary-treasurer. They have met regularly every Sunday night at the home of Bro. E. W. Moses, and some very interesting lessons we have had. The first of November Bro. E. E. Giesler and family moved to Houston and he has preached for us the last few Sundays and has given us 'meat in due season'. A number of others have attended and seemed to be interested."

* * *

"The Houston class is planning on having Bro. E. O. Stewart with them the first part of December and expect to have a 'feast royal' studying the Word. We would like to see as many as can get here to meet with us."

* * *

"Bro. and Sr. F. B. McCollough have moved to Houston for the winter as well as Bros. George and Leslie Brown of the Goldthwaite Class and are a welcome addition to our numbers. We would be glad to see any who wish to escape the icy blast of the northern winters come this way and enjoy our mild winter and study with us."

* * *

One of our societies, in studying the lesson on the "Tree of Life" recently, brought up some interesting points and questions. Among them was this one: Did Adam and Eve ever eat of the tree of life? The idea seems to have become quite frequent that they did not, and that to have eaten would have made them immortal.

* * * *

So far as we know, however, there is no scriptural foundation for this thought. The only evidence we have ever heard advanced is Gen. 3:22, 23, and the part concerned reads as follows: "And now, lest he put forth his hand, and take also of the tree of life, and eat, and live for ever: Therefore the Lord God sent him forth from the garden of Eden." The construction of that sentence does not justify the thought of once eating giving immortality. The adverb *forever* goes with the verb *eat* as well as the verb *live*, so that so far as the sentence is concerned the thought may be that one would have to eat forever of the tree in order to live forever. That, we understand to be the true situation. The tree con-

tained life, else God would not have named it as He did, but it took continual access to the tree to give continual life. Hence, when Adam and Eve were driven out, and no longer could get to it, they began to deteriorate physically, and died.

* * * *

But the tree of life was a type of Christ. God planted the tree—God produced the Savior. And while Jesus possesses life for all who will come and take of Him, yet one nibble of His gospel does not give immortality. We must continually come to Him, eat of His fruit, be filled with His message, and produce His works. Separation from Christ will cause us to deteriorate and die just as surely as separation from the original tree had that effect on the first members of the race.

* * * *

Another sense in which the type carries out is that the tree of life existed for a time upon the earth, growing as other trees grew, then was removed, but is to be established upon the earth again in the future as a blessing to the nations. So, likewise, Jesus existed upon the earth once, growing, and living as other men grow and live, then was removed and is not seen to-day on earth, but is to be established again at His second coming that through Him all families of the earth may be blessed.

* * * *

Again, looking at the tree of life was not sufficient. To get its benefits one would have to walk up to it, pick its fruit, eat, and assimilate it. So, looking at Christ from a distance will not suffice. We must come to Him, take His fruit, make His teachings and principles a part of our lives.

* * * *

Was the tree of life literal? The same kind of language is used with reference to it that is used for other trees of the garden, all of which grew out of the ground. The fact that it was clearly a type or symbol of Christ does not argue against its being literal any more than the fact that Joseph was a type of Christ would argue that Joseph was not a real man. If we consent that Joseph was a genuine man, why deny that the tree of life was a genuine tree?

* * * *

These are only a few of the many points that can be discussed on this fruitful topic. If you have some good points or questions send them in,

JESUS CHRIST—WHO IS HE?

No. 16

By R. H. Judd

IT will be noticed on reference to the margin of the Revised version that Isaiah 8, in the Hebrew, has 23 verses, and that chapter 9 begins with verse 2 of the English translation. Thus Matthew, in citing this passage, in order to give full force to his message quotes Isaiah 8:23 and 9:1. Like many another writer he realizes that the subject matter of a picture is often greatly enhanced by the background upon which it is drawn, hence the background is taken from Isaiah 8, while the picture itself is contained in chapter 9. Let us look briefly at the history contained in these verses. The land of Zebulun and the land of Naphtali, Galilee of the Nations, is the specified arena of interest. In the days of Asa king of Judah, the people of this district were carried away captive by Benhadad king of Syria, casting over the land a shadow as "the shadow of death". So lasting was the blight thus given to the district that even centuries later, in the time of Christ, it was thought impossible that "any good could come out of Galilee." (See John 1:46; 7:41, 42, 52.) But although, as in the present day, those who should have known did not know, it was nevertheless, very definitely foretold that "a great light" should shine upon and shine forth from Galilee.

But why call it "Galilee of the nations"? Was it not because other nations had been planted there by Benhadad? Thus is accounted for the scorn of the people of Israel for the land of Galilee, and the cause of their failure to be a blessing to the people within their gates.

But God Himself had not forgotten the "land of the shadow of death". The prophet Isaiah, after speaking of trouble, darkness, and anguish, closes the chapter with these words as rendered in the Variorum Bible, "Yet (it doth) not (continue) dark, where (now) is affliction; as in the former time He brought to shame the land of Zebulun and the land of Naphtali, so *in time to come* He bringeth it to honor, even the tract by the sea, beyond Jordan, Galilee (or the district) of the nations." "The people that walked in darkness have seen a great light; they that dwell in the land of the shadow of death, upon them hath the light shined." Many of the references to the Messiah which the Pharisees themselves accepted were not so specific as this, yet they emphatically declared (see John 7:52) that "out of Galilee ariseth no prophet".

But why is this passage so detailed in description? Why say "beyond Jordan"? Is there not a hint here that He who "came to His own and His own received Him not" will yet fulfill the promise to Abraham that in him shall all nations of the earth be blessed, even those "beyond Jordan"?

We now come to that well-known prophecy of Isaiah 9:6—"For unto us a child is born, unto us a son is given; and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The Mighty God, the everlasting Father, the Prince of peace." Many

Scripture prophecies are spoken both in the present and the future tense. Often in the present tense so as to indicate thereby the certainty of fulfillment. Yet, while thus making use of the present tense, the future tense also frequently occurs, and in such a manner as to shew clearly that all parts of the prophecy do not come to pass simultaneously. Note how this is the case here—"Unto us a child is born, unto us a son is given; . . ." This portion of the prophecy is spoken in the present tense. Again we would ask, Why? Is it not because it has reference to that portion of it which has already been revealed, and mainly because the prophet desires to express his belief that a promise of Jehovah once given may be regarded as in the realm of practical accomplishment. The actual fact itself is, therefore, spoken in the present tense, the things that are to spring from it are revealed in their true futurist aspect. Viewed in this light we can see that the text divides into two natural divisions, and realizing what we now know, but was then not understood, it is not difficult to see that two distinct periods of the life of the Messiah are here referred to.

It is from this verse that those who advocate the underived deity of the Lord Jesus (for if He was "co-eternal with the Father" it could not be otherwise), seek to draw the proofs for their proposition. In their eagerness to give glory to Him whom the Father has already glorified, and will yet glorify, they fail to note a crucial weakness in their application of Scripture statement. The very part of the prophesy which they quote to prove that the Messiah (Jesus Christ) was and is GOD—GOD ALMIGHTY—when carefully read actually disproves their contention, for if their hypothesis were true the names mentioned *would already be His*, and it could not therefore in any right sense be said that He "shall be called" by them. Commentators favoring the "orthodox" view have almost invariably endeavored to connect the first of these names with the margin of Judges 13:18, with the obvious objective of affirming the preexistence of the Messiah. Several important considerations conspire to prove the error of this conception. We have already noticed one, and it is formidable, but others of equal force line up along side of it.

Judges 13:18 has reference to "an angel of the Lord" and, according to Hebrews 1:5, "unto which of the angels said He at any time, "Thou art my Son . . ." cannot possibly apply to the Messiah. Further, it will be noticed that each of the names mentioned in Isa. 9:6, is a compound name. The first name is therefore Wonderful Counsellor. Moreover, Judges 13:18 gives no mention of a name in either text or margin.

The child has been born, and in a double sense the Son has been given to the sons of men, and to the sons of Jacob in particular; but not yet has He been called by these names, which, like all other Hebrew names, are of characteristic and definite purpose. So truly is this the case that we feel justified in extending the consideration of this prophesy in another issue, and we anticipate that the interest of the reader will be drawn forth in reverend acknowledgement that such a remarkable prophecy "came not by the will of man."

With Our Sunday Schools

Lesson Prepared by Alta King

SAMUEL, THE JUST JUDGE

LESSON 12 DECEMBER 19, 1926
 LESSON TEXT 1 SAMUEL 7; 12
 RESPONSIVE READING PSALM 44
 1 SAMUEL 12:1-5, 13-15

GOLDEN TEXT: Direct your hearts unto Jehovah, and serve Him only.—1 Samuel 7:3, R.V.
 Memory Verses: 1 Samuel 12:22, 24.

FOR STUDY

Review: Describe the circumstances of Samuel's birth and early training. Did God have a particular purpose in his birth and training? What change in Israel's national life was imminent?

The New Lesson: In this week's lesson Samuel is carrying on the work for which his birth and training fitted him, and through him God makes the transition, desired by Israel, from judgeship system of government to kingship.

I. Repentance and the Return of the Ark. 1 Sam. 7. The Philistines were among those idolatrous nations which God did not destroy through Joshua, for purposes of His own. Judges 3:1-4. The story of their activities against Israel during the period of the Judges is told in 1 Samuel 5 and 6. Recall that for which the ark stood and the place where God has decreed it should center, then account for the disastrous results which followed man's attempt to remove it from that center.

The return of the ark to Israel described in 1 Samuel 7:1-2 did not mean deliverance from Philistine bondage. This deliverance was a part of Samuel's first work as Judge. Did he begin by raising

an army and working up patriotism? Did the change which Samuel called upon the people to make require a mere breaking of idols? Were the strange gods the idols of stone and wood, or were they the things which were integral parts of their daily lives? Read carefully verse 3. How was the defeat of the Philistines accomplished? V. 10. Does fear sometimes drive people to God? vv. 7, 8. Is this the best and highest connection between God and man? How did Samuel provide a memorial of this added step unto national freedom? What is the value of such memorials?

The story of Samuel's judgeship in Israel is briefly summarized in vv. 15-17.

II. The Transition from Judgeship to Kingship Government. 1 Sam. 12.

1 Samuel 8; 9; 10; 11 tell the story of the last years of Samuel's judgeship, the people's desire for a king "like all the nations", and the first work of Saul's kingship. Chapter 12 gives Samuel's official farewell as judge over Israel.

Verses 1-5. Was the character of Samuel's rule over Israel the cause of the people's desire for a king? What did they set forth as their fear concerning continued judgeship? 1 Sam. 8:5. Was kingship government a guarantee against this evil? What was the real motive back of the demand for a king? v. 5 (last part).

Since a kingdom is God's approved and decreed type of government for Israel, Israel was not choosing a type of government contrary to the type God had in mind for her. Her sin lay, not in choosing a king, but in the motive that prompted her to choose a king.

VV. 6-15. Why does Samuel relate for Israel a summary of her history? Note

that he relates such incidents as prove that God had gone before them as King. Thus he reveals to them that they had failed to recognize God as King. Note also that though Israel had failed to recognize God as King, God does not release His rulership over them. He now rules by giving them what they want—a king "like all nations". How does Samuel make it clear, in verses 14 and 15, that, though they now had a king, there was no real change in rulership?

VV. 16-19. In spite of Israel's many years of experiencing God's salvation power, she still stood in need of "signs" as an influence to draw her to God—a weak device, but one which is always used in early stages of development. Jesus was the first of Israel's leaders to refuse to make spectacular use of "signs", and He refused only when they were demanded in the spirit of pride and prejudice.

VV. 20-25. Study Samuel's advice to Israel? Is it good advice for us to follow? Analyze vv. 21, 22. Could Israel's wickedness defeat God's purpose in Israel? What is that purpose? (First part of v. 22). Does the assurance that God will not forsake Israel mean that God will not punish the people for wickedness? V. 25.

FOR CLASS

What great change in Israel's development takes place in this week's lesson? How was last week's lesson connected with this?

Discuss Samuel's first great work in Israel?

Read and discuss 1 Samuel 12 as outlined in the study section.

IS YOUR LIGHT SHINING?

(Continued from front page)

all know, neither does He expect us to be radical, but tells us we should let our light shine, for if we do not, He can use some one else in our place. God does not need us, but He loves us, and wants us to learn obedience by the things we suffer, and we need God more than ever in these perilous times.

God's Word repeatedly tells us that such conditions would come upon the world toward the close of the Gospel Age, when men would be "heady" and "high-minded". But had we been told ten years ago that affairs would go to such an extreme it would have seemed

impossible. The Bible is our only guide.

Isaiah must have had a vision of this day and age when he prophesied in chapter 59:14-15, "And judgment is turned away backward, and justice standeth afar off; for truth is fallen in the street, and equity cannot enter. Yea, truth faileth, and he *that* departeth from evil, maketh himself a prey: and the LORD saw it, and it displeased him *that there* was no judgment." In Luke 21:35-38 we are told to "watch and pray" always, that we may escape the "snares" that are coming upon the earth. May God keep us from listening to anything that is contrary to the teaching of His Word, for these are the "snares".

(Continued on page 156)

DOINGS AMONG THE CHURCHES

On account of Bro. F. L. Austin being absent from the pulpit December 5, Sr. Woodward and Bro. J. Arthur Johnson did the speaking at the Oregon church.

* * *

"Meetings going fine here with big attendance", is the report from the Brush Creek Church, Ohio. Bro. F. E. Siple is assisting the pastor, Bro. M. W. Lyon, in this series.

Bro. J. E. Cowles recently preached four interesting sermons at Blair, Nebraska. A fair attendance, considering weather conditions, is reported.

* * *

Sr. Frances Blakely has been in the Blodgett Hospital for several weeks, and may be there for some time yet. Time hangs heavily on her hands. Help to lighten it by sending her a card. Ad-

dress her at Grand Rapids, Michigan, care of Blodgett Hospital.

* * *

Sr. Susan Williams, of Ashton, Illinois, has come to Golden Rule Home for the winter.

* * *

A Bible class, which meets at the homes, has been started at West Bowne. The first meeting was held at the church. The evening was very stormy, and there were only seven present. The next Wednesday evening it was held in one of the homes and there were 18 present. All are adult and are very much interested. The subject being studied is the question raised in Psalm 8:4, "What is man that thou are mindful of him?"

* * *

Bro. Percy Murphy, who has been soliciting job printing for some time, has sent in his resignation and is contemplating entering a business for himself. We are not informed of the nature of his new venture, but we wish him success. He assures us he will continue to boost for the N. B. I.

* * *

The new church building at Grand Rapids is too small to accommodate the Sunday School. It will soon have to have one side knocked out. There are one hundred chairs and there were one hundred nineteen at Sunday School on Sunday, November 28. The Grand Rapids folk are working very hard and are deserving of the success that is coming to them. Plans are afoot for a Christmas program.

* * *

REPORT FOR NOVEMBER

Sermons: Pleasant View, 2; Rensselaer, 2; Lucerne, 2; Burr Oak, 1; Plymouth, 1; North Salem, 1; Hillisburg, 8.

Baptisms: 2.

Money Received: Pleasant View, \$23; Rensselaer, \$25; Bro. M. Feters, \$5; Burr Oak, \$5; Plymouth, \$15; North Salem, \$6; Hillisburg, \$25; Conference Board, \$6.67.

Expense: \$10.67.

I want to thank Bro. M. Feters, Burr Oak and Plymouth churches for a Thanksgiving remembrance.

On Wednesday, November 10, J. W. Williams began a special meeting at Hillisburg. He was there until November 22. After he left we continued the meeting until the 29th. There was good attendance and good interest. Bro. and Sr. Verne Plummer, and Bro. and Sr. Ray Elmore were baptized into the Christ as a result of the meeting.

J. H. Anderson.

\$2000 is our goal. It is our present need. The fourth step will put us over the half-way mark. We appreciate very much the interest and cooperation that has been shown so far in this appeal. We also appreciate the letters received which have voiced a strong desire to help, but present circumstances being such that they are unable. We are only expected to give in proportion as the Lord has prospered us. We are hoping that we may go "over the top" by the end of the year.

Will you be one to make a contribution to assist us in scaling the stone wall? Amounts large or small thankfully received.

A THANK OFFERING

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Enclosed find \$-----, a Thank Offering to aid
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PERSONAL DANGERS

By M. A. Woodward

EVERY moth learns for itself that the light in the lamp burns, but still, night after night, as soon as the lamps are lighted the slaughter begins and leaves its wingless and dead lying around. The light is beautiful, warm, attractive, and, unscared by the appearance of their mates, the foolish creatures rush into the flame and drop, hopelessly singed, their little lives going out.

We look down upon the insects and think of them as inferior beings. We pity them because of their foolishness and helplessness, yet, there is a large class of people reproduced by every succeeding generation that does as the moths do, and dies as they die. They learn nothing by experience or observation; they draw no conclusions save those fatal to themselves. Around varied and brilliant temptations they gather night after night, and, with singed wings or lifeless bodies, they strew the ground around them. No advice, no expostulation, no sense of duty, moves or holds them from doing over and over again the foolish and dangerous things that blight their manhood or womanhood for ever. If they were moths indeed they could not act more foolishly or be more stupid. They are so far under the domination of the animal nature that, without any remorse of conscience, they sacrifice themselves in flames which the world's experience has shown to be fatal.

A single passion, which need not be named, further than to say that, hallowed by love and a legitimate gift of life to life, it is as pure as any passion of the soul, is one of the lamps around which these human moths lie in myriads of disgusting deaths. Sensuality in all its loathsomeness is one of the growing evils of this age. Go into the city, village, country; into our public schools, dance halls, and many other public places, and its rottenness is seen and felt. Parents, teachers, and friends can do our children no greater favor or show no more love than to carefully explain to them this growing evil and the utter wretchedness to which it leads.

All have two paths before them and the opportunity of choosing which they will take. They may throw themselves away on a few illegitimate pleasures which are for only a few moments and which will surely bring them to shame and disgrace, with all the elixir of life drained from them; or, choosing the other path, may grow up to become strong men and women, to be loved, respected, and sought after. Which will you choose? No one can choose the right path too soon. Wine, cigars, cigarettes, are all burning lamps by which the human system is weakened and burned.

But our doctors use these things, you say? Yes; more is the pity, for they know the deadly effects upon the body.

I have known several doctors to die of the awful drug habit. They knew it would kill them at last, but they were human. They liked the effect while it lasted and walked into the fire and died miserable, pitiless deaths.

Do you want the same experience? Do not try it, for

it is terrible. Be wise, and be saved by others' sad mistakes. Wine, cigars, cigarettes, all lead toward the same death at last. Users of them soon learn that their hearts are being weakened, their brains slowly losing their power to think swiftly or wisely. But the habit, once formed, is so hard to break!

The millennium with a grog shop or tobacco stand on each corner is just as possible as that you can be a perfect man or woman indulging in any or all of these habits.

My dear young friends, you are all in the same danger to-day. I would fall on my knees and implore you to refrain from indulging the first time in any of these deadly habits. Then there will be no danger. God will help you if you ask Him to strengthen you for the battle. You will surely be tempted as others are and have been!

Touch not, taste not, handle not.

—THR—

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.—*Lyman Booth.*

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

THE RESTITUTION HERALD advocates: The soon coming of Christ, Acts 1:11, and life only through Him, Col. 3:3; the literal resurrection of the dead, John 5:28; the immortalization of those in Christ, 1 Cor. 15:53, 54; the final destruction of the wicked, 2 Thess. 1:9; the restoration of Israel as the kingdom of God under the kingship of Christ, Luke 1:32, the church being joint-heirs with Him, Rom. 8:17, and Israel to be made head over Gentile nations, Isa. 60:13; the "restitution of all things, which God hath spoken by the mouth of all His holy prophets since the world began", Acts 3:21. It also firmly advocates repentance and immersion in the name of Jesus Christ for the remission of sins, Acts 2:38, and a consecrated life as essential to salvation.

CHILDREN'S PAGE

THE SAVIOR'S BIRTH

By Daisy Nokes

DO you know, children, that God loved you so very much that He gave you the best Christmas gift you could have, the gift of His dear son, Jesus? "He loved us and sent His Son", is the memory verse. Can you say it?

People now are thinking about giving gifts to one another, but they forget almost entirely about the greatest gift that was ever given to mankind, the gift of our Savior Jesus.

Long ago a great many people came to Bethlehem. They came from all parts of the country, walking over the rough, stony roads, so they were very tired and wanted to rest. Among them was a man named Joseph, and Mary, his wife. They, too, were very tired, but could find no room in the inn, or hotel. At last they went to a stable near the hotel and lay down on the soft hay to rest and sleep. That night Jesus was born in that stable. Mary wrapped Him up warmly, and laid Him in the manger, the place where the cows and horses eat hay.

It was not very cold in that country, although it was Christmas time. The grass was green and near the city some shepherds were out in the open taking care of their sheep. Shepherds talk quietly together and watch lest some little sheep should stray away or a strange animal sneak in and harm them. The sheep lay down to sleep; for they knew that the good shepherds would watch carefully.

Suddenly the sky was all lit up with a bright light. It was bright all around them. They were much afraid. Then an angel said to them, "Fear not, for behold, I bring you good tidings of great joy, which shall be to all people for unto you is born this day in the city of David, a Savior, which is Christ the Lord. And this shall be a sign unto you; ye shall find the babe wrapped in swaddling clothes, lying in a manger."

Suddenly the sky seemed to be filled with angels, singing and praising God.

It was a wonderful sight to them, and to hear an angel speak and so many angels sing so sweetly, was indeed very wonderful.

"Let us go and worship this wonderful King", said they when the angels had gone. They came to Bethlehem and found the little baby wrapped in baby clothes, in a manger, as the angel had told them.

They were so happy that they thanked God for His goodness in telling them and told every one they met the wonderful news.

QUESTION

Am I happy, like these humble shepherds were at His first coming, to tell others that this "very same Jesus" is coming again?

IS YOUR LIGHT SHINING?

(Continued from page 153)

We know Mr. Darrow has one of the keenest of minds, and is considered a great thinker. He seems to have a way of reasoning his way out of every truth. He is a materialist, and although he seems to imagine almost anything within the scope of the five senses, he absolutely closes every avenue of approach to God's Word and the truth. He seems to draw most of his conclusions from the present state of society, which the Bible says is going to pass away completely; for Satan is the god of this world, and conditions will continue in his hands until our Lord and Savior, Jesus Christ, shall come from heaven and make restitution of all things.

"No hope, no purpose in life". How different from our beloved Paul's experience when he says, that eye hath not seen, nor ear heard of the glories that are laid up for them who love the Lord; but God hath revealed them to us through His Spirit. Then, too, the words of Solomon come to mind. Let us stop to see what his vision of heaven and of God was when he built that magnificent temple. Solomon had a great God; for he said, "But will God indeed dwell on the earth? Behold the heaven of heavens cannot contain thee; how much less this house which I have builded."—1 Kings 8:27. We may have as big a God as Solomon if we wish. We are the choosers.

Mr. Darrow says, "Heaven is a myth and bunk. What would you think of me if I told you I was going to a place I had not seen? I can't see how any man can say he has a purpose when he can't see what that purpose is. Life has no purpose. Man clings to these feverishly in spite of his own credulity, like a shipwrecked sailor hanging to a floating raft, with a bottomless ocean ready to swallow him up." This is Mr. Darrow's idea of life. But he adds that he thinks, "We should be kind to one another as we make this perilous voyage through life." We have nothing against Mr. Darrow personally, God forbid that we should harbor unkind feelings toward anyone; for we could not continue as God's children if we did, but we wonder who Mr. Darrow thinks he is, to make such slighting remarks and sweeping statements against an Almighty God. His own statements have condemned him; for we are condemned or justified by our own words, Matt. 12:37. Every skeptic or critic that has tried to attack the Word of God has made no effect whatever upon the Book of books that has stood and will stand the test of the ages. God's word cannot change, it is the "same yesterday, to-day, and for ever". The pity of it is that there are always plenty of people who flock to hear such blasphemy, as he tries to put forth, and this is where the harm comes from; for one can never tell how much harm such ideas can accomplish.

He says, "Man is insignificant." Yet God loved mankind enough to send His only begotten Son into the world to die for our sins. Can that love ever be mea-

sured? And this life which Mr. Darrow thinks originated from other life is what God says is like grass; for we find in 1 Peter 1:24, "All flesh is as grass, and all the glory of man as the flower of grass. The grass withereth, and the flower thereof falleth away, but the word of the Lord endureth for ever." But eternal life and immortality come through the Gospel only. It is the old nature without a knowledge of God that is like grass and that is utterly condemned. There is no hope for those who have rejected the only source of life, light and immortality; these are found only in Christ. The Christian knows that the mortal soul is subject to death, until Christ's spirit, through the new birth, comes to dwell within the body. Our great hope is, that we are to become immortal at Christ's coming. Thus, eternal life and immortality come thru the Gospel. There is no hope in our old natures, God utterly condemns them. When one is born again, God impacts His life and nature to us daily through His Holy Spirit abiding in us. Until that condition takes place in our lives, we are walking in the absolute darkness. The kingdom of heaven is a real kingdom, and is coming without observation or outward show in spite of all the efforts of men to the contrary. God's Word is and must be true, though every man be a liar. If God should permit men and women to enter into the kingdom without a new birth, we would have the same conditions again as we now have on earth, which is fast ripening for judgment. If Christian people would be as willing to stand fast in the truth as Satan's agents are willing to attack it, critics would not have such a following as they have to-day, and their power would soon be broken, but as long as they have followers, they will have power.

Think of the influence such ideas have upon the growing generation. What a stumbling block such teaching is, as, that all we have is the present life! No wonder there has been so much increase in crime, and our penal institutions are becoming filled with young boys. Statistics show that crime has greatly increased within the past five years. Of course, it would be so when such teaching has gone abroad through the country. If there is to be no reward for good behavior, or any punishment for sins, why should there be any effort? It would lead them to think, as a criminal once said, that the only crime was in being found out. As long as they could "get away with it" they were all right; for there would be no penalty in the face of such teaching; which, without question, would lead to an increase in crime. Boys and girls are doing things now that we never heard of or even thought of fifteen years ago. Where shall we put the blame, if not on such erroneous ideas and teaching.

Some people are beginning to be alarmed. Many will awaken some day to realize that it is too late; that they had been asleep, and that their growing children had been drinking in all this wicked teaching, and formed ideas which led to wicked lives; and they will see a harvest that may bring much grief to them: for the Book of books is true wherein it says, "Be sure your

sins will find you out." We cannot deceive God. We may think so for a time, but we are only deceiving ourselves. It cannot be otherwise; for the consequences of sin are disastrous unless checked somewhere. But how shall this be accomplished? To God they do not turn, hence go on and are punished. Sin often gets such a hold on men that they are unable to turn to God. How urgent it is that parents understand the necessity of molding the youthful mind by their own good examples and motives, that disastrous thoughts like these may not control children's lives.

Much blame is always laid upon the mothers and fathers of to-day, and the Bible plainly teaches that they will have their share of remorse and suffering to bear for not reproving their own, but let us strike at sin in its hideousness where it is deeprooted, and let us not fear to say that it is the intellectual giants and higher critics that are undermining the faith of the people of to-day.

We are truly in the perilous times of 2 Timothy 3:1. Twenty years ago no church would have permitted any higher critics to enter its doors, and they would have called them atheists then, which is their proper name; but to-day their ideas seem to be welcomed and considered "as food for thought". We are fast advancing in the apostasy. Every man's opinion, no matter how contrary to the Bible it may be, is given consideration, and those who tell the truth are laughed at.

But, let us look at the hopeful side of it. We know that all these conditions point to a time not far distant when there will be an end of all sorrow, and suffering, crime and all forms of sin and deception with which the world is filled to-day. The fact that knowledge is being increased as it seems to be, is a sure sign of the end. God's Word is being revealed in a remarkable way, which brings joy to the child of God. However, with the truth, Satan always sends the false, and sometimes the imitation is very close. Undoubtedly we are in the time of trouble such as never was. Dan. 12:1. Daniel fainted when he saw a vision of the end time. All through the prophetic books and especially in the Book of Daniel, as well as the Book of James, we learn that there are to be great extremes before Christ comes. We need not look far to prove that this is true in the social, political, commercial, and ecclesiastical world.

Let us see what the condition of the true Christian is, compared to the wicked. "Many shall be purified and made white, the wicked shall do wickedly, and none of the wicked shall be saved." Dan. 12:10. Here we find one extreme.

Dear reader, you have the privilege of being in this purified class. What a blessed privilege it is! None are denied. It may mean sorrow, suffering, and persecution to stand for the truth, but it can't be long, so let us be faithful in giving out the light we have and standing firmly for the truths we know can never change.

—THR—

"Praise God from whom all blessings flow."

STEPS TO SALVATION

No. 4

By Jas. A. Patrick

BUT without faith it is impossible to please Him: for he that cometh to God must believe that He is, and that He is a rewarder of them that diligently seek Him."—Hebrews 11:6.

"Faith cometh by hearing, and hearing by the word of God."—Romans 10:17.

When one has heard the Word, and has been led to see God in all His holiness, and been led to see himself in all his unworthiness; then he is ready to cast about for a remedy.

"Repentance toward God, and faith toward our Lord Jesus Christ", Acts 20:21, is the next step he will find in his study. And the seeker will find that his sins cannot be remitted until he has met the requirements laid down for him in the Word he is hearing.

If he continues his study in all sincerity, he will hear the master saying to his disciples, "Go ye into all the world, and preach the gospel to every creature. He that believeth, and is baptized shall be saved; but he that believeth not shall be damned."—Mark 16:15, 16.

As belief is made a prerequisite to baptism, and, as infants and children, who have not come to the age of accountability, cannot believe, we will drop them from our consideration in this study.

"He that believeth, and is baptized shall be saved; but he that believeth not shall be damned." It is sometimes argued that baptism is not really necessary, because Christ did not say, "He that believeth not and is not baptized shall be damned." There was no need that Christ should repeat the words, "is not baptized"; for one that does not believe will not be baptized, and if he did it would do him no good. He that believeth not shall be damned", expresses all the truth necessary and does not minimize, one whit, the force of the command to be baptized.

The enquirer may naturally ask, "Is this the only text that makes baptism essential to salvation?" No, it is not. But even if it were, it would be enough, unless some other statement qualified this one or made an exception to it. There is no such exception or qualification, and there are other statements just as strong as this one. In Matthew 28:19, after the Master has told the disciples to go into all the world and teach all nations and baptize them, He says, "Teaching them to observe all things, whatsoever I have commanded you". He not only commanded the disciples to teach and baptize the seekers, but enforced it by stating it in a little different way: "Teaching them to observe all things whatsoever I have commanded you". What had he commanded them? To teach and baptize. Then they are to teach them to observe all these things. Do you think that one of them is non-essential?

Peter tells us, 1 Peter 3:20, 21, that eight souls were saved by water during the time of the flood, and then

adds, "The like figure whereunto even baptism doth also now save us." The Emphatic Diaglott renders this verse, "An ark was being prepared, in which a few, that is, eight persons, were carried safely through the water. And immersion, a representation of this, now saves us." Noah and his family had to go into the ark and were carried through the flood and were saved. Christ is our antitypical ark.

"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. 3:27. How do we get into Christ? By baptism. It was necessary for Noah and his family to get into the ark in order to be saved. It is necessary for us to get into Christ to be saved. The Bible reveals but one way of getting into Christ—baptism. Can we be saved without getting into Christ?

Know ye not that so many of us as were baptized into Jesus Christ were baptized into His death? For if we have been planted together in the likeness of His death, we shall be also in the likeness of His resurrection." Rom-6:3-5. Let us read this last statement negatively. If we have not been planted in the likeness of His death, what then? Is there any promise of us being in the likeness of His resurrection? There is but one answer. No.

Peter, on the day of Pentecost, told the inquirers, "Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost." From this saying of Peter's it appears that sins are not remitted till after baptism. In the text above quoted from his epistle he says that it is not the putting away of the filth of the flesh. No, baptism doesn't wash away one sin: the blood of Christ does that, but "it is the answer of a good conscience toward God", and till that answer is given in full obedience, one's sins are not remitted.

Since we have learned that baptism is one of the very necessary steps to salvation, and since we know that the majority of those that profess to be Bible teachers are broadcasting the idea that it doesn't make any difference whether one is baptized or not, what should be our attitude toward such teachers and teaching?

Suppose a man, who is ignorant of their value, should fall heir to \$100,000 worth of government bonds, and suppose that someone should persuade him to part with them for little or nothing because of the owner's ignorance of their value; what would we call such a person? Such a person is only depriving one of temporal things, while on the other hand, it is eternal life that is the prize. We are ready to cry, Thief, when one steals our purse and steals trash. What should we cry when a man robs another of eternal life? If Baptism is essential to salvation, and a teacher tells the seeker that it isn't necessary and causes him to neglect it, the teacher is causing that person to lose his eternal life.

I hope to conclude this subject in my next article. In it I will try to show what baptism is, and why it is essential.

SIGNS OF THE TIMES

By N. H. Geiselman

ONE of the signs of the times is the high cost of living. Anciently famine burst upon the people suddenly and without much warning to the masses, owing to the fact that the food products were hoarded by the aristocracy during times of strife.

Records show us that in Constantinople following an invasion of that phase of the Roman Empire that twenty-five thousand died in a single day of starvation. It was want and starvation, scarcity of bread on the part of the common people that led up to the French revolution. Under the pressure of hunger, one woman went up to the Queen's palace beating upon a tin pan and begging for bread for her starving children. The repulsion of the queen was severe, telling her if she had no bread to go home and make cake, that it was cheaper.

The hypocrisy of the clergy and those in power led to the elimination of God from the heads and hearts of the common people and it became "infidel France", thus preparing the way for the onslaught of the common people against the aristocracy.

The famine that threatens our people is unlike, in a way, the one that incited the French revolution, but one just as sure and just as real. Our civilization is threatened with a creeping famine under the guise of the high cost of living; a famine creeping upon us slowly, steadily, like a snow storm in the night, unheralded until it is here. It is like a slow palsy, which will eventually paralyze our civilization with a revolt of which France was but a shadow.

The advance in the price of food-stuff, clothing, house rent, et cetera is enormous. The incomes of the masses do not mount up to the demands of those in power. Those in power are fighting the high cost of production and holding the laboring classes down to the minimum of existence. Only a few years ago the laboring classes could have a few of the luxuries of life along with the necessities. Now, the luxuries are denied and many of the wholesome necessities are substituted with unwholesome products. Such condition cannot always last. There is a time when patience ceases to be a virtue, especially is this true when hunger and want on one side meet needless extravagance on the other. Such condition can only ripen into a set hatred which ultimately will terminate into a revolt. The laboring elements will rise up in such a revolt as is indicated in the fifth chapter of James where it says, "Go to now, ye rich men, weep and howl for your miseries that shall come upon you. Your riches are corrupted, and your garments are moth-eaten. Your gold and silver is cankered; and the rust of them shall be a witness against you, and shall eat your flesh as it were fire. Ye have heaped treasure together for the last days. . . . Ye have lived in pleasure on the earth, and been wanton; ye have nourished your hearts, as in a day of slaughter. Ye have condemned and killed the just; and he doth not resist you."

Such conditions are ripening to prevail on the one hand, to be met with revolt on the other, and the battle will be one in which the rich will seek refuge and protection in the governments and the governments will try to protect them. This will be met with a life and death struggle on the part of labor, and will be the second manifestation of this time of trouble.

Personally, we think that political and ecclesiastical systems are out of harmony with God and His riches. Law will go down in this as in the French revolution; all religious restraint will be forgotten. This being the case it will let in that more serious condition, namely, the reign of anarchy or the battle of Armageddon. It is called Armageddon because it will be fought like the battle of the ancients on the hill and valley of Magiddo, a hand to hand struggle.

So, studying the signs of the times, we feel safe to say that we are gradually merging into the time of trouble spoken of by Daniel the prophet, and confirmed by our Lord's utterance, namely, a time of trouble such as never has been since there was a nation, or ever will be again, and of which the angry seas of Galilee was but a type. The troubled waters indicating the troubled peoples of all the earth, and our only safety is that at the opportune time our Captain will bid the angry seas be still, and usher in that glorious kingdom for which we have so long prayed, "Thy kingdom come. Thy will be done on earth as it is done in heaven." O, that it might come in the period of our day. It would be the most glorious tidings to us in the world.

*Only a little while and our fighting will be over,
Only a little while and our tears will be wiped away.
Only a little while and the power of Jehovah
Will turn the night of darkness into eternal day.*

*Only a little while and fears that oft surround us
Will to the memories of the past belong.
Only a little while and the Love which sought and found us
Will turn our sorrows into a glorious song.*

*Only a little while; for the time is drawing nearer:
Soon we will see the dawning of the blissful day.
We still pray, O Lord, make our vision clearer,
And guide us still in Thy holy way.*

*Only a little while, but still we pray for strength
And patience day by day.
O, fill us with the deepest adoration;
For we want to meet our Savior in His way.*

—THR—

THERE SHALL BE no bootleggers nor realtors in the kingdom of God, "But they shall sit every man under his vine, and under his fig tree; and none shall make him afraid."—Haney.

—O—

"THE ENGLISH government has guaranteed a loan by the government of Palestine for \$22,500,000. This is some money for a little country like the Holy Land. It is to be spent on roads and ship docks."

PAPAL GRIP ON LEAGUE COUNCIL

NOTWITHSTANDING the capers that Spain and Brazil have recently been performing, the papal countries continue to hold down exactly half the seats in the League of Nations Council, while the other half are so distributed as to render cooperation among them difficult and doubtful. On September 16 the assembly elected the following nations to nine nonpermanent Council seats: Belgium, Chile, China, Columbia, Czechoslovakia, Holland, Poland, Roumania, and Salvador.

The permanent Council seats are held by France, Germany, Great Britain, Italy and Japan. Consequently the whole fourteen members that now sit in the Council as enlarged at the instance of the Papacy are as follows:

Belgium	Roman Catholic
Chile	Roman Catholic
China	Non-Christian
Columbia	Roman Catholic
Czechoslovakia	Protestant
France	Roman Catholic
Germany	Protestant
Great Britain	Protestant
Holland	Protestant
Italy	Roman Catholic
Japan	Non-Christian
Poland	Roman Catholic
Rumania	Protestant
Salvador	Roman Catholic

Twelve of the powers seated in the Council are nominally Christian and two, China and Japan, are non-Christian. Seven of the twelve are Roman Catholic. Only two of them, Great Britain and Germany, are Protestant in the strict sense of the word. Holland is usually ranked as a Protestant country, but much of the time its ministry is dominantly Roman Catholic. Czechoslovakia and Roumania are not Roman Catholic and are therefore classed as Protestant.

But the Council stands seven Roman Catholic, five Protestant and two non-Christian powers. In the struggles for control of the Council during the last year, it has been clearly demonstrated that the Nordic and Latin powers are vying for the mastery, and the Nordics are now overwhelmingly outnumbered and must depend on the Slavic and Mongolian powers to give them equal numerical strength with their Latin adversaries.—*The Protestant.*

—THR—

*"A laugh is just like sunshine,
It freshens all the day,
It tips the peak of life with light,
And drives the clouds away;
The soul grows glad that hears it
And feels its courage strong;
A laugh is just like sunshine
For cheering folks along."*

IMMORTALITY

By Auntie Wince

MY SUBJECT to-day will be *Immortality*. I know of no other subject that could more deeply interest the readers of our Restitution Herald.

Ever since we were old enough to know anything about the question of Life and Death, the thought that we might live for ever by taking the course of life marked out for us in God's Word has been a marvelous thing.

To come into life as little, helpless babes, and by observing and obeying the commands laid down in God's holy Word attain to a life that will go on forever, is truly a marvelous thought. And that, too, after this poor, mortal frame has been laid hold of by the devil; has been put out of commission and has been ground by the mill of time to a handful of ashes and "scattered to the winds of heaven". How can that senseless dust live again? much less live on for endless years?

Yet it can and will live. I believe it unquestionably. God tells no lies. We know for a certainty that the dead shall live beyond death if found worthy. We know this because Jesus has been dead, and is alive again to die nevermore. Death cannot reach Him. He has ascended into the heavens and is seated at the right hand of God, making intercession for us.

No one can shake my faith in the absolute truth of this. How can any one doubt? And yet millions of people do doubt.

I do not believe that the wicked will live for ever. God has made no promise of a perpetual life to them, but instead has flatly assured them that they shall be blotted out and be as though they had never been. What a sad fate to be like an insect, caught in the flame of a candle! or like a poor toad that some careless pedestrian has set his foot on! I want to live beyond death. I want to see the beauty of the age to come. And of all the ages beyond. No one has dreamed, no tongue can tell what wondrous beauty lies hidden beyond the curtains of the future.

We shall "mount up on wings like eagles; we shall run and not be weary; we shall walk and not faint"; see as we are seen and know as we are known.

There shall be no more death; neither sorrow, nor crying; neither any more pain: for the former things are passed away.

I want to be there! I want to be there! No suffering is too great, no loss too much, to endure if only we can gain the life that goes on through endless years. Do not faint, do not be discouraged, do not give up, dear soldiers of the cross.

What we endure is as nothing when compared to the conflicts and sufferings of our brothers in the days of the inquisition. Go read their story whenever you get discouraged, and work on, fight on, with renewed faith and courage until your race is run, or until Jesus comes.

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GROWING UP INTO CHRIST

By Samuel E. Haney

AND he gave indeed the apostles, and the prophets, and the evangelists, and shepherds and teachers, for the complete qualification of the saints for the work of service, in order to the building up of the body of the Anointed One; till we all attain to the unity of the faith, and of the knowledge of the Son of God, to a full grown man, to the Measure of the full Stature of the Anointed One."—Eph. 4:11-13, *Emphatic Diaglott*.

Evidently our great Teacher runs His school on a five-track system: apostles, prophets, evangelists, shepherds, and teachers; and intends every pupil to keep going, as Peter advises, i.e., "Grow in grace, and in the knowledge of our Lord and Savior Jesus Christ." And as Paul practiced, "Stretching forth towards the THINGS BEFORE, I press along the line, towards the PRIZE of the HIGH calling of God by Christ Jesus".—Phil. 3:13, 14, *Emp. Dia.*

How derelict Christians have become! almost to the point of ignoring the many admonitions to "perfect holiness in the fear of God", 2 Cor. 7:1. Probably one in a thousand has a desire to study God's Word.

While there are many well-known reasons for this shameful condition, it is the writer's belief that there is one paramount factor responsible for it all—the devil. This, I think, is accomplished by the evil one getting a measure of control of the mind of Christendom. And then by switching humans onto a single-track system it is an easy matter to control both their mental and physical activities, and to make their religion well nigh nugatory.

Evidence is not lacking to prove the devil's influence in all human affairs.

It would be interesting to know the havoc our enemy has wrought by keeping man constantly in pursuit of one idea (*Mono-monos*).

In time this mental derangement develops to a monomania state—lunacy on one thing or subject. The victim's traits being bigotry, self-centeredness, narrow mindedness, and an annulment of progress in knowledge: he has but one objective—a hobby or a theory. Such a person has a reason, or rather, a self-justifiable alibi for every word and act his styptic mind produces.

We wonder what percentage of so-called civilization would pass an impartial mental inspection. Doubtless

the morons would outnumber the normals.

Mono insanity is both the most prevalent and mildest of all forms; and is revealed in all walks of life. Selfishness, finance, politics, and religion make fertile soil; the latter being the most pronounced. The religious mono thinker's mind is hermetically sealed—he doesn't know how to let go.

One way of trapping monkeys is to bore a hole into a cocoanut remove the milk, and therein place a small nut, strongly scented, that is the animal's favorite food. The monkey reaches in and gets hold of the nut; but finding he can't get it out, squeals. The watching trapper then climbs the tree and gets his prey. This poor creature, too, hasn't sense enough to let go. Probably this accounts, in part, for Mr. Evolutionist's advocacy of the monkey theory.

I once received a letter from a teacher in a sect from which I had withdrawn. The writer stated, "I am very sorry: had you but come to me for advice before taking the fatal step I could have saved you from slipping back into darkness; and from the loss of the hope of the precious promises". Superfluous to say, this was an unusually sad case! A padded cell may now be this poor man's abode.

A couple of luminous fables: An inmate of an asylum, sitting on the yard wall and seeing a man running wildly by, called out, "Where are you going?" "I'M going for a priest; my wife is dying!" The crazy (?) man yelled back, "Mister, you are on the wrong side of this wall. Better cut around the square to avoid Dr. Jones' office. Should he see you, he will run you in."

A farmer taking grist to the mills meets a man who asks, "What is that you have in the bag?" "Wheat in one end, and a stone in the other." "But why not dispense with the stone," asked the man, "and divide the grain, putting a half in each end?" "No sir, Mister, you can't fool me with your new fandangles. My father and grandfather always carried this stone to mill, and I shall too."

All things considered, the Lord's words are truly applicable now, i.e., "For the children of this world are in their generation wiser than the children of Light".

Were Christians to make the Bible their text-book

of life, taking the plain, simple words of Christ, and His authorized teachers (apostles) as the source of truth, the amount of mental and physical torture they could escape would amaze them.

And were they to abandon, much as possible, worldly way, and entirely, self; and faithfully follow Christ, their lives and bodies would be much benefited, though the cost be the loss of worldly friendship, or even isolation. For these are the days of crucial testing that will keep the Lord's little ones constantly and skillfully on the defensive, barring the assaults of self, the world and the devil.

A most vitally pertinent question at this time: "For the great day of His wrath is come; and who shall be able to stand?"

But come what may, the faithful ones—one here and one there—shall never be alone; for "A mind wholly devoted to doing the will of Another is a mind at rest, not from word, but in work. To be yoked to an invisible Power; to live in comradeship with an invisible Companion, is the secret of perpetual youth".

In such a propitious atmosphere and spirit one can grow, "to a full grown man, to the Measure of the full Stature of the Anointed One."

THE FEW

BY EDGAR A. GUEST

*The many travel the well-paved way,
Content with the common lot,
But the few break out from the crowd about
And go where the throng will not.*

*The few stand to the hazard's risk
And bend to the dreary load.
The few will try for the hill tops high
And carve for themselves a road.*

*The many wait till the path be known
And the way shines smooth and clear,
But the few will turn with the will to learn
To fight with the thing called fear.*

*The many will never desert the old
Or fashion a pathway new,
For the man who leads to the greater deeds
Comes always out of the few.*

*The many will sit at their ease by night
Content with the joys they see,
But the few are thrilled by the urge to build
To the greater joys that be.*

—o—
"Many people say, 'Life is poor picking.' No wonder; they never planted anything."

* * * *

"When the bucket of love is let down into a human heart it seldom comes up empty."

THE JOYFUL HOMECOMING AND REUNION OF THE SAINTS

By Rufus A. Curtis

IN this transient life of ours, many are the happy reunions and home-gatherings of relatives and friends that have been separated from each other chiefly through marriage and migration. But joyful as are such reunions, there is always an admixture of sadness as the hour of separation draws near, and hands are clasped again in token of friendship, and "good-byes" are spoken, and oftentimes silent tears are wiped away from furrowed cheeks of aged parents or relatives and they are left again to their loneliness.

From such transient reunions, with their intermingling of joy and sorrow, expectancy and regret, I now turn my thoughts to a reunion that has all the essentials of joyful expectancy, without any of the disquieting effects of being again separated.

To banish our fears, Jesus has said, "Fear not, little flock; for it is your Father's good pleasure to give you the kingdom."—Luke 12:32. "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. "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."—Luke 1:30-33. See also Amos 9:11-15. "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 into its enduring honors his "jewels" will be invited, "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world."—Matt. 25:31, 34; Mal. 3:16-18; Daniel 2:44; 7:18, 27.

The first Adam's dominion was forfeited by disobedience, and regained by the obedience of the second man, the Lord from heaven, who will "reign over them (the restored house of Jacob, Ezek. 37:15-28) in Mount Zion from henceforth, even forever. And thou, O tower of the flock, the strong hold of the daughter of Zion, unto thee shall it come, even the first dominion, the kingdom shall come to the daughter of Jerusalem."—Micah 4:8; Gen. 1:28; 1 Cor. 15:45-47; Luke 1:32, 33; Micah 4:1-7; Zech. 9:9, 10.

THE REUNION OR CHRIST'S FOLLOWERS "OUR GATHERING TOGETHER UNTO HIM"

"And I say unto you, that many shall come from the east and west, and shall sit down with Abraham, and Isaac, and Jacob, in the kingdom of heaven."—Matt. 8:11. "And they shall come from the east, and from the west, and from the north, and from the south, and shall sit down in the kingdom of God."—Luke 13:29.

If our adorable Lord and Master could eat and drink with a few of His disciples after he rose from the dead, what a festive occasion may we anticipate when the glorious home-coming of His people takes place, at the com-

(Continued on page 175, column two)

GOD'S PURPOSE IN THE PRESENT AGE

By E. O. Stewart

SIMEON hath declared how God at the first did visit the Gentiles (*nations*) to take out of them a people for his name. The prophets of old agreed to this also. After I have visited the nations and selected from them a people for My name, after I shall have completed the church as one new man, as joint, equal, heirs with Christ, I will then return to My people (Israel), and I will build again the tabernacle of David that has fallen down, and I will build again the ruins thereof, and I will set it up. What for? That the *residue* of men (blinded Israel) may seek after the Lord, and all the Gentiles (*nations*) upon whom My name is called. (Acts 15:14, 16; Eph. 2:15; Rom. 8:17; 11:25, 26.)

ISRAEL'S PROMISES SURE

They are as sure as the ordinances of the sun, moon, and stars. Hear God's unconditional, oath-bound promise. If these ordinances depart from before Me, saith the Lord, then the seed of Israel shall cease from being a nation before Me for ever. (Jer. 31:36.)

That they do cease, as a nation, for a time is plainly stated. But, that they shall be a nation again before Him, is also clearly taught. Hear it. For the children of Israel shall abide *many days* without a king and without a prince and without a sacrifice, and without an image, and without an ephod, and without teraphim: *afterward* shall the children of Israel *return* and seek the Lord their God, and David their king; and shall fear the Lord and His goodness in the latter days. (Hosea 3:4, 5.) This must, undoubtedly, be the *residue* of men who are to seek after the Lord spoken of in Acts 15:16. Then the Gentiles shall see Israel's righteousness and all kings, her glory; then they shall be called by a new name which the Lord shall name. (Isaiah 62:2.)

Blindness in part is happened unto Israel until the fulness of the nations be come in. (Romans 11:25.) The fulness of the nations spoken of here is the fulness of iniquity. A similar statement was made to Abraham concerning the Amorites. But in the fourth generation they (*Abraham's seed*) shall come here again, for the iniquity of the Amorites is not yet full. (Gen. 15:16.) Then, when the nations shall have filled up their cup of iniquity, God will rise up to His prey, and gather the nations that He may pour upon them His indignation, even all of His wrath. Then He shall turn to the people a pure language, that they may all call upon the name of the Lord to serve Him with one consent. (Zeph. 3:8-10.)

This period of indignation is spoken of by Paul in Romans 2. Hear it. But after thy hardness and impenitent heart treasurest up unto thyself wrath against the day of wrath and revelation of the righteous judgment of God: who will render to every man according to his deeds: to them who by patient continuance in well doing seek for glory and honour and immortality, He will render to them eternal life: but unto them who are contentious and do not obey the truth, but obey un-

righteousness, He will render *indignation* and *wrath*, tribulation and anguish upon every soul of man that doeth evil, of the *Jew first*, and also of the Gentiles; but glory, honour and peace to every one that doeth good, to the Jew first, and also to the Gentiles.

There is no respect of persons with God; for as many as have sinned without law, perish also without law, and as many as have sinned in the law shall be judged by the law. (Rom. 2:5-12.) The word *perish* in this verse is what generally bothers our minds. We are inclined to think that this is eternal, never-ending, in its effect.

Let us go back to the flood, and we can see a similar condition. Paul says, Nevertheless death reigned from Adam to Moses even over them that had not sinned like Adam sinned. For until the Law (given by Moses) sin was in the world, but sin is not counted where there is no law. Innocent children perished in the flood, while *beasts* were taken into the ark and saved from the wrath. The world of mankind perished in the flood, but is that condition eternal in its effect? If it is not, then why make this future indignation eternal in its effect. Christ declares, that at the coming of Christ, conditions shall be as they were in the days of Noah. Note Paul's statement: Every soul of man, both Jews and Gentiles who do not obey the truth shall perish, in the indignation and wrath. (Rom. 2.) All that do not perish shall receive eternal life. Now, if the condition in which Paul says they shall perish is eternal in its effect, and if it includes all who do not obey the truth, who will be there to seek the Lord after He shall raise up the tabernacle of David? To whom shall the Lord turn the pure language, that they may call upon His name? (Zeph. 3:8-10.)

Paul says, Israel hath not obtained that which he seeketh for, but the election hath obtained it, and the *rest* (*residue*) were blinded. Then, tell me, who are the rest that were blinded? It is all except the election. This certainly is the part that is blinded. But how long is this blindness to continue? Paul says, Until the fullness of the Gentiles be come in. (Rom. 11:25.) Then the Deliverer shall come out of Zion, and turn away ungodliness from Jacob; for this is My covenant unto them when I shall take away their sins. As touching the gospel, blinded Israel are enemies for the Gentiles' sakes, but, as touching the election, they (*blinded Israel*) are beloved for their fathers' (*Abraham, Isaac, Jacob*) sakes. And God will take them from among the nations and gather them out of all nations, and bring them to their own land, then sprinkle clean water upon them and they shall be clean from all their abominations. A new heart He will put within them. (Ezek. 36.)

This is age-to-come-work, after the church has been taken out. Then judgment will be executed in justice to the nations by Christ and the church. The decision of that judgment will be eternal.

—THR—

"He that hath no children doth bring them up well."

Daily Scripture Readings for 1926

Prepared by F. L. Austin

Sunday—December 19—Revelation 9 Mem. V. 11

IT IS impossible to comment at all thoroughly on these chapters of Revelation in the very limited space that it is proper to take in *The Herald* for these notes. Suffice it to say that there is no definite reason for presuming that Christ revealed Himself to the apostle in symbolic language difficult of understanding. Similar events are recorded regarding the plagues of the Egyptians and other Old Testament affairs.

The opening of the seventh seal, chapter 8, introduces events which are at first classified under seven trumpets. Five of these receive no further classification; the remaining three, chapter 9, are further classified as woes. The bottomless pit, v. 1, is from the Greek word *abussos*, the meaning of which is unfathomed, boundless. It occurs in Luke 8:31 and Romans 10:7 by the word *deep*. It is also found in the Greek Old Testament at Genesis 7:11; 8:2; and elsewhere. The locusts of this trumpet woe and their work are carefully described. The sixth angel or second woe tribulation, is located about "the great river Euphrates". The expression, v. 15, "prepared for an hour, and a day, and a month, and a year", does not, from other translations, refer to a period of time equal to the total of these several numbers, but rather that the four angels loosed were prepared for a given hour of a given day of a given month of a given year. The moment for them to strike was specific. The result was terrible. The necessity was because of the unrepented works of verses 20 and 21. Such works of man are rapidly accumulating, indicative of a rapid approach to a condition commensurate with this of vv. 13-21.

Monday—December 20—Revelation 10 Mem. V. 8

The seventh trumpet and third woe have not yet sounded. A parenthesis is introduced to the apostle. Encouragement is therein offered to some of the faithful who are overcoming as in chapters 2 and 3.

Warning is mentioned in v. 7, "the mystery of God should be finished" "in the days (plural) of the voices of the seventh angel".

Tuesday—December 21—Revelation 11 Mem. V. 1

A new feature is here revealed. The temple of God is measured, also they who worship in the temple of God are measured. This word *temple* does not include the court or anything more than the Holy and Most Holy places. Two terms defining duration are here used. One is in months of the Gentiles; the other is in days of the two witnesses. Both terms are of same length of duration.

The two witnesses have power—power regarding heaven; power regarding earth. Their power evidences that they are approved by God. It aggravates God's

opponents. When their work is fulfilled, v. 7, the beast of the bottomless pit kills them. The report at once flies to the ends of the earth. In less than three days, congratulations and gifts are rushed to Jerusalem. Such would be impossible in any day previous to now; and the gifts are hardly possible even now. This scene is evidently yet future. It is both distinctively Israelitish and Gentile in character. After three days and a half the spirit of life from God "will enter into them". There seems to be no reason why we should undertake to symbolize this plain narrative. We look for its literal fulfillment. These things may, perhaps, be included under the second woe.

"The seventh angel sounded", v. 15. This is the same as mentioned in 10:1. The sounding does not occur until 11:15. At this time "there were great voices in heaven, saying, the kingdoms of this world are become the kingdom of our Lord, and of his Christ; and he shall reign for ever and ever". This declaration is evidently the conclusion of the whole matter. The book then proceeds to narrate of those things that must take place during this seventh angelic trumpet, leading up to the conclusion.

The twenty-four elders rejoice, v. 17; the nations grow angry, v. 18; the temple of God in heaven opens; the ark is seen; lightnings, voices, earthquakes, and hail are witnessed on earth.

Wednesday—December 22—Revelation 12 Mem. V. 1

Whether twelve is another parenthesis or not may be questioned. It refers to a great wonder (margin, sign) in heaven. This is not literal. The record so states.

Space forbids much suggestion. The Scripture only, interprets these signs.

Sun, moon, stars, are used only in Joseph's dream and are interpreted as meaning father, mother, and sons of Israel. Evidently this indicates race of woman. Michael is Israel's prince, Dan. 10:13, 21; 12:1. The dragon (whosoever) is overcome by the blood of the Lamb, v. 11. The woman flies to the wilderness for "time, times, and half a time", a period equivalent to 1260 days, and 42 months, chapter 11.

We suggest that the one hundred forty-four thousand be considered regarding the man child, after the birth of which the nation is scattered into the earth, Zech. 14, for its last dispersion.

Thursday—December 23—Revelation 13 Mem. V. 10

The beast of seven heads and ten horns has identical characteristics, v. 2, of the four beasts of Daniel 7, the same number of heads with the same beastly traits, the same number of horns. The beast has the same ending. He exercises authority over the same people,

he has similar power; in many ways the description accords with that of a federation of Daniel's four beasts. This beast of Revelation 12 continues in authority till its destruction, 19:20. This destruction is at the same time as the destruction of Daniel's last beast. "Power was given unto him", evidently from God, just as He sustained Pharaoh for a period. His rule, v. 7, was to overcome saints and to exercise dominion over all.

The second beast, v. 11, has a different appearance but strengthens the power and authority of the more ferocious one. Like the two witnesses, chapter 11, he performs wonderful signs and works. (The magicians did likewise). He literally deceives, v. 14, "them that dwell on the earth". Paul says, 2 Thess. 2:9-13, it is "because they have not the love of the truth", "for this cause God shall send them strong delusion".

The witnesses, chapter 11, had witnessed the truth; the woman, chapter 12, is witnessing the truth; the one hundred forty-four thousand, chapter 12, witnessed to the truth; the overcomers, chapters 2 and 3, witnessed to the truth; the lamb-like beast, chapter 13, like the magicians of Egypt, brings similar marvelous works. They rush to this deceit; they accept the mark in their foreheads or hands. It is man's number, 6, extended into three columns, 666. Destruction follows.

Friday—December 24—Revelation 14 Mem. V. 15

The one hundred forty-four thousand appear on Mount Zion with the Lamb. Conditions are developing rapidly. God's faithful and the followers of the beast and of antichrist are rapidly grouping into huge opposing forces. God's people are constantly evidencing God's supreme support. An angel appears, v. 8, announcing the fall of Babylon. Babylon is specified as that great city, of whose wine and wrath the nations were drunken. The sickles are introduced, v. 14, and the harvest of the grain, v. 16, and of the vintage, v. 18, were gathered. Compare, point by point, with Joel 3:9-17. It is near the close of the day of trouble preceding the arrival of the Lord for His throne.

Saturday—December 25—Revelation 15 Mem. V. 3

We now discover that under this seventh angelic trumpet there are seven angels having the seven last plagues. "In them is sealed up the wrath of God". When these seven angels shall have finished, God's judgment of wrath will have ended. These plagues are presented to the angels, v. 7, by one of the four living ones in, "seven golden vials, full of the wrath of God".

These angels begin, chapter 16, their work and continue till apparently all the inhabitants of earth are melted by the terrible accumulation of wrath from God, necessary to soften the stony hearts of rebelliousness.

The tomb of Tut Ankh Amen, as well as those of other Egyptian royalties, is cut into a solid ledge of limestone. The pyramids and the Sphinx also are made of this stone.—S. E. Haney.

THE RICH MAN AND LAZARUS

By Grover Gordon

A PARABLE is a comparison or likeness. Jesus taught in all the parables something concerning either himself, or the kingdom of God. So we must find a lesson in this concerning one or the other.

He was talking to the Pharisees, the strictest sect of the Jewish religion. (Acts 26:5.)

The rich man can be identified by the way he is clothed. Esther 8:15 and Exodus 28:1-6 show that the Jewish priests dressed in purple and fine linen.

Proverbs 10:22—The blessing of the Lord, it maketh rich. Romans 9:4 shows that the covenants giving of the law and service of God and the promises were given to the Israelites. They were rich in the Lord's blessing and clothed in purple and fine linen.

Compare Lazarus with the life of Christ. Matthew 8:20 shows Jesus was in the same state as the beggar—"The Son of man hath not where to lay his head". St. John 1:11, "He came unto his own, and his own received him not." Thus He lay at the rich man's gate. Isa. 53, He was bruised for our iniquities, and by his stripes we are healed. Surely he was full of sores. In Matthew 5:17 Jesus says He came to fulfill the law and prophets. In John 5:39 He says, Search the scripture, for they testify of me.

These were the crumbs the Israelites were letting fall from their table. Jesus, in fulfilling the prophecies, was feeding on those crumbs.

Mark 7:25-29. Here was the Gentile woman asking for blessing. Jesus said, It is not meet to take the children's bread and cast it unto the dogs, referring to the Gentiles as dogs. The Gentiles have accepted the sacrifice which Christ made (licked His sores) while the Jews rejected it.

In Luke 16:22 we find that both the rich man and the beggar died. Jesus died on the cross before the Jewish nation was overturned by the Romans, and their temple destroyed as Jesus had foretold. Gal. 3:16 and Heb. 2:16 show that Jesus took on Himself the seed of Abraham (was carried to Abraham's bosom).

Ever since the Jewish nation was overturned by the Romans, they have been persecuted and tormented, crying for the Messiah, whom they believe is coming from Abraham. Up to this time no one but the Jew could call Abraham, father. Likewise, Abraham calls the rich man, son.

During the life of the Jewish nation they received good things, while Jesus was persecuted. Now we see Jesus Crowned with glory and honor, Heb. 2:9, while the Jew is persecuted.

Ephesians 2:13-15 shows that Jesus has bridged the gulf that was fixed, but the Jew or rich man will not accept it.

Another evidence that the rich man represents the chief priests of Israel, is found in Luke 16:27, 28. Evi-

(Continued on page 168)

EDITORIAL

F. L. AUSTIN, Editor.

F. A. STILSON, Ass't Editor.

NOTICE

The Sunday School Leaflet edited by Sr. Alta King will be discontinued at the close of this year. Five or six subscribers to this leaflet have not yet replaced it with the new quarterly. If these schools will want the quarterly they should notify us at once, of the number they will need.

* * * *

CHRISTMAS GIFT

As we have done in other years, we will make a special subscription rate of \$1.50, if you want to send *The Herald* as a gift.

If you want to send as many as five subscriptions, the price will be \$7.00.

* * * *

SAMPLE COPY WEEK

We are going to designate the first week in January as *Sample Copy Week*. If each one who is interested in some friend, wishes them to see a copy of *The Herald*, as an invitation to subscribe, and will send in the name with address, we will mail a sample of the issue of January 4. We must have the names in sufficient time to know how many extra copies to print. We will insert a statement somewhat as follows: This sample paper is being sent to you by a friend who is anxious that you become a subscriber.

* * * *

BIBLE CATALOGS

The *Herald* has been carrying the announcement of our Bible Catalog. We were depending upon the Bible house to send us electrotypes of Bibles and type sizes, etc., to make up this catalog. They have been so slow in getting these to us that we will be unable to get the catalog out on time. We are very much disappointed, as we know also that those who have made request for it, must be, but it will be impossible to furnish a catalog this year. However, if any know the kind of a Bible you wish, and can get us the description and about what price you would want to pay, we will do our best to make a satisfactory selection.

* * * *

Hope is a desire coupled with expectancy. Last week we hoped that the last day of the *Subscription Campaign* would bring in a goodly number of new subscriptions. Our mail of the 8th and 9th, bearing postmark of December 7, brought in the largest list of new subscriptions yet. Armistice Day, November 11, was our next best day. Thanks!

A BODY UNITED

It is only with a united effort that any organization can move forward, and especially is it true of a church.

The Apostle Paul uses the human body to illustrate the church, the body of Christ.

There must be harmony, unity of effort, a singleness of purpose, and that, to exalt our Lord and Master, or it cannot succeed. But we need have no alarm about the unity of the body of Christ; for there can "be no schism in the body." "All things work together for good to them that love God, to them who are the called according to *his* purpose." God sets every member in the body as it pleases Him and He will make no mistake.

Let every one walk worthy of the vocation wherewith he is called, with all lowliness and meekness, etc., Eph. 4:1. It is when we exalt self that we get into difficulty; for he that exalteth himself shall be abased, and he that humbleth himself shall be exalted. Therefore exalt Him.

* * * *

STRENGTHEN YOUR CHURCH

THAT TIME of year is approaching when many of the churches hold their annual meetings and arrange their work for the year.

Few seem to realize the untold advantages of the local church. It is not so much an association for the free discussion of special and peculiar tenets of religious doctrine as it is an organization for the assistance of one another in Christian strength and growth. The assistance will undoubtedly utilize all of the general and special tenets of religious doctrines that can be discovered in the Bible, but they will be used as aids to an ever larger end, and will not be used as representing the end to be achieved. Christianity, living daily in and with Christ, is the one, ever-present value of the church.

For this purpose every community of believers where as many as two or three can gather together, should, in justice to themselves as in honor to God, arrange for regular and frequent assembly for mutual edification according to the best scriptural understanding known. This association should not only be an association for assembled service, but one for constant, daily cooperation in Christian growth, cooperation in daily experience and in struggle as well as in study and prayer. For such a banding together in Christ, God, than whom none better knows how, and regarding whose instruction, no human wisdom can improve, has specially and authoritatively instructed His ever called-out one.

(Continued on page 174, column two)

National Berean Department

H. E. Siple, Editor, Oregon, Illinois

OFFICERS OF NATIONAL BEREAN SOCIETY

Mrs. Lydia Railsback, Pres.
621 S. Fellows Street
South Bend, Indiana

Mrs. Idona Romine, Cor. Sec.
1506 South High Street
South Bend, Indiana

Mrs. Emma Garard, Treas.
714 S. Broadway
Dayton, Ohio

For Berean Literature address, "The National Berean Society," Oregon, Illinois

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GODLINESS

By Millin Stevens

DEAR FOLKS, the first thing that enters my mind is, "What is godliness?" It is answered by taking God as an example.

In the beginning God made heaven and earth, and everything was good. Now, does not this show love, pride, sincerity, purity, and a faith that something great and noble would be accomplished?

God was not selfish, but made man and gave all this to him. Was not God showing every thing that could be called noble and good in this act? and did not man have everything that could be desired to make him happy? He had nearly everything: all, but a companion to share his joys. God saw his want, and made woman by taking a rib from Adam. Then man lived happily and peacefully on earth, leading a godly life, trusting wholly in the guidance of God, and God found delight in him.

Eve was in the Garden and Satan persuaded her to eat of the tree of knowledge of good and evil, and immediately she knew good and evil. She saw that it would be impossible to live, with Adam on one plane and with her on another, so she gave the fruit to Adam and they were both sinners, having disobeyed God.

Here was the first time that God's great work had a mar in it. The result was that Adam and Eve were cast out of the Garden of Eden, and, quoting from God's word, we read, "In the sweat of thy face shalt thou eat bread, till thou return unto the ground; for out of it wast thou taken". Thus, man must die once for the sin committed in the garden.

Man has come down through the ages reproducing and dying; some serving God and others the lust of the flesh, or serving the devil, who offers only sorrow, death, and disgrace to his followers.

The world was corrupted with sin, but now we have a great sacrifice, the greatest sacrifice, in my opinion, that could be made. God gave His only Son for this sin-cursed world. Quoting from God's word, "God so loved the world, that he gave his only begotten Son, that whosoever believeth on him should not perish, but have everlasting life." This Son, Jesus by name, born of the virgin Mary, came to earth for the purpose of redeeming the world from sin. As a boy he worked and helped Joseph as a carpenter, living as other boys do until he was twelve years old. His folks then took Him to Jerusalem with them to attend the passover. While there, He conversed with the wise men, surprising them with His questions and answers. Here, at the age of twelve, He showed the knowledge of old wise men.

Year by year, he grew in wisdom and stature, and in favor with God and man until, at the age of thirty, His great life-work began.

He was baptized by John and performed many wonderful miracles, healing the sick, raising the dead, comforting the people, preaching the glad tidings of salvation, and the hope of the life to come.

Then came the time for the supreme sacrifice to be made. Jesus could save others, Himself he could not save. But by being nailed to the cross and suffering untold agony, hanging between heaven and earth on two rude sticks with nails driven through His flesh, slowly bleeding His life away. His love was so great that, in the time of his greatest suffering, He asked God to forgive them, for they knew not what they did. Could anything be more noble or better? No. There could not be.

Jesus, all through His life, trusted wholly in God's guidance and did no wrong. He was perfect, godly in all His modes of life, and is a perfect example of godliness.

He rose the third day and became our Savior, that we through faith and baptism for the remission of our sins, and faithful obedience to God's laws, might obtain life eternal.

True, we must die for the sin Adam committed, but we, in death, are freed from that sin, and our place in the next age will depend on our mode of living in this life.

The joys of this life are greatest in the service of the Lord. By this I mean that a person who is serving the Lord will get more joy, happiness, and real satisfaction out of this life than the person who thinks only of worldly things; and he will get everlasting life, the greatest blessing of all. Then we will live with Jesus and never know sorrow, death, or trouble of any kind.

Is not that worth striving for? Give it a trial, and live a godly life, serving the Lord, your Savior and mine, and by so doing be ready to help the Master in His greater redemptive work. It will not only secure happiness in self, but the influence will radiate as a hot fire, and will draw others to Christ.

—o—

"It is the overcomers, those who are meet for the Master's use, those who are dead to the world and alive to Christ, that will constitute that favored class whom the Lord, when He cometh, shall gather together as His firstfruits."—*Lyman Booth*.

—o—

THE RICH MAN AND LAZARUS

(Continued from page 165)

dence that the Levites are the priests is found by going back to his father's house. Levi had five brethren Gen. 29:34; 30: 19-20.

Abraham saith unto him, They have Moses and the prophets; let them hear them.

In the last two verses of this parable, Jesus foretells the chief priests what they will say and do.

Matthew 27:41-43. If he be the king of Israel, let him now come down from the cross, and we will believe him. (But if one went unto them from the dead, they will repent. Luke 16:30.)

Matthew 27:62-66. The sepulchre was made sure.

Matt. 28:1-15. The chief priests paid money to the soldiers to say His disciples came by night and stole Him away. They would not believe though one rose from the dead.

With Our Sunday Schools

Lesson Prepared by Alta King

THE SAVIOR'S BIRTH

LESSON 13 DECEMBER 26, 1926
 LESSON TEXT LUKE 2:8-20
 RESPONSIVE READING ISAIAH 11
 LUKE 2:8-20

GOLDEN TEXT: Behold, I bring you good tidings of great joy which shall be to all people.—Luke 2:10.

FOR STUDY

Our studies have centered around the development of the nation of Israel. In this week's lesson we consider the great central purpose for which the flesh nation of Israel was developed, the fulfillment of which purpose makes possible the spiritual development of Israel, which development shall bring about the salvation of the world. The central and climax purpose of flesh Israel was the birth of Christ through the promised seed. Up to this point in her history, God has dealt with Israel through law, its condemnation and fear, through spectacular signs and wonders, and through forms and ceremonies. We have seen how signally these influences failed to develop the people of Israel into a spiritual people, a people in harmony with the God of the universe. At best, they produced only short periods of submission and obedience. But fear, and wonder based on the spectacular, and worship through forms and ceremonies being transient the submission and obedience they produced were transient, and the spirituality of Israel, up to the birth of her Christ, was nil, except for the few who caught the vision of the Christ as He was pictured in the law, the forms, and the ceremonies of their worship. Through this vision these few entered into spiritual communion with God and His plans and purposes in the Christ. And even these did not reach full spiritual development. See 1 Peter 1:10-11; Eph. 3:4-6. The tangible, living presence of the Christ Himself was necessary to such development. It is this great manifestation of God's favor to Israel and to mankind that is considered in this week's lesson—favor through which, only, He can accomplish His great purpose of bringing man into His image and His likeness. Since the birth of Christ, true and full spirituality, communion with God's mind and spirit, has been possible and has been developing in the minds of men. Even through the Christ the process is slow, as each may know by examining his own mind and life, and by this fact we are made

to realize something of the great distance between the Creator and the highest of His created works.

Unless we can realize what it means to be taken up and out of the works of the flesh, listed by Paul in Gal. 5:19-21, into the fruits of the Spirit—love, joy, peace, longsuffering, gentleness, faith, meekness, temperance—we cannot realize the favor and the gift God gave us in the birth of Jesus.

I. The Birth Predicted. Luke 1:26-37. By whom and to whom was it predicted? Was Mary to receive a favor from God's hands? Did Mary interpret the predicted birth to be different from the usual births? V. 34. Did the angel tell her that she was mistaken, or did he support her interpretation? V. 35. What was to be the result of the overshadowing of the Holy Spirit? Last part of v. 35. What did the angel tell Mary in order that she might have some basis of belief in what had never before taken place? Is the fulfillment of prediction of things that are outside the realm of man's experience any more beyond human understanding than are the things that have taken place? Is ignorance of "how" a thing is done, ignorance of the laws by which it is done, a reasonable basis for denying the possibility of doing it? If so, would it not be necessary to deny birth and living, and thinking, and almost everything in life? Why deny the simple miracles of the Bible when greater miracles are being enacted every day before our very eyes?

II. The Birth Announced. Luke 2:1-20. Through what circumstances was the birth of Jesus accomplished in humble environments? VV. 1-7. Since the first step in spiritual development is humility before God, it is fitting that he who was to be the means of spiritual development should be born in humble circumstances.

To whom was the birth first announced? VV. 9-11. Why to shepherds? Was the announcement intended for them alone? What were the good tidings of great joy? Was the babe the Christ, the Lord? Why? Luke 1:35.

Were the angels sure of the babe's Christship and Lordship, or did they postpone praise until after Jesus had been tried and perfected? What was the basis of praise to God? V. 14. Did the shepherds keep the announcement to themselves? Did those who heard comprehend fully what they heard? Did even Mary? Do we, even to-day? How, only, may we know this favor and this gift?

FOR CLASS

With what have the quarter's lessons been dealing? What is the relationship between this week's lesson and the quarter's lessons.

Discuss the birth of Jesus as God's favor to Israel and to man.

Read and discuss the prediction of Jesus' birth, and the story of His birth?

* * *

THE ORIGINAL CHRISTMAS

"Jesus did not begin to be Savior when the shadow of the cross fell upon Him at the end. The Savior was born at Bethlehem. The hands of the Bethlehem Babe were infant hands, but they were the hands that would afterward be nailed to Calvary's cross. He was born not to make a holiday, but to save the world, and to save it at any cost. Our shallow, superficial, good-natured Christmas festivity is far from what Bethlehem meant. Mary knew in part, the Wise men knew in part, the angels knew in part. The heart of God knew altogether. Perhaps one of our highest services in modern life would be to recover Christmas for Jesus Christ and His real purpose in the world."—William F. McDowell, in "Tarbell's Teachers' Guide".

Sunday School Quarterly

The Truth Seekers' Series of Sunday School Quarterlies offers both textual and topical helps on the study of the International Uniform Sunday School Lessons. It is a book of 64 pages with colored cover, well printed on good paper. Its introductory pages offer notes on the subject of the quarter, as a whole. The Golden Texts and Lessons are printed in large, clear type. The Setting of the Lesson is given as to time, locality, and general circumstances. Besides a careful study of the text and an additional study of the lesson Topic, it has a treatise of the Golden Text, Topics for Study, Questions, etc. Supplementary studies and Bible Dictionary of terms are on the closing pages.

Prices, Cash with Order
 Per quarter, 8 cents.
 Per year 32 cents.

Address all correspondence and remittances to—

NATIONAL BIBLE INSTITUTION
 Oregon, Illinois

DOINGS AMONG THE CHURCHES

Bro. and Sr. J. H. Willey, who are spending the winter with his son at Seattle, Washington, were privileged to attend the North-west Quarterly Conference at Wenatchee, December 3-5, and meet many old friends, as well as to enjoy the good sermons from the pulpit.

* * *

INDIANA

Another Union Berean Class has been organized at Burr Oak, for the smaller children. It has five members. A great deal of interest is being shown, especially in song and prayer. Miss Myrle Hatten

is their teacher; Donald Hatten, Secretary; and Gerald Osborn, Ass't Secretary.

Louise Marilyn arrived at the Home of Bro. and Sr. D. Hatten of Culver, Indiana, on December 7, 1926. All are satisfied, so she is expected to call it home.

* * *

GRAND RAPIDS, MICHIGAN

"Our Sunday School has increased steadily very Sunday since we started. On December 5 we had 121 in attendance, including several grown-ups. Revival meetings are being planned to be held after holidays.

TRUTH SEEKERS' SUNDAY SCHOOL QUARTERLIES

Most of the orders for Quarterlies contained no definite name and address to whom to mail order. Some were indefinite as to number wanted. To avoid errors, will all please confirm their orders, stating exact number wanted per quarter, and the name and address to whom same are to be mailed—**both plainly written.** It will save bookkeeping if remittance accompanies order.

Address all communications to National Bible Institution, Oregon, Illinois.

It was expected to have these quarterlies ready for inspection by December 5, but unforeseen hinderances have made this impossible. The work is far enough advanced to assure quarterlies for use the first Sunday of 1927.

* * *

Sr. Woodward and Bro. J. Arthur Johnson filled the pulpit at Oregon again on Sunday, December 12. Bro. Austin is regaining his health and it is hoped he will be able to occupy his place by another week.

* * *

PRIZE WINNERS

We are glad to announce the names of the prize winners in the Bible essay contest.

- Thornton Ritenour (Va.) 7 years
- Louise Walden (Miss.) 11 years
- Cora Davidson (Okla.) 12 years
- Stella Cochran (Ind.) 14 years

We hope that the prizes will reach you in time for Christmas.

* * *

Bro. Paul C. Johnson spoke at the Adeline church morning and evening, December 12.

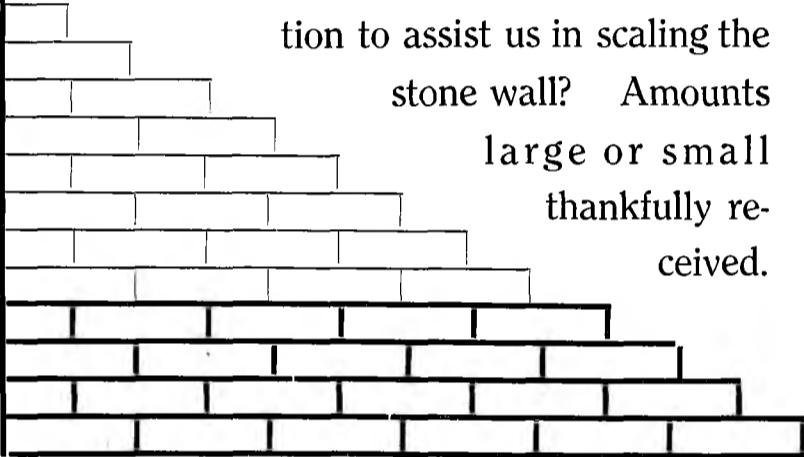
* * *

IOWA REPORT

The monthly appointments have been, for the most part, regularly kept since conference. The first Sunday in December was given to Waterloo instead of Gladbrook. We had a very enjoyable meeting in the forenoon at the Starbuck home in Cedar Falls. A number from Clarksville, Gladbrook and the local city were present. We observed the Communion Service at this meeting for the sake of those baptized at the close of conference, after communion service at that time. At night we met in union service with the Christadelphians at their building, and had a good attendance of both congregations. The sermon was on "Unity", pointing the way to dissolving differences between denominations, and avoiding the evils of schism. We

The steps are now one-half built. This has already been of great help in easing up the financial situation. Now for the second \$1000.00.

STONE WALL



Will you be one to make a contribution to assist us in scaling the stone wall? Amounts large or small thankfully received.

A THANK OFFERING

National Bible Institution,
Oregon, Illinois:

Enclosed find \$_____, a Thank Offering to aid in furthering the work of the Gospel.

Name _____

Street _____

Post Office _____

State _____ Date _____

missed Bro. and Sr. Ellis from the evening meeting, as he was taken ill in the afternoon.

The fourth Sunday in each month will be given to Waterloo during the winter months till we begin again at Hickory Grove the fourth Sunday in April. They are so scattered there that they do not try to meet during the winter. Our meetings there are usually well attended, by both members and others. The last time we missed Sr. Fish, as she was kept home by an attack of lumbago. Absence from services is almost an unknown thing with her. The families of Chester Dickinson and Tom Cummings were preparing to start overland for California, to be with the family of Earl Bowen for the winter.

The fifth Sunday in October we spent at the meeting near Clinton, Missouri. Weather and roads were excellent, but the meeting was not so regularly attended as last year. Most of them are already church members, and while they are friendly and commended the services, their curiosity seemed to be about satisfied, and we did not seem able to hold their interest.

We arrived home Saturday morning and left at night for the meeting at Waterloo, and from there went on to Kewanee, Illinois, for a day, and from there on through Chicago, en route for Indiana, stopping one day on the way at Rensselaer for one sermon. At Kewanee and Rensselaer, both, we had very enjoyable times in the truth, and visiting with old friends who accorded such an enthusiastic welcome. At both places I found some new members, not known to me before, and a good interest in spiritual things. Arriving in Frankfort November 10, I soon was able to get out to my father-in-law's some at Boyleston, and began the meeting at the church north of Hillisburg that night, continuing over two weeks, and Bro. Anderson continuing another week. This was the first opportunity in eleven years since we left there that I had the privilege to visit relatives and old friends leisurely; for every recent visit was a hurried call for funerals of other brief visit, and it was the most enjoyable time I had had in many a day, to be able to visit them leisurely. We had a very good meeting, with some baptisms. My wife's parents returned with me to spend the winter, as they are at an age when they need the care of someone, and we considered this the easiest way to do it. He was baptized a few day after we arrived home. This completes the family in the church.

Bro. Jones filled the appointment at Stanhope in my absence, but I have not learned who filled the place at Koszta.

We have resumed our study of Romans at Gladbrook since my return.

Ray Allard is to have a sale soon, and will move to town in the Spring.

Preaching at Gladbrook on first Sundays, and Bible study Tuesday nights.

J. W. Williams.

* * *

We are glad to announce that The Herald Print Shop has just acquired a new Boston Wire Stitcher which will take the place of the old stapler. This will help to cut down the time and expense in mailing out The Herald, as well as on many other jobs.

* * *



Mrs. F. L. Austin

Many of our readers will remember Sr. Austin as she appeared in her days of health and vigor, and will appreciate this likeness of her, taken several years ago.

* * *

TRACTS AND BOOKS

10c per Doz.; 60 c per 100

Life! Life! Eternal Life!; Obedience; Essential Truths; God's Promises; The Resurrection; How Much Do You Believe in the Lord Jesus Christ?; Where Do We Go When We Die?

Keep an assortment on hand. Order from, and make checks and money orders payable to NATIONAL BIBLE INSTITUTION, Oregon, Illinois.

ANNUIITY BONDS FOR MAKING GIFTS. For information regarding the advantages of Annuity Bonds over Wills in making final gifts for the furtherance of our Gospel labors, address NATIONAL BIBLE INSTITUTION OREGON - ILLINOIS

BOOKS FOR CHRISTMAS

Dear Brothers and Sisters in Christ: I am offering my father's (W. H. Wilson) books for sale for Christmas gifts.

Christmas is coming soon, at which time we celebrate the birth of our Savior. He is a gift to us, that through Him we may have life and a position in His kingdom. We are expecting Him to come soon, so let us work, for there is much seed to be sown.

Let us spread the literature that will sow the seed and bring forth fruit to life everlasting. The list of books is as follows:

- Pine Woods Bible Class, 90c ea; 6 for \$5.00
Students Text Book, 45c ea; or 5 for \$2.00
Revelation Made Easy to Understand 25c each
Destiny of Russia and Signs of the Times 25c each
Can You Believe, by H. V. Reed 20c per doz., or 75c for 50

This offer will last till January 1, 1927. All orders will be promptly filled. Thanking you in advance.

Your sister in the one hope of His coming,

Jessie M. Wilson.

625 Long Ave., Chicago, Illinois.

THE RESTITUTION HERALD

Published by the

NATIONAL BIBLE INSTITUTION Oregon, Illinois

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Subscription Rates—51 issues per year, \$2.00; 6 months, \$1.00; 3 months, 50c. Samples free.

Receipts—The change of date on address label is your receipt. If date is not changed in two weeks after payment of subscription, please notify this office.

Change of Address—When ordering a change of address be sure to send us both the old and new addresses.

To Stop Paper—It will be our policy to follow the general desire of our readers and to continue sending THE RESTITUTION HERALD to subscribers until notified that discontinuance is desired. Therefore, if you do not wish your paper continued, kindly write us to that effect promptly upon expiration of your subscription. When paper is ordered stopped please remit for any arrearages on subscription.

THE RESTITUTION HERALD advocates: The near return of Christ, Acts 1:11, and life only through Him, Col. 3:3; the literal resurrection of the dead, John 5:28; the immortalization of those in Christ, 1 Cor. 15:53, 54; the final destruction of the wicked, 2 Thess. 1:9; the restoration of Israel as the kingdom of God under the kingship of Christ, Luke 1:32, the church being joint-heirs with Him, Rom. 8:17, and Israel to be made head over Gentile nations, Isa. 60:13; the "restitution of all things, which God hath spoken by the mouth of all His holy prophets since the world began", Acts 3:21. It also firmly advocates repentance and immersion in the name of Jesus Christ for the remission of sins, Acts 2:38, and a consecrated life as essential to salvation.

CHILDREN'S PAGE

THE WISE MEN OF THE EAST

By Daisy Nokes

ONE day the people of Jerusalem saw a strange sight. Some wise men from the East rode through their streets upon camels, with camel clothes of green and yellow hung with fringes of tassels and white shells.

"Where is the young child that is born to be King? We have seen a new star in the sky and have followed all this long way here. We are seeking the King", said they to the people.

"We do not know. The only king we know is King Herod who lives in a white palace on the hill," the people replied.

The wise men shook their heads and rode on asking others until all the people wondered.

Perhaps the people gathered around looking at their pretty clothing, their cloaks of blue brodered with gold and their turbans of red and brown, and at the bundles tied to their saddles.

Always the wise men said, "We are seeking the child king."

Some of the people were so unkind as to laugh and make fun, but this did not make the wise men give up their search.

Somebody told the old king, Herod, that some strange wise men had come to worship the little baby who was to be King of the Jews.

Herod called the wise men into his palace and talked with them.

"You go to the town of Bethlehem and there hunt carefully until you find the young child King. When you come back be sure to stop and tell me where you found Him so that I may go and worship Him also," said the king.

Now, Herod was such a bad, cruel man that he really did not mean what he said. He would do the young child harm, if he found where He was.

When the wise men started for Bethlehem God sent the star again ahead of them to guide the way.

How glad they were that God was leading them! They had spent a great deal of time and money, and had been in great danger from robbers and wild beasts.

All the stars shone very brightly, but this one was a miracle star and brighter than the others and it came and stood still, right over the place where the child lay.

Mary was astonished when she saw the wise men on camels. She invited them to come in, but they would not come until they had opened the bundles tied to their saddles and taken out the presents they had brought from their home country. Mary and Joseph were very poor and must have felt quite rich on account of these

gifts.

The wise men knelt and thanked God for his kindness in bringing them to see this wonderful baby. "King Herod is coming, too," they said.

Mary felt worried when she heard this for she had heard of the wickedness of the king. That night the wise men had a dream. God told them not to tell Herod but to go home another way. They came and told Mary and Joseph their dream and did as God had told them.

They came to seek Jesus; and they found Him.

"HE HELD HIS PEACE"

By Mrs. A. J. Chaplin

I SAID, I will take heed to my ways, that I sin not with my tongue: I will keep my mouth with a bridle, while the wicked is before me. I was dumb with silence. I held my peace, *even* from good; and my sorrow was stirred. My heart was hot within me; while I was musing the fire burned: *then* spake I with my tongue.—Psalm 39:1-3.

I just wonder how many of us ever had a like experience and came out of it as victorious as David did. If you ever had such an experience, you will appreciate his self control. He said in Psalm 38:18 that "Mine enemies are lively, and they are strong; and they that hate me wrongfully are multiplied." In v. 12 he said, "They lay snares for me: . . . and . . . speak mischievous things, and imagine deceits". David certainly had enough to make the fire burn while he mused about the things his enemies were trying to do against him. But he says, though his heart was hot within him, he held his peace, he was as a dumb man. David seemed to know pretty well what would happen if he retaliated just then. He perhaps would say something that would be sinful, and which he would be sorry for, so he manifested wonderful self-control and in this is a pretty good lesson to take home to self.

It is human nature to speak while the fire is burning. Did you ever do this? If you have got beyond that, you are getting a good hold on self; for he that can bridle his tongue, is better than he that taketh a city. I did not think we put much stress on that part of the scriptures years ago, and sometimes when we heard our faith ridiculed, or someone, even of our own number, bring forth new thought, we would call him to time right then. Often there were others present, strangers who listened to this disagreement and left in disgust. Then, too, it has happened this way in attending meetings of another denomination, to openly criticise the speaker. What was ever gained? How many people were ever taught anything by this mode of procedure? I venture, not one. But if we allow ourselves to indulge in criticism, they think us to be egotistical, and all the influence we might have had is destroyed because we did not bridle our tongue.

The Psalmist says, I held my peace, *even* from good. He knew he was right and they were wrong, but right

there was no place to speak. So while the fire burned, he held his peace. Afterward he spoke all that was in his heart.

Let us learn a lesson from the Psalmist.

o

THE MYSTERIES OF ANCIENT DAYS

By George Johnston

No. 2

THERE are some important facts in connection with the Old Testament which seem to be completely overlooked by the majority of people. In the first place, it was written exclusively by the Hebrew scribes, primarily for the benefit of Hebrew readers, and it was not until the first century of the Christian era that its pages were thrown open to the world at large. Secondly, though it contains a great deal of history, it is solely the history of the Hebrew nation, and other nations are merely referred to in so far as the actions of those nations affected the Hebrews. Thirdly, all the nations referred to in it were of the white race. There is no mention whatever of any colored nation, even in Genesis 10, wherein we are supplied with a summary of the tribes and nations by which "the earth" was peopled after the flood. Fourthly, since its history deals only with the Hebrew nation, it follows that its geography relates only to that part of the world in which that nation resided—Western Asia.

In the cuneiform writings discovered during the past century, there are many allusions to a place called *Eridu*, but whether that name originally denoted a country or a city was for some time uncertain. The question was, however solved by Professor A. W. Sayce, the noted archæologist, and in a footnote in "*The Higher Critics and the Monuments*", he states:

"The position of Eridu caused it to play an important part in the primeval history of Babylonia. Much of the oldest literature of the country was connected with it, as well as the beliefs and ordinances of religion, and the traditions of primitive culture. It was, in fact, to Eridu that the Sumerian Culture-god, Ea, belonged, together with his son, Merodach, the Sun-god, and Babylon itself, the chosen city of Merodach, would seem to have been a colony of the old maritime state."

Here, it will be observed, Professor Sayce concluded that Eridu was the name of a state; and later investigations have shown that he was correct, for Eridu was, during many centuries, the name of all that region known to us as Western Asia.

The language of the Babylonians was of the same family as that spoken by the Hebrews—Semitic. Originally, however, the speech of both nations was identical. Owing, possibly, to the humidity of the climate in which they lived, the Babylonians lost the power to properly pronounce any word in which certain sounds occurred, a fact which is at the root of a great many misconceptions concerning the events of ancient times. The chief

sounds which the Babylonians could not produce were those represented in the Hebrew alphabet by He (H), Cheth (CH), Theth (TH), and Tzaddi (TZ). These sounds abound in the Hebrew language, but are entirely absent from the writings of the Babylonians. It follows, therefore, that by means of a few simple rules it is possible to transform almost every Babylonian word into a Hebrew one, and to ascertain its true meaning, and how it was used. The sound indicated by Tzaddi when it occurred at the beginning of a Hebrew word was dropped altogether by the Babylonians; when it formed the final sound they transformed it into "du".

Throughout the Bible the word "earth" occurs over and over again, and always as a common noun. "Earth", however, is merely the English form of *Eretz*, and *Eretz* and *Eridu* are identical terms in different languages. It follows, therefore, that in hundreds of instances in the Old Testament when the sacred writers were thinking and writing only of *Eretz*, or Western Asia, their words are applied by us to the whole mundane world. Is it any wonder, under these circumstances, that the Bible and true science appear to be in conflict? The latter is dealing with the whole world; the former with a clearly defined and comparatively small region. Had the proper noun, *Eretz* appeared in the Bible in every passage where it was so used by the Hebrew scribes, there would never have been the slightest doubt concerning the antiquity and relationship of the various races of mankind, and the extent of territory submerged by the flood.

But, while the word *Eretz* was the original name of Western Asia, it was also used as a common noun, meaning simply and solely *land*. This is not the only instance, however in which a single term was used both as a proper and as a common name. There is, for instance, the word *adam*, which appears as *man* in numerous passages of scripture. It was also applied to the first white male as a proper name; and as *Adam* he has been known throughout all the age. Similarly, the term *eretz* which originally denoted the ground or soil on which Adam and his descendants trod, became the name of the particular region in which they lived.

It would seem as though the word *earth* was destined to test the faith of humanity in the Revealed Word, and there may be more truth in this supposition than some might be disposed to admit. However that may be, the fact remains that while the word *earth* was, down to a few centuries ago, understood and used solely in the same sense as *land*, it is used by us to-day as one and the same as *world*. Thus confusion has been added to confusion, and misconception to misconception, until, at the present time it would be difficult to find two persons whose conclusions concerning ancient events are in agreement.

That human beings existed long before the creation of Adam is plainly shown in various passages of scripture, and in some of these the true sense of the sacred writer's words has not been obscured by the appearance of the word *earth*. It is the common belief that after the murder of Abel by Cain only three human beings remained on this globe—Adam, Eve, and Cain. But in the story of

Cain, Genesis 4, it is clearly stated that "Cain went out from the presence of the Lord, and dwelt in the land of Nod, on the east side of Eden." *Nod* and *nomad* are identical in meaning; and, therefore nomadic tribes or nations must have dwelt, and did dwell, in close proximity to Western Asia. It was by these people that Adam and his immediate descendents were instructed in the rudiments of knowledge, and that the earliest cuneiform writings were inscribed.

SIN, THE SINNER AND THE SAVIOR

By R. H. Judd

"Hide thy face from my sins, and blot out all mine iniquities."—Psalm 51:9.

"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. 55:7.

PEOPLE may talk about the Bible as they please. Some may even reject the truth, that it is God's inspired Word, but there still remain two facts from which no man can escape. What are the facts?

The first one is that SIN abounds. What sin is we do not need to explain. We know it as a fact of experience in our lives, and the lives of others. Its blighting influence is so well recognized that it requires no definition, nor can any other work make its meaning better understood. King David cried, "Hide Thy face from my sins . . .", and there is not one of us but knows full well what David meant, and to whom he made that heart-searching appeal. Who is there who reads this page who would not, with the writer, echo the words of David, "blot out all mine iniquities"?

The second fact is that the Bible and the Bible alone recognizes this awful fact and has a remedy for it. No other book has a remedy for sin. Nor is it the sins of a nation with which it is primarily concerned. It is the sins of the individual.

Let us note again the text quoted above. "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." And what is the remedy that the Bible offers to the sin-burdened individual? Surely it is forgiveness, and none but GOD can forgive: none but GOD can "abundantly pardon".

"Who forgiveth ALL thine iniquities". Not one only, but ALL—not others, but mine. And looking back on my life I ask, "How can GOD forgive such sins as mine?" Once more the answer comes in the words of that wonderful Book, "The Lord hath laid upon Him the iniquity of us all."

Then what must I do to be saved?

"If thou shalt confess with thy mouth the Lord Jesus, and 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." Rom. 10:9-10.

Saved from what? The wages of SIN is DEATH". —Rom. 6:23.

Saved to what?

"The gift of God is eternal LIFE through JESUS CHRIST our Lord."

*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 that 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.*

Those earnestly desiring to know further concerning the way of salvation, and of JESUS the Savior from SIN, are invited to correspond with the Editor of "The Restitution Herald", Oregon, Illinois, or with the writer or the giver of this article.

STRENGTHEN YOUR CHURCH

(Continued from Editorial Page)

In every community where, in the apostles' days, there was a group of such ecclesias—called-out ones—they are known in English as being "a church" For each such church the apostles provided that elders—bishops, presbyters—and deacons should be appointed. These were for teaching, leading, shepherding, strengthening, serving, aiding, encouraging, the members of the church. The Christians appointed to these positions, offices, were those of highest and best qualifications for the positions. They were those who would be diligent, persevering, and Christ-like in their labors to perfect living truth in the daily conduct of those of the church. Like Christ, they would sacrifice self-will and struggle to discover and establish God's will in the lives of those of the church.

So, to-day, also. The annual meeting of the church, soon to be held, should be a meeting of deepest and most prayerful purpose, to discern those most approved of God for leadership and service in God's own church. Then, by formal and intelligent agreement, the church should accept such for leadership and service.

Many churches are literally killed by uninterested, indifferent, and unfitted officers. No small responsibility for this rests with the church for its inadequate concern of its own affairs.

Prayerfully plan your annual meeting that it will arrange to strengthen your church in the year 1927. SELECT OFFICERS WHO HAVE MINDS TO WORK, *who are enthusiastic, WHO YEARN TO FOLLOW GOD'S INSTRUCTIONS.*

STRENGTHEN YOUR CHURCH.

THE ROYAL CHARTER

THE Royal Charter had been around the world, and was at last homeward bound. She had reached Queenstown and then sailed for Liverpool. The message was telegraphed to Liverpool that she was almost home. Dr. Taylor was then pastor in that city, and the wife of the first mate was a member of his church. THE ROYAL CHARTER never came to Liverpool. Men waited all night on the dock straining their eyes to get a sight of the vessel. The Lord Mayor was there, bands of music were there, thousands of people were there to give her a welcome. But THE ROYAL CHARTER never came in. She went down in the night with almost all on board. They came to Dr. Taylor and asked him, "Will you go and tell the wife of the first mate?" So he started off to tell her. As he laid his hand on the door bell, the door flew wide open, and a little girl sprang out, saying, "O, Dr. Taylor, my papa is coming home to-day!" The preacher said he felt like an executioner as he walked into the house. He found the table laid for breakfast and the wife of the mate said to him, as she stepped forward, "O, Dr. Taylor, this is indeed a privilege, and if you wait a little you may sit at the table with us, for THE ROYAL CHARTER comes in this morning, and my husband is coming home!" Dr. Taylor looked at her a moment, while he steadied himself, holding on to a nearby chair, and then said, "Poor woman, your husband will never come home! THE ROYAL CHARTER went down last night, and your husband is lost!" She threw up her hands, and as she fell she cried, "O, my God, so near home and lost!"

How is it with you? —*Selected.*

"Some people cultivate sensitiveness. It is more to our advantage that we learn to harden ourselves against the shafts of spiteful tongues, and to bear with equanimity and fortitude both insults and injuries."—*L. Booth.*

ARE WE SELLING THE GOSPEL TO PROSPECTS ONLY

By G. E. Marsh

THE high-grade salesman is the one who creates a demand for his goods where such demand did not exist before. He does not depend entirely upon ready-made "prospects", whose interest has already been roused in his product or in one of a similar nature offered by another salesman; but he goes out and makes prospects for himself. He builds up a sense of need in the minds of those who had never heard of such goods before. One great advantage of such salesmanship is

that the market is his own. No one else can claim customers made under these circumstances. They are far easier to hold than are those buyers who constantly change from one dealer to another. They are more apt to be permanent in their allegiance.

Are we endeavoring to sell the gospel to "prospects" only? That is, are we confining our efforts exclusively to people who are already spiritually inclined, and who know something about the Bible and the conditions of salvation?

It is true that we must carry the message to all men, even to such as particularly understand and who are conscientious in their convictions; but should we not go farther than that? Should we not reach out into the highways and byways of the world, where men actually "know not God" and seek to be *master* salesmen of the gospel, that we may build up the temple of God with material drawn from the hitherto untouched rocks of the quarry, as well as from the partly polished stones of other and less perfect structures.

H. G. Wells, in an article in *The American Magazine*, says, "Wealth, notoriety, place and power are no measure of success whatever. The only true measure of a successful life is, the ration between what we might have been and what we might have done, on the one hand, and the the thing we have done and the thing we have made ourselves, on the other". We would add that our opinion of a successful life is, to make ourselves, by the grace of God, worthy of immortality, and a place in God's kingdom.—*S. E. Haney.*

THE JOYFUL HOMECOMING AND REUNION OF THE SAINTS

(Continued from page 162)

ing of the Lord Jesus Christ, and "our gathering together unto him"! Acts 10:40, 41; Gen. 49:10; 1 Thess. 2:19; 2 Thess. 2:1; Eph. 1:10.

Jesus 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."—Luke 22:29-30. Words are inadequate to describe the blessedness of "those servants, whom the Lord, when he cometh, shall find watching: verily I say unto you, that he shall gird himself, and make them to sit down to meat, and will come forth and serve them."—Luke 12:37. "Blessed is he that shall eat bread in the kingdom of God" with such a royal Host, as the King of kings, and Lord of lords to serve at the marriage supper of the Lamb. Luke 14: 14, 15; Rev. 19:7, 9, 16.

*"We'll all meet at home in the morning,
On the shore of that bright, crystal sea;
We'll know and be known by our loved ones,
What a gathering that will be."*

FOLLOW THOU ME!

WHAT does it mean, after all, to "follow Christ"? We hear so much about it. Jesus was constantly speaking about it Himself. We realize the importance of it—yes, the absolute necessity for it, if we are to be Christians ourselves in more than name. We may admit the axiom, and still our minds may remain foggy as to just what "following Christ" actually signifies, writes Alfred Lowry, in *The Friend*.

First of all, to follow Christ certainly means something else than trying to re-live His life on earth. Wearing sandals and a seamless robe, learning to speak Aramaic and wandering about Palestine, preaching sermons from hilltops, would not be following Him in any real sense, certainly not in the sense He Himself had in mind. We should all be agreed on that point.

But some of us might define the expression as "trying to do what Jesus would do to-day, if He were to return to earth as a human being." This, at first sight, may appear a sound definition, yet, I believe it to be quite as open to criticism as the foregoing one, and quite as far from what He meant. In the first place we really have no way of knowing just what He would do, if He were here in the world to-day. Any conjecture we might make would remain—mere conjecture. We might, it is true, be pretty certain of a number of things He would *not* do, and these convictions can be of untold value to us as we go along through life. But a few of us could be content with living a wholly negative life. We want our religion, if we have one, to consist in something more than a mere long list of the things we *don't* do. When we meet people of that sort, we cannot help feeling how pinched and narrow their lives are, how much they miss of beauty and loveliness, how far they are from that more abundant life about which Jesus spoke to His disciples. When we are walking to a certain place, and come to a crossroads where signposts point the way, it may be helpful to know we're *not* to go down that road, or that, if we are to reach our destination. But unless there is a board bearing the name of the town to which we are bound, we are still left uncertain of our course.

It is impossible to know just what Jesus would do, and even if we did know, down to details, it would be quite hopeless were we all to start doing the same thing. The absurdity of such a course would soon manifest itself. It is, for instance, improbable that Jesus would come as a locomotive engineer. That, in no way, implies that Christians engaged in that highly useful occupation should at once give it up. But supposing it were definitely known that Jesus was coming as an engineer, would that mean that His faithful disciples, everywhere, should all flock over into that profession? Decidedly, He had something else in mind, when He told us to follow Him, than this idea of "trying to do what He would do to-day".

A third, and much more rational, interpretation of

His injunction is held by many earnestly sincere persons. Briefly expressed, they might say that they try to do nothing of which they feel Jesus would disapprove, and to work zealously for those things which, they feel, are in harmony with His teachings as recorded in the New Testament. This would be to them "following Christ", and they would look forward eagerly to that glad day, when they should "come again with rejoicing", bringing their sheaves with them. . . .

But I am convinced that there is a still more excellent way of following our perfect pattern, and that is by the way of *Obedience*. Jesus revealed God as our Father. How? By living the life of a wholly obedient Son. There is a wonderfully illuminating sentence in Hebrews to the effect that "though He were a Son, yet learned He obedience". So, we, too, if we would follow Him in the way He meant, must learn to be obedient, just as He was, to the will of our Father. This is, of course, but a clumsier way of putting George Fox's famous dictum, "Mind the Light!" We must mind the light, not counting the cost, whether we see a reason for what is required or not, whether our family or friends are led in the same path or not, whether anyone was ever before, or will be again, led in the same path or not. "What is that to thee? Follow thou Me!" Can anyone study Christ's life and fail to be struck with the implicit character of His obedience, and by the way He carried that obedience through to the tragic end, "for the joy that was set before Him"? As Paul described it to the Philippians: "He humbled Himself, and became obedient unto death". With this thought in mind, of Christ's perfect obedience to the will of His Father, read again the prayer recorded in John 17. . . .

If we may return to the figure of the sheaves: . . . the quantity of sheaves is of distinctly less importance than the kind of grain that has been harvested. It is not how much good are we doing with our lives? But rather, are we doing that which is required? Are we willing to be pliant in God's hand, and to be used in the special, and it may be peculiar, ways for which He has need of us, or are we stubborn servants, willing enough, perhaps, to work, but with headstrong notions as to what we want to do, and how, and when, and where? Do we do a piece of good work and pray that it may be blessed? Or, do we remember that, if we are doing the *right* thing, the blessing must needs follow without our worrying over it? Do we insist on seeing results? Or, are we content to let that part take care of itself, and, like Stephen Grellet, preaching in the deserted lumber camps, to seek only the reward of peace, which we know will come, if we really try to be, as Peter put it, "obedient children"?—*Selected*.

All the graces of Christianity always go together. They so go together that where one is wanting all are wanting. Where there is faith, there is love, and hope, and humility, and where there is love, there is also trust, and where there is a holy trust in God, there is love to God.—*Lyman Booth*.

THE RESTITUTION HERALD

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The Rejoicing of Angels

*Hark! what mean those holy voices,
Sweetly sounding through the skies?—
Lo! the angelic host rejoices;—
Heavenly hallelujahs rise.*

*Hear them tell the wondrous story,
Hear them chant in hymns of joy;
Glory in the highest—glory,
Glory be to God on high.*

*Peace on earth, good will from heaven,
Reaching far as man is found;
Souls redeemed and sins forgiven,—
Lord, our golden harps shall sound.*

*Christ is born our King anointed,
Heaven and earth His praises sing!
Oh, receive whom God appointed,
For your Prophet, Priest, and King.*

—Selected.



MERRY CHRISTMAS!

By Dorothy Magaw

MERRY CHRISTMAS! How many millions of times this greeting is given the world over! How many hearts are made a little lighter and how many more faces have a smile at its sound! It helps to make people happy; wee children, school boys and girls, business people, fathers and mothers, grandmothers and grandfathers; people who have lots of money and cleaning women who have three small children to care for; people who have to work on Christmas Day and the more fortunate ones who have a holiday; sick folks and well ones; newsboys, janitors, policemen, doctors, nurses, teachers, grocerymen, milkmen, and everybody who is at all human. Sometimes it even causes a flicker of cheer in the hearts of the grouchy ones, like Scrooge. Merry Christmas is in the air; it meets you on the corner and walks along with you all the day, and then the next day it is with you again. People joyfully shout it to you and the shop windows and streets silently speak it to you. You can not get away from it if you would, and would not if you could.

And Christian, opening his door in the morning to the milkman, says to himself "I wonder if this milkman knows why he says 'Merry Christmas!' I wonder if he has accepted as his Savior the Jesus whose birthday he is celebrating. I wonder if he stops at least once on Christmas Day to talk with his own heart and to give thanks to God for sending His only Son to this earth as the Savior of men. I wonder if he ever thinks of this verse from Revelation, which says, 'Behold I stand at the door and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him and he with me. He that overcometh, I will give it to him to sit down with me in my throne, as I also overcame and sat down with my Father in his throne.'"

Later on in the day his policeman friend greets him with, "Merry Christmas!" and he wonders if he remembers about the star that shone over Bethlehem's manger, and about the wise men who came from the East their precious gifts to give to the new-born King.

Then there are all the other folks he knows, the groceryman, the elevator boy, the bus driver, the man who takes the car with him every morning, and he wonders if they think seriously about Christmas, whether they ever think about the angels who sang carols in the sky and told the shepherds to fear not for "behold I bring you good tidings of great joy which shall be to all the people: for there is born to you this day in the city of David a Savior, who is Christ the Lord. And this is the sign unto you: Ye shall find a babe wrapped in swaddling clothes and lying in a manger." And then he wonders if they have followed the command that Peter gave to the multitude at Pentecost, "And Peter said unto them, Repent ye, and be baptized everyone of you in the name of Jesus Christ unto the remission of your sins; and ye shall receive the gift of the Holy Spirit. For to you is the promise and to your children,

and to all that are afar off, even as many as the Lord our God shall call unto him."

After thinking about these things, Christian says to himself, "It is my business as a Christian to find out whether all these people understand what 'Merry Christmas' means. I shall ask them—and perhaps among them all, there will be one whom I can help, one who has wondered about its meaning, and who wants to know. Then with the story of the first Christmas, I will give him these verses, "For God so loved the world that he gave his only begotten Son, that whosoever believeth on him should not perish, but have everlasting life. For God sent not the Son into the world to judge the world; but that the world should be saved through him.'"

THE MYSTERIES OF ANCIENT DAYS

No. 3

By George Johnston

IN the ancient manuscripts of the Old Testament the Hebrew word *eretz* occurs more than 2000 times; and in the Greek and Latin translations it is invariably rendered *ge* and *terra* respectively. These terms all mean and denote one and the same thing—land. In the Authorized Version, however, they appear as *land* 1458 times; *earth* 677 times; and *country* 135 times. From the fact that *land* appears in the great majority of instances it is evident that the translators fully understood that such was the true meaning of the original, and that they used the other terms merely to avoid the monotonous repetition of a single term. The same thing is done by every writer of the present day.

The scholars appointed by James I., in 1604 to produce the Authorized Version were instructed that "The ordinary Bible, read in the church, commonly called the Bishop's Bible, is to be followed, and as little altered as the original will permit." The Bishop's Bible was published in 1568, and, very naturally, it also was largely copied from earlier translations, more particularly that of Coverdale, which appeared in 1536. In those days the word *earth* could not be used as it is to-day, for the simple reason that little or nothing was then known of many of the lands which are pictured on our modern maps, including the American continents. It was not until people began to migrate to the newly discovered lands, carrying with them the word *earth* that it gradually assumed the sense of *world*.

In the *Comprehensive Commentary*, published nearly a century ago, when the authenticity of the Bible was doubted by but few people, a long chapter is devoted to explaining how, when, and by whom the Scriptures were translated into the English language. After lauding the various translators and pointing out the excellencies of the Authorized Version, it concludes as follows:

"We should not be dealing fairly with our subject, however, did we confine ourselves to an exhibition of the higher and more excellent qualities of the English Bible, and put out of sight or pass over in silence the defects or other imperfections by which it is character-

ized. Our object is to give a faithful impression of its critical character and value; and this can only be done by an unreserved examination and statement of its faults as well as its excellencies.

"The Authorized Version of the Bible having been made at a time when the critical apparatus for ascertaining and restoring the purity of the text was very defective, it must partake, of course, in very large degree of those imperfections of which mention has been made in Section V. But, independently of those imperfections, which belong to all the early versions in common, the following intrinsic and peculiar blemishes are considerable in the English translation:

"There is a want of uniformity in the mode of translating, the absence of 'an identity of phrasing' as the translators themselves call it, which greatly impairs its value, both in words and phrases.

"Of Words. Passing over many others that may, perhaps be deemed nearly synonymous, as fountain and spring; dwellingplace or habitation; shield or buckler; mitre, diadem, or hood; to wail, to mourn, or to lament; we find the same word translated law, statute, decree, and ordinance; coat-of-mail, habergeon, and breast-plate; fort, hold, stronghold, castle, munition, and bulwark; vessels, furniture, and instruments; nations, Gentiles, and heathens; stuff, armor, and weapons; pattern, likeness, form, similitude, and figure; heaven, heavens, the heavens, and air. This is calculated to embarrass and perplex the reader."

The lack of uniformity in translating the word *eretz* has resulted, not merely in embarrassment and perplexity, but in a catastrophe greater than any other of which we have knowledge—the shattering of the faith of multitudes of people in the integrity of our Sacred Book. But the whole blame for this cannot be placed on the shoulders of the translators; much of it must be borne by those of later times, who, knowing that in the course of time words have a tendency to alter in meaning, and that the original meaning of *eretz*, *ge*, and *terra* was *land*, have taken no steps to have the word *earth* removed from our Bible and replaced by the correct term.

It would be impossible, within a limited space, to refer to all the scripture passages in which the word *earth* occurs. It is only necessary to quote a few, however, in order to show that it is due to the want of uniformity on the part of the translators that much, if not all of the antagonism between the Bible and archæology, ethnology, and geology is due.

Behold, the LORD maketh the earth (*eretz*) empty, and maketh it waste, and turneth it upside down, and scattereth abroad the inhabitants thereof."—Isa. 24:1.

In this passage it is perfectly clear that *earth* is merely used as a substitute for *land*. If the term denoted the whole habitable world, we might reasonably ask where its inhabitants could possibly be scattered. The real thought of the translators is, however, plainly shown in the third verse of the same chapter, which reads: "The land (*eretz*) shall be utterly emptied, and utterly spoiled: for the LORD hath spoken this word."

"And he (the LORD) said unto Moses, Stretch out thine hand over the land of Egypt for the locusts, that they may come up upon the land of Egypt, and eat every herb of the land, *even* all that the hail hath left. And Moses stretched forth his rod over the land of Egypt, and the LORD brought an east wind upon the land all that day, and all *that* night; and when it was morning, the east wind brought the locusts. And the locusts went up over all the land of Egypt, and rested in all the coast of Egypt: very grievous *were they*; before them there were no such locusts as they, neither after them shall be such. For they covered the face of the whole earth, so that the land was darkened; and they did eat every herb of the land, and all the fruit of the trees which the hail had left: and there remained not any green thing in the trees, or in the herbs of the field, through all the land of Egypt."—Exodus 10:12-15.

Throughout these verses the word *eretz* occurs numerous times, and is rendered *land* on every occasion but one—"for they covered the face of the whole earth, so that the land was darkened". The translators knew that the plagues were visited only on the Egyptians, and

(Continued on Page 190, column 2)

GOLD, FRANKINCENSE, AND MYRRH

By Susan Coolidge

Gold, frankincense and myrrh, they brought to the newborn Christ—

*The Wise Men from the East—and in the oxen's stall,
The far-brought precious gifts they heaped, with love
unpriced;*

And Christ the babe looked on, and wondered not at all.

Gold, frankincense and myrrh, I, too, would offer Thee;

*O King of faithful hearts, upon Thy Christmas Day;
And, poor and little worth although the offering be,
Because Thou art so kind, I dare to think I may.*

*I bring the gold of faith, which, through the centuries long,
long,*

*Still seeks the Holy Child, and worships at His feet,
And owns Him for its Lord, with gladness deep and strong,
And joins the angel choir, singing in chorus sweet.*

*The frankincense I bear is worship, which can rise
Like perfume, floating up higher and higher still,
Till, on the wings of prayer, it finds the far, blue skies,
And falls, as falls the dew, to freshen heart and will.*

*At last I bring the myrrh, half bitter and half sweet,
Of my own selfish heart, through sacrifice made clean;
And break the vase, and spill the oil upon Thy feet,
O Lord of Christmas Day, as did the Magdalene.*

*"Gold, frankincense and myrrh"—'tis all I have to bring
To Thee, O Holy Child, now throned in Heaven's mid!
Because Thou art so kind, take the poor offering,
And let me go forth blessed, as once the Wise Men did.*

—Selected by Glenn M. Birkey.

Daily Scripture Readings for 1926

Prepared by F. L. Austin

Sunday—December 26—Revelation 17	Mem. V. 7
Monday—December 27—Revelation 18	Mem. V. 20
Tuesday—December 28—Revelation 19	Mem. V. 9
Wednesday—December 29—Revelation 20	Mem. V. 12
Thursday—December 30—Revelation 21	Mem. V. 4
Friday—December 31—Revelation 22	Mem. V. 17

The subject of this chapter is Babylon. If it were not that Babylon itself is represented by a woman and then that it is, in verse 18, named definitely as "that great city", it would be easy to think that Babylon referred to some system such as is understood by the majority of Bible students.

In chapter 18 Babylon is further described as a sea port city, rich in merchandise and transportation. As a city it is also a system, municipality. It is supported and furthered by the great political power of which it is the head, perhaps the capital city. The capital letters of 17:5 indicate that all capitalized words form the name. There is nothing in the Greek to indicate how many words should be thus written. The Companion Bible in the notes reads as follows: "And upon her forehead (she had) a name written, a secret symbol, **BABYLON THE GREAT**, the mother of harlots and of the abominations of the earth". This capitalization gives both the name, **BABYLON THE GREAT**, and the secret symbol, "the mother of harlots and of the abominations of the earth". There is much scripture in both Old and New Testaments to indicate that Babylon is yet to be quickly re-established and to occupy a headship of terror over the earth in the closing months of Israel's time of trouble. Read Jeremiah 50 and 51; Isaiah 21, and others, and, comparing history and facts, determine whether Babylon will yet be overthrown in connection with Jerusalem's overthrow of Zechariah 14.

The beast, 17:8, is apparently the beast of seven heads and ten horns of chapter 13, which is there interpreted as a kingdom. Verse 10 reads, "and there are seven kings"; the Emphatic Testament reads, "and they are seven kings"; the Diaglott reads, "and the kings are seven"; margin of Companion Bible reads, "they". Instead of seven kings being different from seven mountains of verse 9 the Greek text states that these seven heads in another figure are seven mountains, the interpretation of which is, "they are seven kings". Thus the beast of Revelation 13 and 17 is governed, in this picture, by seven principal kings.

The ten horns of verse 12 are ten lesser kings. These, v. 14, make war with the Lamb and those who are with Him. But these seven kings are a part and parcel of the beast carrying the woman. They continue until God's word shall be fulfilled, v. 17.

Chapter 18 is a continuation of the description of Babylon, while 19 brings us again to the fall of this great city at which time the voices of much people in heaven shout, "salvation, and glory . . . unto the Lord our God". His work is declared, v. 2, to be a work of righteousness. Immediately, v. 4, the twenty-four elders and four living ones of Revelation 4, from the throne call forth, "Amen". A voice, v. 5, praises God, and verse 7 declares that the marriage of the Lamb is come. Immediately, v. 11, heaven opens and Christ as a conquering Warrior rides forth on a white horse which is the true in contrast with the imitation carrying the anti-christ of 6:1. His name is written upon His thigh, v. 16. The assembly of the ages takes place in the following verses when, v. 19, "the beast, and the kings of the earth and their armies" and the false prophet of 13:11-17 are subdued and destroyed. This brings us not only to the end of the power of the beast, the power of the false prophet, the power of Babylon, but it brings us also to the complete end of Gentile times at which time the kingdoms in fact "become the kingdom our our Lord and of his Christ", Rev. 11:15.

We have now reached the end of the seventh seal and of all seven. We have come to the completion of the opening of the book with seven seals, Rev. 5. Chapter 20 reveals briefly the work of Christ following a period of a thousand years. The period itself is but barely mentioned. Record of the work of this time will be more largely found in Old Testament prophecy.

First, before passing the thousand years, the Revelation describes a resurrection, v. 4, of "the souls of them that were beheaded for the witness of Jesus". Compare 6:9. These live and reign with Christ a thousand years. They are evidently additional to the church itself which is caught away to meet the Lord in the air, 1 Thess. 4:16, to escape the day of wrath, 1 Thess 5:9 and 2 Thess 1:7, which the Revelator has been taking us through. "The rest of the dead lived not again until the thousand years were finished". Also, previous to this thousand years, Satan is bound. His loosing and the final statement of Scripture concerning him are mentioned in verses 7 and 10. Verse 12 and 13, which seem to speak of the resurrection of all dead, locates the event as being beyond the thousand year period and also after the destruction of Satan. Evidently it is no then present work of Satan that causes many to be overwhelmed with the second death.

The unveiling given to John on Patmos of Jesus continued beyond the period of restoration and very briefly gives to us one of the very few scriptural announcements of the new heavens and new earth condition. It informs us that the time is coming when God will again dwell with men, 21:3, reminding us of the brief reference to

God's presence with His creation in the Garden of Eden. There is seemingly no suggestion in the Scripture that God chooses to be isolated from mankind of His own making, but there is abundant evidence that so long as man presumes to oppose God and sin against Him that so long God refuses to be a direct companion or associate with men.

All causes of sorrow, pain, and death are for ever foreign to the new earth. The beautiful city of God's abode is briefly described both as to material structure and as to personnel thereof. It would be most pleasing to dwell largely on this topic were there space.

Chapter 22 describes the results of the removal of the curse. It also reveals to us that the Tree of Life mentioned in Genesis 2 and 3, which was removed immediately the curse was pronounced upon earth, will be reinstated immediately the curse is removed. Its leaves and fruit will again become the perfect food and sustenance for the people of earth. To the writer, it seems that there is no suggestion that the Tree of Life in Genesis 2 and Revelation 22 stands for Christ. The Tree of Life is described in Genesis only as a provision of God that would perpetuate man in the mortal nature which made it necessary for him to partake thereof. Christ's work is very different in that the life He gives becomes permanent and independent, immortal. Such nature of life is never indicated as resulting from participation of the Tree of Life.

P. S. The writer has enjoyed very much the reading of the New Testament throughout the year and compiling notes on the text thereof. He can only hope that a few, at least, of the readers have received as much benefit from the study as has he.

It had been hoped that a similar study could be given to the Old Testament, running possibly over a longer time, but it is found impossible to keep up all the different lines of work and pretend to do justice to studies like these. The Daily Scripture Readings will, therefore, be discontinued for the present.

Gratitude is extended to those who have expressed benefit through this work.



Can He Care?

Among so many can He care?
Can special love be everywhere?
A myriad home—a myriad ways,
And God's eye over every place?

Mrs. A. D. T. Whitney.

UNITED STATES CHRISTMAS TREE OVER JERUSALEM

CHRISTMAS season this year finds the Bible lands once more disturbed by fighting and with less of that atmosphere of "peace on earth, good will toward men" which is the conventional greeting of Christian feast days.

In Jerusalem, which stands on a lofty plateau, as if holding itself aloof from the quarreling Mohammedan Druses and Christians in the valleys below, the missionaries of American Near East organization are providing hospitality for pilgrims, tourists, and refugees in the spirit of the season.

Weary pilgrims from far countries are climbing the roads to the city, 2500 feet above sea level, to rest in hotels, hospices, and convents before filing out the single road to Bethlehem to worship at the marble manger which marks the traditional spot of the birthplace of Christ.

Americans provide Christmas Tree

There will be a distinctly American touch to this year's celebration. With funds sent from the United States, the American Y. M. C. A. is providing for the first time in history a community Christmas tree which is to be for all denominations—Jews, Christians, and Mohammedans. The tree will be set up in the field of Boaz, where the shepherds watched their flocks by night, and it will be lighted by electricity and decorated like the community trees in the United States.

Thousands of pilgrims and tourists will see the tree as they come over the road from Jerusalem on foot and by donkey, horse and automobile. Among those who will walk are 700 children from the Holy Cross and St. James orphanages of the Near East Relief. They will be part of a picturesque crowd of American and French priests, Spanish and Italian monks, English tourists, and native country people who will greet each other, "May your day be happy and blessed."

Will March to Church

This procession will start the day before Christmas and pass David's well and the white domed burying place known as Rachel's tomb, winding up in the courtyard of the Church of the Nativity.

All of Christmas eve and Christmas the people will squeeze through the small doorway of the fortresslike wall of the church and emerge into the nave where Roman Catholic church services will be conducted. From a corner of the church a pushing, jostling throng will wind its way down the poorly lighted, slippery stone steps to the grotto, where the people will kneel and kiss the brass-star on the floor and the manger and pray.

Much the same scenes will be witnessed on January 7, when the Orthodox Christians have their nativity festivities from their wing of the church. The Americans, who formerly held their festivities on January 19, have announced that they will henceforth hold them on the Orthodox Nativity day.—*Selected,*


EDITORIAL


F. L. AUSTIN, Editor.

F. A. STILSON, Ass't Editor.

THE BIRTH OF CHRIST

Once again the blessings of almighty God have continued our lives and we are permitted to experience another anniversary of the birth of our Lord and Master. This anniversary season has come to be that season which in all the world attracts more attention than any other. It is really heart saddening when one stops to contemplate that the effort to express devotion and gratitude on account of the birth of the Redeemer and Savior should be expressed in terms of commerce, feasting, pleasure-seeking, and so forth, to the extent that it is. Not only the unchristian, but the Christian, also, is given over more and more to the converting of this beautiful anniversary occasion into an occasion of carnal activity.

In the name of our Master, the writer bespeaks a spirit of truer devotion and service upon Him whom the Christian pretends to honor.

* * * *

ELDERSHIP

IT IS BOTH uplifting and overwhelming when one holding the position realizes something of the greatness of the responsibility placed by God upon an elder, a pastor, Sunday School teacher, superintendent, etc. Such persons prayerfully consent to accept the responsibilities of their several offices sometimes, not always, realizing that every individual over whom they thus preside is dependent, more or less, upon said elder or other officer for salvation. Peter, in his first epistle, 5:1-4, likens the elder to a shepherd. A shepherd's duty is not only to protect his flock against enemies—this is a minor responsibility—his chief duty is to manage and provide for food and maintenance of his charge.

So with the elder, pastor, teacher; each stands before God with God's people in his keeping. A day of reckoning is coming. It will be a happy day for that elder who can approach his Lord with the statement, "Those whom Thou hast given me, I have lost none". Read 1 Thess: 2:19, 20.

With such outstanding opportunity and responsibility upon the leader in our church work, how very considerate and prayerful should a congregation be when they gather to choose from among their number one to be their elder. We would not knowingly select an incompetent doctor, an incompetent school teacher, an incompetent laborer. How much more particular should the Church of God be to choose a competent, godly teacher and director for shepherding and guarding the high interests of each Christian whose first objective is to come

off conqueror through our Lord Jesus Christ.

Even before gathering in your next annual business meeting to choose elders and officers, consider this great subject in prayer to God and in careful consideration and study.

* * * *

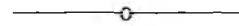
PREMIUMS SENT OUT

The premiums on the *Subscription Campaign* have been mailed. If any who are entitled to some gift do not receive it promptly, just let us know, that we may look up the matter. Errors will happen in the rush of work and it is necessary for us to be "checked up" or we may never know our mistakes.

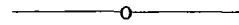
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SAMPLE COPY

Remember the first week in January is designated *Sample Copy Week*. Send in names and addresses of those you wish to receive a copy of *The Herald* with a view to interesting them in the paper and its promulgation of gospel truth.

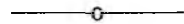


Keep conscience clear, then never fear.—*Franklin*.



HERALD RECEIPTS

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Not how much you make, but to what purpose do you spend?—*Ruskin*.

* *

HELPING FUND

Mrs. and Mrs. Enos Elton	\$1.00
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* *

WINCE FUND

Previously mentioned	\$2570.16
Mrs. C. A. Gray	\$1.00
Total	\$2571.16

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For Berean Literature address, "The National Berean Society," Oregon, Illinois

Due to an oversight at the office a Berean item of last week was placed on the wrong page.

* * * *

Bible class work is just as profitable in the winter as any other time, but when the mercury hangs around zero, and the snow is knee deep it takes a little more faith to keep it up.

* * * *

If we be dead with Him, we shall also live with Him.
—2 Timothy 2:11.

* * * *

Lesson 52, on The New Heavens and New Earth, opens the windows of Holy Writ upon the most beautiful scene of all ages of time. That period is the fruition of God's plan of the ages. All dispensations and scenes of the past, present, and immediate future are simply parts of the plan, steps leading up to the great heights of perfection and completion, and each prophetic description is simply a window opened upon one part of God's perfect garden, paradise. As one cannot expect to understand or appreciate all of a large court or garden by a view through one window, so one little prophecy of the New Heavens and New Earth cannot be expected to reveal all. But by comparing the many different descriptions we get views as from many windows.

* * * *

Peter says, 2 Peter 3:13, Nevertheless, we, according to His promise, look for new heavens and a new earth, wherein dwelleth righteousness. Righteousness is rightness, the opposite of wrongness. There are so many things wrong in these days in which we live. Doubts, and fears, and misunderstandings,—these things are all wrong. Strife, envy, heartache and care,—but the new heavens and earth will know none of these things.

* * * *

The change referred to above is made possible by the inauguration of the King of Kings. Zech. 14:9, And the Lord shall be king over all the earth: in that day shall there be one Lord and his name one. An absolute monarch does not have to be hampered by the opinions or wills of others, but may freely and completely execute his own wishes. Hence the goodness or badness of an absolute monarchy always depends upon the character of the monarch himself. That being the case, it can

readily be seen that when there shall be but one Lord, and that the Son of God, full of love and compassion, nought but righteousness could possibly continue.

* * * *

Furthermore, those of us who are selected by the gospel to-day, and who qualify by lives lived in harmony with our Lord's teachings, shall be joint-heirs, to assist the great King in that grand work of the coming age. Study 1 Cor. 6:1, 2; and Rom. 8:14-17. No such noble ambition ever filled the breast of any man or woman as that, to have a part in bringing righteousness to this old earth and its inhabitants.

* * * *

And so Christ shall reign, using His saints as helpers, and through them the curse shall be lifted from the earth. If you want a word picture of the result when the curse is gone, read Isaiah 35, or Psalm 72. In contrast to to-day can any heart remain untouched when considering such descriptions? Isaiah insists that even the mountains and hills shall break forth into singing, and trees of the fields shall clap their hands. In other words, no more briars, thorns, or thistles, but even nature itself shall breathe happiness to God's people. Isa. 55:12, 13.

But all other difficulties, and things that are wrong in life simply lead in the direction of, and point toward one thing—death. Death is the logical result of all these other things which merely contribute to that end. Hence the removal of all which is wrong takes away death itself, and leaves the picture of Revelation 21:1-4. No wonder peace shall reign in the new heavens and new earth!

* * * *

But righteousness will be enjoyed then by those who develop it now in accordance with gospel teachings.

* * * *

Peace and fear are opposites, and cannot dwell together. And fear is inevitably coupled with haste. Consider, then, the last words of Isaiah 28:16, "He that believeth shall not make haste."

How comforting it is to have a faith and trust in God that will take away all fear, and leave calm, thoughtful deliberation! Is that kind of faith yours?

* * * *

This same Jesus, . . . shall so come in like manner as ye have seen Him go into heaven.—Acts 1:11.

With Our Sunday Schools

LESSON PREPARED BY F. L. AUSTIN

We are running the first lesson of the new quarterly in The Herald as a sample of what the quarterly will be like in its arrangement and development of the Sunday School lesson. Many of The Herald readers who have not subscribed will be able to judge this new venture by a study of this lesson. Read it over.

LESSON I.—January 2, 1927.

THE CHRISTIAN A FOLLOWER OF JESUS.

Mark 1:16-20; 2:13-17; 1 John 2:6.

Devotional Reading: Philippians 2:5-11.

GOLDEN TEXT

He said unto him, Follow me. And he arose and followed him.—Mark 2:14.

SCRIPTURE LESSON TEXT.

MARK 1:16-20

MARK 2:13-17

1 JOHN 2:6

THE LESSON IN ITS SETTING

Time. Probably in the spring of the first year of Christ's ministry.

Place. The first scene took place on the shore of the Sea of Galilee, midst the industry of the day; the second at Capernaum, on the Northwest shore of the Sea of Galilee.

Circumstances. Simon and very probably John had been disciples of John the Baptist, John 1:36. They had heard him call Jesus the Lamb of God. They had been invited by Jesus into His abode, John 1:39. They had witnessed His first miracle, John 2:2. Thus, for several months, they had been repeatedly attracted by Jesus. In the meantime Jesus had been tempted in the wilderness; John had been cast into prison; the fame of Jesus, on account of His marvelous miracles and wisdom, was on all lips.

A STUDY OF THE LESSON TEXT

16. Sea of Galilee. See Dictionary, page 62, **Casting a net.** No noun, "net", in Greek; thought included in the verb "casting". As he saw fish in the water, the fisherman "cast" or threw his cone-shaped net to capture and draw his catch to land. Differs from the dragnet or seine of Matt. 13:47, which was sometimes many rods long, and from the bag-net of Luke 5:4-9, which was set in deep waters, the opening of which was closed from the boat for securing and raising the fish.

17. Come ye after me. This explains Acts 1:21-22. Later, Mark 3:14-19, Jesus called them officially. **Fishers of men.** An implied resemblance. The Christian is to draw men out of the lower life of the carnal unto and into the spiritual life of Christ. He is God's fisherman, casting, not with snares, but with the word of God in order to draw man to a larger and eternal life in Christ.

18. Straightway. Immediately. A word characteristic of this Gospel which sets forth the activities of Christ as Je-

hovah's Servant. The Greek word is used by Mark 26 times of Christ; while by Matthew only 5 times; by Luke once; and by John twice. **Forsook . . . nets.** Their vocation; their livelihood; their all. Instant service. **And they followed him.** The following of Andrew and Peter consisted first in going where Jesus went up and down the narrow, stony paths of Palestine in His performance of duty. But it meant more than that. Not only did they follow Him over hills and through valleys but they followed Him in thought, gradually drinking deeper and deeper of the great truth which He was daily revealing ever more clearly to them. It consisted in making Christ their choice in all of life's phases; accepting Christ's friends as their friends. They followed Him in His great thoughts until they were overwhelmingly convinced that He was one with the Father, and that to follow Christ was to follow God Himself. This is the attitude to be reached by whoever would be a true follower of Jesus Christ.

19. A little farther. Fishermen scattered all along the shore. **Mending.** Also busy men.

20. Straightway. "Mark's swift adverb again." Straightway, was the Savior's manner. **Left . . . father . . . and went.** Left father as well as vocation. There must have been reason for this prompt compliance. See setting of the Lesson.

Mark 2:13. He went forth again. Soon after. Meantime His fame had spread greatly because of astonishing miracles, 1:21 to 2:12. **Resorted . . . taught.** "Kept coming . . . kept teaching."

14. Levi. Matthew himself, 9:9, gives the name "Matthew", which means "the gift of God". **At. In charge of.** Another busy man. **Receipt of custom.** "The custom house".

15. Sat at meat. "Reclined (at tables)." **Publicans.** Tax-collectors. **Sat . . . with Jesus.** Probably Levi's old friends assembled in honor of Jesus. Jesus accepted the honor and many followed Him.

16. Said. "Kept saying." How. Why.

17. Physician. Jesus was, and is, the true physician to prescribe for man that which would heal him of the world's sins. His whole life was that of a Healer. He healed men's bodies of diseases, their

minds of sins, their corpses of death. It was not wrong for Him to mingle with sinners; for He mingled with a view to aid, to heal. So with His present disciples; mingling to lift the other is praise-worthy.

1 John 2:6. Abide. To dwell, remain, continue. **In Him.** In the dative case and denotes being or remaining within, with the primary idea of rest and continuance.—Comp. Bible. **Ought.** "To owe, to be indebted; (then) to be bound, to be obligated (to the performance of and duty)."—Crit. Lex.

A STUDY OF THE SUBJECT.

Introduction. This is the first lesson of the series of twelve announced for the study of The Christian Life. This lesson and those following should each be studied carefully from that point of view. The series begins with this first subject: The Christian a follower of Christ. Not only the lesson text, but all other known scriptures should be used in the discovery of the best understanding of this theme.

The Christian a follower of Jesus. He is all this and more. The Christian will gladly follow Him. to do so is his joy. But one can quite fully pattern after the morality, and purity, and charity of Jesus and still not be a Christian. For example, consider the Hindoo, or a non-religionist, or moralist, who practices many or all of these things while at the same time he ignores or opposes Christ. For anyone to claim Christianity merely because he follows Christ in some of the most practical instructions for daily life, without faith in Christ, is to put himself in the position of Matt. 7:21-23, namely, "many will say to me in that day, Lord, Lord, have we not . . . in thy name done many wonderful works?" And then He will declare, "I never knew you." A Christian is one who, in addition to following Christ in a matter-of-fact way, is a new creature in Christ the risen Lord. 1 John 1:3; John 17:23; Gal. 2:20.

The Call. It is interesting to note that Jesus called humble, though busy men. The mere fact that some were fishermen does not indicate at all that these were men of non-importance; for

ishing was a leading pursuit in that day and place. The narrative shows that Christ selected individuals of activity, of initiative. Nor has that principle ever been changed. The call, through the gospel of Jesus Christ, reaches the ears and hearts of earnest, active people much more readily and forcibly than it does the lives of idle joy-seekers or people of leisure. It takes such people to follow the active, busy, strenuous Christ, who, always about His "Father's business", ever served His Father's family, of the sons of Adam. The sick, afflicted, destitute, sorrowing, dying; the sinful, debauched, wretched children: He served them all. He was busy.

The Response. To follow Jesus is to lead a busy life. It requires diligent concentration on Him and His work, Phil. 2:2; It necessitates a knowledge of Him and of His Father to be gathered from that Book of books, the Bible, John 5:39; It requires obedience to His works, John 14:21-23; it requires, also, that all of one's faculties be devoted to the learning of Him and then to the executing of His ways with all of one's strength; to straightway leave all self-interest and work for His interest. "They forsook their nets and followed him."

The Result. To truly follow Christ is to fully accept and receive Him and His way. With such, Christ and the Father make Their abode, John 14:23; Eph. 2:19-22. They are by God set in the body of Christ, 1 Cor. 12:18-27; they grow up into Christ, Eph. 4:15; are joined to and supplied by Him, Eph. 4:16; and become new creatures, 2 Cor. 5:17. As such, they are Christ's, Gal. 3:27-29; His joint-heirs, Rom. 8:17, of all things, Heb. 1:2, to be fashioned like unto Him, Phil 3: 20-21; Eph. 5:25, 31, 32, and made recipients of eternal life, 1 John 2:21; Rom. 6:23, through Him, John 6:39. The result is Christians in the truest sense now; and Christians who will have become glorified and fashioned like unto Christ, associated with and empowered by Him in that day when He shall come to be glorified in His saints

THE GOLDEN TEXT.

Be following me! And, arising, he followed him.—(Rotherham) Mark 2:14.

Follow Me. Have you ever sung the song, "Where He leads me I will follow"? Did you sing it with the spirit of understanding? We cannot follow Him half of the way and gain the crown. We must go with him "all the way". To follow Him, we must leave the world. It means a cross. No cross, no crown. But why falter, when He leads the way. When Peter asked Jesus, "Be hold, we have left all and followed thee: What shall we have therefore?" his answer was, "Ye which have followed me, in the regeneration, when the Son of man shall sit upon the throne of his glory, ye also shall sit upon twelve thrones, judging (or ruling) the twelve tribes of Israel". If we follow Him now, He will have a reward for us as well.

PRACTICAL APPLICATIONS.

Why Jesus Calls. Following Jesus consists first in answering a call. It is primarily a call to be saved. First of all, Jesus was introduced as "the Lamb

of God who taketh away the sin of the world". Everyone who follows Him must naturally avoid sin more and more as he progresses. "Augustine, as a wicked young man, thought he saw 'an ideal hung in the sky' for him when he felt called to surrender to Christ". Truly Christ's is a call for an emancipation from sin unto righteousness and life eternal.

Service. His call is one to service. By service one should not think of Christ as a helpless man, a beggar, or an object of charity who needs to depend upon the help of others to enable Him to accomplish His service unto God. The opposite is truth. Service is that thing which perfects, enriches, qualifies the one serving for the position of his ideal. If Christ be our ideal, all the service we render is one that fits us for laboring more perfectly in and with Christ to do His work. Following after Jesus is, first of all, a service without which there is no advancement toward perfection.

A Venture. To follow Jesus is the greatest venture of life. Every new undertaking is a venture, and every one makes many of them in life. Entering college is a venture, matrimony is a venture, engaging in a business or profession is a venture. One enters any of these fields, not for the simple experience, but for the results that will accrue therefrom. Following Christ is a venture and must first be preceded by faith in Him. The end in view is salvation for the individual, and a perfection of the earth and a restitution of its people as an ultimate end.

SENIOR AND ADULT CLASSES.

Topic: Receiving Jesus as Savior, our Lord.

The more ideal one's vision of Christ, the more interesting is the constant study of His life and His ways. For us to intelligently and earnestly receive Jesus as Savior requires that we shall continuously study His ideals, His purposes, and His methods. One never becomes too old to learn. In fact, life-long students of Christ and the Bible repeatedly state, in the closing years of life, that they have reached the point where the ideals of Christ appeal to them as never before. To receive Jesus as Savior one should, like James and John, like Peter and Andrew, leave all interests in whatever degree necessary and study and serve Christ our Lord. This is not saying that everyone should discontinue professional activities in his service unless it be that constant effort is required in furthering the purposes of Christ. But it does mean that each individual should not only willingly, but anxiously utilize his every power of life and employment in a service of Jesus Christ.

INTERMEDIATE CLASS.

Topic: What it means to follow Jesus.
The galley slaves, urged by the lash, and the sharp irons of the master, performed their tasks and then, under the same lash were driven at night like beasts into their rooms for sleep. The opposite should be thought of when one thinks of following Christ. Instead of following Christ under compulsion, one should follow in love. Instead of being a hard, cruel master, Jesus has proven Himself to be one most tenderly loving and kind and merciful. His object has

been, and is, to lead His followers on t higher ground and finally into life ever lasting. To follow Him is to earnestly seek His will and desire to perform i with one's heart and love.

APPLICATION

As we hear His call, let us leave al and follow Him.

We decide our whole future—our eter nity—by our answer to the call of Christ

JUNIOR CLASS.

Topic: Enlisting with Christ.

There comes a time in every line of work when a person must begin to practice the things which he is learning. Likewise, there comes a time in the life of every individual when he should begin to follow Christ and practice His instructions. That time is right now for you; the younger you begin to serve your Lord the easier it will be for you and the more expert will you become in practicing His teachings in every-day life. Notice that there is something very striking and attractive in Christ's life: not only children came to Him, but busy men left their business and followed Him continuously.

APPLICATION FOR ALL.

Jesus is the greatest teacher of all time. He teaches with one object in view, namely, to benefit those taught. His one constant aim is to bring man to salvation. This is a long step from the life of sin and wrong. The earlier one attends school after he is old enough to study, and the more earnestly he listens to his teacher, the more quickly will he gain his education. Likewise, the earlier in life one starts to learn earnestly of Christ, the greater opportunity does he have of gaining a full knowledge of the Savior and of the way which leads unto life.

PRACTICAL TRUTHS

Whenever God calls a man it is to make something better of him. It is to those who are faithful in little things that strength is given for higher duties. "The call of Jesus comes with force to all."

Sit with sinners if you are strong enough in Christ to maintain your own character and draw them with you.

TOPICS FOR STUDY AND DISCUSSION.

Christ's manifested authority.

The people's heed to His calls, even to the leaving of occupation and home.

The meaning and manner of fishing for men.

The opportunities of one who follows Christ.

The responsibilities of one who follows Christ.

The result of following Christ.

Christianity, what is it?

QUESTIONS.

Were the disciples workers, or people of leisure?

What were their vocations? Did they make service to Christ their whole duty? Should we?

Was it proper to reprove Jesus for eating with sinners? Explain how He benefited them. Tell different ways by which people who accepted Christ's call were made better.

Where does true Christianity end? Is there any other way to attain unto this end than by following Christ? Name and discuss the steps of a follower of Christ from the call to the final end or result.

DOINGS AMONG THE CHURCHES

We are sorry to inform our readers that Sr. Dorothy Magaw has had to write her Christmas article from the Miller Hospital, St. Paul, Minnesota. She has already spent more than eight weeks there trying to get over bronchitis and has been unable to write previous to this. No doubt she will be pleased to hear from her many friends, especially at this season of the year.

* * *

Sr. Lilian Railton, of Fonthill, Ontario, arrived in Oregon last week to remain indefinitely with Bro. and Sr. J. A. Railton.

Bro. and Sr. Dale E. Rouch of Norrie, Wisconsin, are the proud parents of a baby girl. We can imagine Dale wearing a pretty broad smile.

* * *

BRUSH CREEK, OHIO

One of the most enjoyable meetings we have been privileged to work in for a number of years was the one recently closed with the Brush Creek Church, near Dayton, Ohio.

This work was done in connection with Bro. Melville Lyon, who has been serving as pastor there for the past year.

While some of the weather was far from favorable, yet splendid crowds were on hand throughout the full two weeks. Many of the members and friends at this place have been made dear to us through years of association, as it has been seven years since our first meeting there, and many have been the return trips in that cycle of seven.

Two young men, Sunday School boys, were baptized on the closing day,—Forest and Harold Pearson, sons of Bro. Clyde Pearson, Tippecanoe City, Ohio. While two is not a large number, yet we all felt that the value of our meeting together was not at all measured by that figure. The growing interest and earnestness within the church itself, and in the community was very encouraging.

Bro. Lyon is working hard and conscientiously to hold up the standard of truth there, and we pray for him, and for the church and for the community God's richest blessing.

F. E. Siple.

* * *

Bro. R. C. Railsback of South Bend, Indiana, suffered a light stroke December 11. He was enjoying the day very much, it being his 85th birthday anniversary, with friends and remembrances, until about six o'clock in the evening, when he became unconscious for two hours. He rallied but is not in very strong condition as a result.

* * *

THE SUNDAY SCHOOL LEAFLET

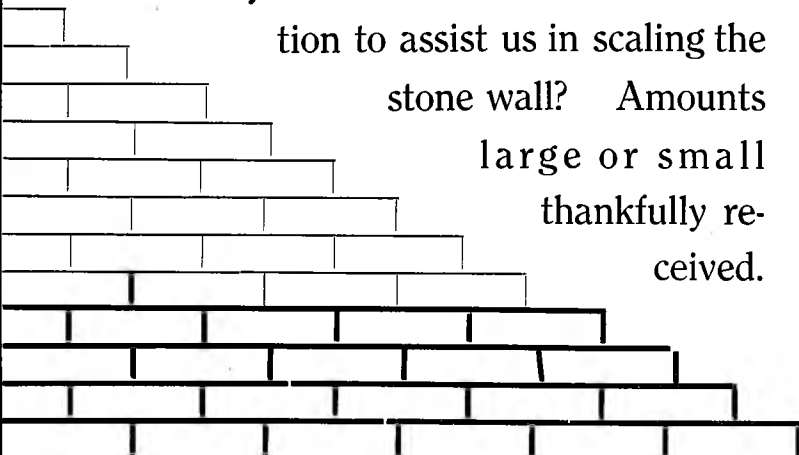
The last Sunday School lesson of the year 1926 was published in last week's Herald, and with it ends the lesson leaflet which has been published for fifteen years. The church has not only been demanding something more than the Lesson Leaflet, but in many instances has been purchasing quarterlies of other houses, even though the doctrinal aspect of said quarterlies was unsatisfactory. Though there is not proper working capital, library or equipment to rightly provide for publishing Sunday School quarterlies, yet the effort is being put forth to present to the church—and to all—a Sunday School quarterly with the hope that religious education shall be gradually and continuously encouraged unto the honor of God.

It is believed to be of advantage to compile the quarterly at this office of publication. It is the intention, after the first quarter, that 3 or 4 different authors shall prepare different independent phases of each lesson. We hope that Sr. King will find it convenient to be one of this number.

In the meantime, The Herald is glad

The steps are now one-half built. This has already been of great help in easing up the financial situation. Now for the second \$1000.00.

STONE WALL



Will you be one to make a contribution to assist us in scaling the stone wall? Amounts large or small thankfully received.

A THANK OFFERING

National Bible Institution,
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Enclosed find \$-----, a Thank Offering to aid in furthering the work of the Gospel.

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to convey to Sr. King a depth of appreciation by many for her faithful, untiring and gratuitous labor as Editor of the Sunday School Lessons, and of the Lesson Leaflet. The Herald is also hopeful that the time will soon come when her services can be wholly employed in religious education.

Until further notice the Sunday School Lessons will appear in The Herald, adapted from the Truth Seeker's Series of Sunday School Quarterlies.—F. L. A.

* * *

Bro. F. L. Austin again filled his place in the pulpit of the Oregon church, last Sunday, morning and evening, after a two week's absence for recuperation and rest. So far as the congregation was able to determine from his discourses, he was back to old form and gave us meat in due season—Christmas Season.

* * *

In announcing the prize winners in the Bible Essay Contest last week, the name of Oklahoma Davidson, age eight years, was omitted from the list. All winners please notify Sr. Daisy Nokes, Lincoln Park, Rt. 7, Rockford, Illinois, whether you have received your prize.

* * *

SOME CHRISTMAS POEMS

IT CAME UPON THE MIDNIGHT CLEAR

"We shall never tire of reading this magnificent hymn. It will go down through the ages until the coming of the millennium."

It came upon a midnight clear,
That glorious song of old,
From angels bending near the earth,
To touch their harps of gold;
Peace on earth, good will to men,
From heaven's all gracious King,
The world in solemn stillness lay,
To hear the angels sing.

Still through the cloven skies they come
With peaceful wings unfurled,
And still their heavenly music floats
O'er all the weary world;
Above its sad and lowly plains,
They bend on hovering wing,
And ever o'er its Babel sounds
The blessed angels sing.

With all the woes of sin and strife,
The world has suffered long;
Beneath the angel-strains have rolled
Two thousand years of wrong;
And man at war with man, hears not
The love-song which they bring,
Oh, hush the noise, ye men of strife,
And hear the angels sing!

And ye beneath life's crushing load
Whose forms are bending low,
Who toil along the climbing way,
With painful steps and slow,—
Look now! for glad and golden hours,

Come swiftly on the wing,
Oh, rest beside the weary road,
And hear the angels sing.

For lo! the days are hastening on,
By prophet-bards foretold,
When with the ever circling years
Comes 'round the age of gold;
When peace shall over all the earth,
Its ancient splendor fling;
And the whole world give back the song,
That now the angels sing.
—Edmund Hamilton Sears, in 1850.

* * *

A LITTLE CHILD SHALL LEAD THEM

"A little child shall lead them
Along their earthly way.
A little child shall lead them,"
I hear the Prophet say.

"A little child! Who is he?"
The shepherd's startled cry,
The angels tell the story,
From the heavens in reply.

'Twas shepherds first who found Him,
Who sang the angel's song,
Then wise men came and worshiped
Messiah—promised long.

And now, throughout all nations,
O'er all the earth they sing,
The angel's song of glory
And the coming of the King.

"To Bethlehem! To Bethlehem!
Oh, find and follow me,
The little Child, God's only Son,
Will lead to victory."

* * *

CHRISTMAS

By Alice B. Curtis

The wintry sun but dimly shines,
The trees are wreathed with snow,
But brightly in our peaceful homes,
The Christmas candles blow.

And in our breasts sings Happiness,
Though we were once forlorn.
For in our hearts in very truth,
The Savior has been born.

In vision bright, there comes to us,
That other Christmas Day,
When, angel-watched, earth's future King,
Slept on the fragrant hay.

The startled shepherds, bathed in light,
Heard of the Savior's birth,
And the glad news the angel told
Has spread throughout the earth,

The questing wise men came to Christ,
Along their starlit way,
Before Him lay their precious gifts,
And to Him homage pay.

A radiance to guide mankind,
Has shone upon the earth,
Since Christ, the bright and morning Star,
Had here His humble birth.

The song of peace the angels sang,
Has swept around the world,

And o'er the earth the flag of peace
Shall one day be unfurled,

And evermore that flag shall float,
The Prince of Peace shall reign,
And with angelic melodies,
The earth shall ring again.

If we would see the heavenly King,
And hear the song that day,
Then, like the wise men, we must walk
Along a starlit way.

And we, like them, must bring a gift
To offer at His shrine,
One precious gift He will accept,
Your loving heart, and mine.

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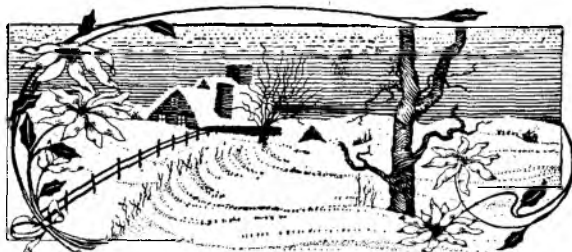
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THE RESTITUTION HERALD advocates: The near return of Christ, Acts 1:11, and life only through Him, Col. 3:3; the literal resurrection of the dead, John 5:28; the immortalization of those in Christ, 1 Cor. 15:53, 54; the final destruction of the wicked, 2 Thess. 1:9; the restoration of Israel as the kingdom of God under the kingship of Christ, Luke 1:32, the church being joint-heirs with Him, Rom. 8:17, and Israel to be made head over Gentile nations, Isa. 60:13; the "restitution of all things, which God hath spoken by the mouth of all His holy prophets since the world began", Acts 3:21. It also firmly advocates repentance and immersion in the name of Jesus Christ for the remission of sins, Acts 2:38, and a consecrated life as essential to salvation.

The Children's Page



THE CHRISTIAN A FOLLOWER OF JESUS

By Daisy Nokes

DEAR children, how many of you have heard the Galilee song? It begins: "Oh, Galilee, sweet Galilee, where Jesus loved so much to be". Why not find it in your song book and sing it? Ask mother to help you find the Lake of Galilee on the map in your Bible.

Jesus liked the great out-door. The country in which He lived is warmer than our country. It must have been very pretty around the Lake of Galilee, with its palm trees and green grass. Jesus was often on the lake or walking near it.

One day Jesus saw two brothers, Peter and Andrew fishing from a boat, with a net. They would cast the net into the water and then pull it up and empty the fish into the boat.

Jesus said to the men, "Come ye after me, and I will make you to become fishers of men." Jesus meant that He wanted them to help Him teach people of the Kingdom.

Peter and Andrew quickly obeyed and went with Jesus. This showed that they were glad and willing.

Soon they saw a ship out in the water. In it were James and John, who were two more brothers and their father and some servants. They were busy at work with their nets. Jesus called to James and John, for He wanted them to help also.

When they looked up and saw that it was Jesus calling they left all and rowed to the shore in a small boat. They did not wait to help finish their work, but came at once. They loved Jesus so much that they showed it by minding right away.

One day Jesus and His four helpers saw a man named Matthew sitting at his bench, busy at work. He was a stranger to Jesus, yet Jesus went up to Him and talked kindly. Matthew closed up his work shop and followed Jesus. He, too, was glad to come at once when Jesus called.

Matthew wanted others to know Jesus and love Him too, so he got up a great feast and invited many people. While they were eating, some other men who were not invited walked in. In that country when any one is having a party, any person can go and watch them while

they eat.

These men tried to find fault with Jesus, but you will find that Jesus always had His answer ready. Ask mother to tell you their question and the reply of Jesus.

QUESTIONS

Am I a follower of the Lord Jesus?

Can I say the Golden Text, "And (He) said unto him, Follow me. And he arose and followed him",—Mark 2:14?

THE INN THAT MISSED ITS CHANCE

(The Landlord Speaks, A. D. 28):

*"What could be done? The inn was full of folk!
His honor, Marcus Lucius, and his scribes
Who made the census: honorable men
From farthest Galilee, came hitherward
To be enrolled; high ladies and their lords;
The rich, the rabbis, such a noble throng
As Bethlehem had never seen before,
And may not see again. And there they were,
Close herded with their servants, till the inn
Was like a hive at swarming time, and I
Was fairly crazed among them.*

*Could I know
That they were so important? Just the two,
No servants, just a workman sort of man,
Leading a donkey, and his wife theron,
Drooping and pale,—I saw them not myself,
My servants must have driven them away;
But had I seen them, how was I to know?
Were inns to welcome stragglers, up and down
In all our towns from Beersheba to Dan,
Till He should come? And how were men to know?*

*"There was a sign, they say, a heavenly light
Resplendent; but I had no time for stars.
And there were songs of angels in the air
Out on the hills; but how was I to hear
Amid the thousand clamors of an inn?"*

*"Of course, if I had known them, who they were,
And who was He that should be born that night,—
For now I learn that they will make Him King,
A second David, who will ransom us
From the Philistine Romans,—who but He
That feeds an army with a loaf of bread,
And if a soldier falls, He touches him
And up he leaps, uninjured? Had I known
I would have turned the whole inn upside down,
His honor, Marcus Lucius, and the rest,
And sent them all to stables, had I known.*

*"So you have seen Him, stranger, and perhaps
Again will see Him. Prithoe say for me,
I did not know; and if He comes again
As He will surely come, with retinue,
And banners, and an army, tell my Lord
That all my inn is His, to make amends.*

*"Alas Alas! To miss a chance like that!
This inn that might be chief among them all,
The birthplace of Messiah,—had I known!"*
—Amos R. Wells, in *The Sunday School Times*.

"Be not forgetful to entertain strangers: for thereby some have entertained strangers unawares."—Heb. 13:2. And how much greaer our privilege may be, especially when we consider our Master's words, "Inasmuch as ye have done *it* unto one of the least of these my brethren, ye have done *it* unto me."

GOD'S PLAN OF SALVATION

By Ed. F. Elton

IN the beginning was the word, and the word was with God, and the word was God."—John 1:1. "By the word of the Lord were the heavens made and all the host of them, by the breath of his mouth."—Psalm 33:6. And He says, "I am the Lord that maketh all things; that stretcheth forth the heavens alone; that spreadeth abroad the earth by myself."—Isaiah 44:24. And "God created man in his own image", Gen. 1:27, and put him into the garden of Eden to dress it and keep it. And the Lord God commanded the man, saying, of every tree of the garden thou mayest freely eat: but of the tree of knowledge of good and evil, thou shalt not eat of it, Gen. 2:15-17. But Adam and his wife did eat the fruit thereof, Gen. 3:6, and by their disobedience brought sin into the world. But God, in His love, gave His word to the woman, the promise of a savior. To the woman he said, Thy seed shall bruise the serpent's head, Gen. 3:15. He gave the same promise to Abraham: "and in thy seed shall all the nations of the earth be blessed", Gen. 22:18.

Paul, speaking of it, says, "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.

And God tells how it was to be: "Behold, a virgin shall conceive and bear a son, and shall call his name Immanuel."—Isaiah 7:14. The angel Gabriel was sent from God into the city of Galilee named Nazareth to a virgin espoused to a man whose name was Joseph of the house of David, and the virgin's name was Mary. He said, "Hail thou, that are highly favoured, the Lord is with thee: blessed art thou among women." "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 shall call his name Jesus".—Luke 1:26-31. "And there were in that same country, shepherds, . . . keeping watch over their flock by night. . . . And the angel said unto them, Fear not, for behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born this day in the city of David a Saviour, which is Christ the Lord."—Luke 2:10-11.

And when Jesus was about thirty years of age He was baptized by John. "Then was Jesus led up of the Spirit into the wilderness to be tempted of the devil. And when

he had fasted forty days and forty nights, he was afterward and hungred. And when the tempter came to him he said, If thou be the son of God, command that these stones be made bread."—Matt. 4:1-3. "But he answered and said, "It is written, man shall not live by bread alone, but by every word that proceedeth out of the mouth of the Lord doth man live." Deut. 8:3. In the next temptation the devil said, It is written; and quoted Psalm 91:11-12, but Jesus was ready with, It is written. Deut. 6:16. Jesus always came back with, It is written. See Matthew 4:1-11. He here shows us how to combat temptation, and we must believe in Him, Acts 16:31, believe in His teaching, and do what He tells us to do. He said "Whosoever, therefore, shall confess me before men, him will I confess also before my Father which is in heaven."—Matt. 10:32. "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."—Rom. 10:9. Jesus said, "Except ye repent ye shall all likewise perish.", Luke 13:3, 5, and "He that believeth and is baptised shall be saved", Mark 16:15. Peter said, "Repent and be baptized every one of you in the name of Jesus Christ for the remission of sins". Acts 2:38. "For 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."—Gal. 3:27-29. "Wherefore take unto you the whole armour of God, having your loins girt about with truth, and having on the breastplate of righteousness; and your feet shod with the preparation of the gospel of peace; above all, taking the shield of faith . . . and take the helmet of salvation and the sword of the Spirit, which is the word of God."—Eph. 6:13-17. Then if you are tempted to speak ill of any one, say, It is written, "If any man among you seem to be religious, and bridleth not his tongue, . . . this man's religion is vain."—James 1:26. Or, if you see any one that has yielded to temptation and needs a helping hand say, It is written, "Thou shalt love thy neighbor as thyself", and, "Love worketh no ill to his neighbor: therefore love is the fulfilling of the law."—Rom. 13:10.

A BIBLE FOR EVERY MAN

ALTHOUGH "the heavens declare the glory of God, and the firmament showeth His handiwork", only in the Scriptures are His spirit and His heart revealed. The Bible is the Book for men of all ages and all generations. The open Bible, reverently read, is a power for righteousness. The man who heeds its warnings and reads its precepts is assured of greater happiness and health and peace of mind, and if not of prosperity at least of greater joy in the things he has. The man who tries to live without the Bible, who disregards its precepts and flouts its warnings, may flourish like the green bay tree for a time, but the reckoning is certain. The Bible is every man's Book, and it should be in the hands of every man, and, until it is thus widely spread, civilization will falter and fall short of the ideal of Christ.—*Selected*.

THE OLD-TIME CHRISTMAS

By Leona

WHAT has become of the old-time Christmas, with its simple joys, the special home gathering, the little stocking hung behind the old heating stove, little, inexpensive exchange of gifts, in the family group, and among friends. How we all looked forward to the coming of Christmas! Mother would make pop corn balls, and get some apples if they did not have any, and some candy, one little present—a doll, perhaps, for the girl, and some little toy the boys would like, a knife, marbles, some little thing they could play with. Then Christmas morning, how they would all scamper to see what good, old Santa had left for them!

Then there was the story of the Christ child, told over and over again to the wondering little group, and how eagerly they would listen to it!

Then Christmas was a real joy. It did not take so much to make people happy as it does now in later years. It is not that we think of Christmas as the day to honor our Savior's birth, and as such, meet together to worship and adore Him. But it is made a day, and a night of feasting and revelry. I wonder just how well-pleasing in His sight this kind of program is. And, as one of the clerks in a large department store said to me a few days ago, Christmas, each year, becomes more and more a burden. Everyone expects that if you give a gift it must be something expensive, or at least the dollar sign must be visible on the article given. Unless it is, it is not appreciated. People do not see back of the gift the heart that prompted the gift. It may be it was in itself insignificant, yet loving thought for the one receiving the gift, made the sender remember the friend and want him to know he was not forgotten.

Just to show how Christmas, in these days, is being commercialized, I will tell you of a little circumstance. A very dear friend to whom I had given a little remembrance last Christmas, told me that she was through giving expensive presents to her people, that they never gave her anything in return, as much as she gave them. Think of expecting to receive in return, dollar for dollar, at Christmas time. She is not the only one who puts the money value in gifts above the love and thought that prompted the small remembrance. No wonder Christmas has become a dread, and sleepless nights and anxious days precede and follow. This day, of all days, should be one when burdens are lifted from the heart, and songs of praise and thanksgiving to the Giver of the most precious of all gifts, our Savior and Redeemer, should ascend to the throne of grace. Children should be taught the reason why we celebrate Christmas, and why we give gifts to each other on that day; and, as Jesus gave all He had, His life, for us, let us also remember that many, many times when we are the recipients of some little gift at this Christmas season, perhaps, out of the givers' meager stores, they gave all they had to show to us their love, so let us be thankful and make them

happy by our appreciation, and let us try to get back to the real Christmas spirit of rejoicing that, in Bethlehem was born a Savior many years ago, and that the song sung by the angels, Peace on earth and good will to men, will be, ere long, a realized fact instead of a prophecy.

THE MYSTERIES OF ANCIENT DAYS

(Continued from page 179)

Egypt alone is mentioned. They certainly cannot have imagined that the whole habitable world was punished because the ruler of Egypt refused to comply with the demands of Moses. It is clear, therefore, that *earth* was used in this instance simply to avoid the monotonous repetition of *land*.

"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 (*eretz*) 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 (*eretz*): so that if a man can number the dust of the earth (*eretz*), then shall thy seed also be numbered. Arise, walk through the land (*eretz*) in the length of it and in the breadth of it; for I will give it unto thee."—Gen. 13:14.

In this verse *eretz* appears twice as *land* and twice as *earth*. The latter term, however, was used for the same reason as stated in the preceding paragraph. The translators never intended us to believe an impossibility—that the descendants of Abram would be as numerous as the atoms of dust in the whole world.

"The earth (*eretz*) is the LORD's, and the fulness thereof; the world (*thebel*), and they that dwell therein."—Psalm 24:1.

In this brief passage two distinct Hebrew words appear and they are represented by two distinct English terms. This shows clearly that to the minds of the translators *earth* and *world* conveyed entirely different meanings.

In Jeremiah 51, which deals with Babylon, the phrases, *all the earth* and *all the land*, are used indiscriminately. In the original, however, *eretz* alone is found.

From the following quotations we not only learn clearly that to the translators *earth* and *land* were synonymous terms, but we gain some idea of the particular territories which formed the state known to the ancients as *Eretz* or *Eridu*.

"Now in the first year of Cyrus king of Persia, the word of the LORD by the mouth of Jeremiah might be fulfilled, the LORD stirred up the spirit of Cyrus king of Persia; that he made a proclamation throughout his kingdom, and put it also in writing, saying, Thus saith Cyrus king of Persia, The LORD God of heaven hath given me all the kingdoms of the earth (*of Eretz*); and he hath charged me to build him an house at Jerusalem which is in Judah."—Ezra 1:1-2.

Here we find Cyrus claiming sovereignty over all th

kingdoms of Eretz, a claim which he would never have made had it not rested on a firm foundation. Royal proclamations were worded just as carefully and as accurately in those days as they are at the present time; and no monarch would claim to be ruler of the whole world. Many nations known to Cyprus were neither conquered nor attacked by him; and the region which fell into his possession was exactly that known to the ancients as *Eretz*, and to us as Western Asia.

"And king Solomon passed all the kings of the earth in riches and wisdom. And all the kings of the earth sought the presence of Solomon, to hear his wisdom, that God had put in his heart. And they brought every man his present, vessels of silver, and vessels of gold, and raiment, harness, and spices, horses, and mules, a rate year by year."—2 Chron. 10:22-24.

While it is possible that Solomon exceeded all the kings of the world in wealth and wisdom, it is quite evident that no rulers or others from distant parts of the globe sought to Solomon to hear his wisdom. The phrase, *all the earth*, must, therefore, be limited to the region within which it was possible for his admirers to travel comfortably to and from Jerusalem, "year by year". Neither is it assumed that they were traveling all the time, but that they visited Solomon at regular intervals. The region, therefore, designated *all the earth* cannot have extended very far in any direction from Jerusalem, especially in those days of slow traveling on the backs of beasts of burden. The translators were fully cognizant of these facts; and the phrase *all the earth* meant to them exactly what *all the land* would mean to us. The word *Eretz*, however, is here a proper name, and, as such, should appear in our Bible.

Many people are under the impression that at some future time all the inhabitants of the world shall be converted, and live in a state of perpetual happiness. There is not the slightest hint of such circumstance in any part of the Bible. It is into Eretz that the redeemed Israelites and others shall be gathered at the end of this age; it is there that the great kingdom of Righteousness, with Jerusalem for its capital, shall be established; and it is there that "He shall reign from sea to sea, and from the river unto the ends of Eretz", Psalm 72:8.

If the word *earth* were removed from our Bible, and replaced by *land* or *Eretz* it would be seen clearly that as regards the antiquity of humanity, the relationship of the various races of men, and the extent of the Noachian period Deluge, the sacred writers and archaeologists, ethnologists and geologists are in perfect agreement: and a certain religious sect which insists that *the earth* is flat would have the satisfaction of knowing that its arguments are quite logical. While Western Asia is not exactly flat, it is certainly not globular in form.

Even should it be proved that the word *earth* was used in the days of the translators as it is used to-day—as a designation of the whole terrestrial globe—the arguments set forth herein would still hold good. It is

not on the words of the translators but on those of the original writers that our dependence must be placed; and various Hebrew scholars are unanimous in declaring that *land* is the only English term which correctly expresses the original meaning of *eretz*, *ge*, and *terra*.

When we clearly recognize that Biblical history and geography relate only to Western Asia it becomes quite easy, with the aid of various ancient writings, to learn the identity of the early invaders of Western Asia; of the giants referred to in Genesis 6, and in other passages; of Azazel; of the "children of men"; of the builders of Babel; and of others who figure in the early records.

CHRIST THE PRINCE OF PEACE

CHRIST gives to the individual believer the peace of God, and the day draws nigh when He shall bestow that peace upon the world. Christmas is the day of supreme gladness. Christianity came in with a song. The song of the Nativity is the song of songs, for it has given birth to a world of singing. There was not much singing before Christ came; there is not much to-day where He is unknown; but where He is loved and served, joy and gladness obtain, and sorrow and sighing flee away."—*William L. Watkinson*.

"Undoubtedly Count Tolstoi is perfectly right when he says that we cannot overcome evil by resisting it. As John Bright declared, 'Force is no remedy.' Love is the only remedy. Trustfulness and good will are the only irresistible weapons."—*Hugh Price Hughes*.

"That devil's theory, that war is the primal law of nature, the importation of which into human life serves to excuse its frauds and cruelties, is a slander on our brethren of the air and the forest. We need not fear for the work of Christ in bringing peace on earth. It falls into line with the original work of God."—*Rev. Walton W. Battershall, D. D.*

"You commonize and belittle this peace if for a moment you identify it with the mere cessation of war, greatly as that is to be desired. The peace of the heavenly song is salvation in all its vastness and wealth. It is one of the many names for the unsearchable riches of grace. This peace is the peace of God that passeth all understanding."—*Rev. J. Morgan Gibbon*.

"Peace, in its deepest sense, can never come to any one who has not the spirit of good will, and peace has been coming to men of good will in all parts of the world wherever Christ has been accepted and obeyed as the Personal Savior of men."—*Rev. Louis Albert Banks, D. D.*

"Our Savior is especially called the Prince of Peace because He brought down peace to man, coming with a message of free pardon from the Father; and because He planted and fostered peace within man; peace of conscience, peace of heart, peace of a mind at ease about worldly matters, and peace and union among brethren."—*Augustus William Hare*.

JESUS BORN IN BETHLEHEM

By M. A. Woodward

BETHLEHEM, the town exalted above all other places on earth (except Jerusalem) by this glorious event, is five miles south of Jerusalem, on high ground, 2350 feet above sea level. Its name means "The House of Bread", and it is the center of a region of great fertility, with many fields of grain, vineyards, and orchards of figs and olives. The place has strong military possibilities, held a Philistine garrison in David's time, was fortified by Rehoboam, and near it Herod the great had a citadel where he was buried.

Bethlehem is famous throughout Bible history. Rachel died and was buried near the town. A branch of Caleb's family came from Hebron and settled there. There lived Boaz, Naomi, and Ruth, ancestors of our Lord. There lived their descendants, Obed and son Jesse, the father of the great King David, the shepherd and poet king who was Christ's most distinguished earthly ancestor. David tended his sheep in the upland fields where the shepherds of Christ's time cared for their flocks.

Bethlehem to-day has more than 10,000 inhabitants. It is a walled town with several gates. The houses are mostly small, but well built.

"The town is the market of all the district round, which is rich in agricultural products. For many centuries Bethlehem has also been famous for the manufacture of souvenirs, which are sold to pilgrims and tourists, not only here, but in Jerusalem and Damascus and Beirut. Rosaries, paper-cutters, cigarette holders, and stamp boxes are made from olive wood, the bituminous 'Moses Stone' from the Dead Sea is shaped into little vases and paper weights, and mother-of-pearl is carved into elaborate bas-reliefs of sacred scenes. The shopkeepers are busy and energetic, and a prosperous, self-respect seems characteristic of everything about the place."—*Lewis Gaston Leary, Ph. D.*

THE ROMAN CENSUS

Our Lord was born, according to tradition, on December 25, and in that mild climate the fact that the shepherds were with their sheep in the field at night is no objection to the date. The year was D. C. 5, (near the close) or four years before the opening of our Christian era, the error having been made by the calculations of the Roman abbot, Dionysius Exiguus, who established our present date in the sixth century. At the time of Christ's birth, of course, dates were reckoned in the Roman fashion, and Christ was born near the end of the year A. U. C. 749, or 749 years after the founding of Rome.

The Roman emperor at the time of Christ's birth was Augustus Cæsar, the powerful and magnificent ruler whose reign was the Golden Age of Rome, the age when literature and arts flourished, and the Roman Empire was at the height of its power. . . . The Emperor

Augustus decreed a census throughout his world-wide realm, probably as a basis for taxation. The Roman method was to enroll every man in the city where he lived, but the Jewish method was to require every one to repair to his ancestral home. Therefore, Joseph, the carpenter of Nazareth in Galilee, was compelled to journey southward to Bethlehem in Judea (66 miles in a straight line) because he was descended from King David. Joseph took with him on this journey his betrothed wife, the Virgin Mary, whose child, conceived of the Holy Spirit, was soon to be born according to the word spoken to both Joseph and Mary by the angels, (see Luke 1). It had been legally necessary for Mary to go with Joseph to the census, but in any case she would have wished to be with Joseph at this time (read Matt. 1:18-25). The journey, however, must have been long and arduous for her, even though she did not make it on foot, as Joseph doubtless did, but rode on a donkey.

NO ROOM IN THE INN. Bethlehem in those days was probably much smaller than now, and certainly much poorer. It was greatly crowded with all the Bethlehem families returned to the home town to be enumerated. The place possessed only one inn, and that may have been nothing but a khan or caravansera, consisting of an enclosed place surrounded by open recesses of which the paved floor (leewan) is raised a little above the ground. There is often no host, and the use of any vacant leewar is free, but the traveler pays a trifle for food, water, etc. If the Khan be crowded the traveller must be content with a corner of the courtyard or enclosed place among the cattle, or else in the stable. The stable is often a limestone cave or grotto, and there is a very ancient tradition that this was the case in the khan of Bethlehem. If, as is most probable, the traditional site of the nativity is the real one, it took place in one of the caves where St. Jerome spent so many years as a hermit, and translated the Bible into Latin (the Vulgate).—*J. W. Farrar.*

With this history of the first hours of life of our beloved Christ, will it not bring to our minds many serious thoughts, especially as the day of his birth draws near?

God had the whole human family in His hand on this eventful night. It was not only to bring, as the angel sung, "Peace on earth", but for Him hardships, sorrow, pain, sleepless nights, hours of prayer on mountain top, tired feet as He hurried in His later years, from place to place to perform the many tasks so necessary to fulfill His mission of love, compassion, and duty. He must educate His disciples for apostleship. He told them when He should finally be taken from them, He would ask the Father to send them His Holy Spirit as a comfort for them, to guide them into all truth. He had to teach in world terms, for He would soon be gone and they must know how to go on without Him, and so, through the we are blessed with the knowledge of Christ's life there was the blessed assurance of a life to come at His so return.

For that we are praying, Come Lord Jesus, come quickly.

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PAUL A CHOSEN VESSEL UNTO THE LORD

By Lyman Booth

IN Acts 9:15 we find these words, "For he is a chosen vessel unto me." They were spoken by our Lord to Ananias directing him to go to the house of Judas for Saul of Tarsus. At first Ananias hesitated, saying, "Lord, I have heard by many of this man, how much evil he hath done to the saints at Jerusalem: and here he hath authority from the chief priests to bind all that call on thy name; but the Lord said unto him, 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."

Ananias went his way as the Lord directed. He found Saul and putting his hands on him said, Brother Saul, the Lord, even Jesus, that appeared unto thee in the way as thou camest, hath sent me, that thou mightest receive thy sight, and be filled with the Holy Spirit. And immediately there fell from his eyes as it had been scales; and he received sight forthwith, and arose, and was baptized.

This brief account gives the most striking example and meaning of repentance to be found. He was on his way from Jerusalem to Damascus to bind Christians and to take them before the great high priest for punishment. But Jesus met him, smote him blind, then sent him to Ananias, who told him what to do. He did it without hesitation, and 'straightway preached Christ in the synagogues, that he is the Son of God."

From that time on he became the outstanding figure in the early church. No other disciple ever grasped more fully the meaning of our Lord's command, "Go ye into all the world, and preach the gospel to every creature."

His obedience to the heavenly vision was instant, whole-hearted. He did not think of looking back, nor did he fear any hindrance or difficulties that might come to him. His convictions were clear and decisive, intense and deep. His courage was too strong to admit of failure, and with boldness he faced a world of privations and dangers for the preaching of Christ, and that, too, to his former associates. Whereas he had led them in their hatred and persecutions of Christ and his disciples, he now strives with as much zeal and earnestness to turn them along with himself to the service of his revealed Lord. Whereas he had most bitterly opposed his Lord

in previous days, he must now bear testimony that, if possible, he might counteract the great evil he had done. How astonished and amazed his former associates must have been upon noticing the change. They could easily see that it was real and void of hypocrisy.

At the time of his conversion he stood upon the very pinnacle of worldly honor with his own nation, and no doubt in full view of financial success, and when we consider that he turned from those things to cast his lot with Christ and His disciples, and to have entered a course of self-sacrificing labor and extreme suffering, which befell him during the remaining years of his life, would seem, of itself, to be full and complete evidence of the truth of the gospel as taught by Christ and his disciples.

Our Lord knew the kind of a man that was needed to go before kings, and to all other classes of men, to preach His gospel, and He saw the necessary requisites in Saul of Tarsus. He knew the man should be a pure Jew by birth, educated with the deepest and fullest learning, both in their law and the traditional interpretation the Rabbis had put upon them. It was also quite necessary that he should speak the Greek language, also that he should be acquainted with the Gentile thoughts and habits, which would enable him to successfully refute the Grecian scholars and teachers. All these qualifications were united in Saul. His natural qualifications were marvelous, for he was ardent, and universal in his regard and feeling for others; very sympathetic. He could adapt himself to every one's position, even to becoming "all things to all men". He could make other men's joys and griefs his own. His tears mingled with those of the sorrowing, and broken-hearted. Such was the mind and heart of the man whom Jesus chose to carry the glad tidings of His coming kingdom and glory to all nations, eventually bringing about the greatest revolution in all the history of men.

With the exception of the resurrection of our Lord, and the gift of the Holy Spirit on the day of Pentecost, the gospel has no testimony which equals the conversion of Saul. Its influence has been felt all along the centuries, shaping and molding character for future glory in the ages yet to come. Though he sleeps in Jesus his

marvelous works still survive the wreck of empires and nations.

Although Paul preached Christ in the synagogues, "that he is the Son of God", yet he, like Moses and Elijah, was led to the quiet of Arabia for the preparation of his great work his Lord would have him perform: the study of the Old Testament Scriptures in their new light. To reflect upon his previous career, and the heavenly vision which revealed to him the Messiah of prophecy in the person of Jesus of Nazareth whom he had so bitterly persecuted. Here he, no doubt, received visions of the many emergencies of service in later years. Here also was shown him the things he must endure for the Master's sake. As God takes time to fit men for the work He would have them do, so Paul was given three days of blindness, three years of meditation and study, to which were added five years of practice before starting out on his missionary journeys to all nations.

After this period of preparation he returned to Damascus. He went directly to their synagogue, with even stronger faith and zeal, bearing spontaneous testimony for Christ. His views of the truth of the gospel were wider and his forceful arguments were such that his opponents could not refute his teaching. Since he thoroughly knew their views, it was an easy matter for him to meet and overthrow their arguments. His refutation of their arguments were so plain and effective that it angered them, and they sought to kill him. They drew the governor of Damascus into a conspiracy to kill him. But he made his escape. From an overhanging window of a house upon an unguarded part of the wall the disciples let down into the open country, thereby making his first escape from the mob of persecuting Jews. This experience was but the beginning of the many things he should suffer.

Escaping from Damascus, he made a brief visit at Jerusalem. His own account of this visit will be found in Gal. 1:11-18. His chief motive in visiting Jerusalem was to see Peter and James. They doubted his sincerity and would not receive him into their confidence until Barnabas interceded in his behalf. Barnabas, being a citizen of Cyprus, a city not far from Tarsus, had met and learned from Paul the story of his conversion, took Paul to Peter and James and told them of the marvelous conversion he had undergone. Then they received him and he abode with Peter fifteen days.

What transpired at this first meeting of the fishermen of Galilee and the tentmaker of Tarsus, the chosen vessel, the chosen Pharisee, who saw Jesus in the heaven; one the apostle of the circumcision: the other, the apostle of all the Gentiles, is related in the Scriptures in few words. What took place between those holy men, what they may have said of Jesus of Nazareth, who suffered, died, and was buried, who had risen and ascended and become the head over all things to the church, and what of Christian love and devotion was felt, has not been revealed and hence we are left to form our own conclusion which can be none other than favorable.

He very effectively proved to Peter and James his divine mission, two veteran apostles. He entered the synagogue of the Grecians and boldly taught where Stephen taught, and preached the same Jesus of Nazareth, and successfully refuted their arguments. The only way in which they could silence him was to seek his death. Peter and James tried to prevail upon him to flee the city for his personal safety. In Acts 22:18-21 is given the account of a vision and command to leave Jerusalem and return to his own home. This command he obeyed, and then followed a long interval in the history of this most noble and fearless defender of the gospel. During this interval he seemed to remain in comparative retirement, preaching as other apostles did, without special appointment, as occasion called or the Spirit dictated. The interval is of uncertain length. Some claim this period is the chief part of the history of the perils and suffering which he recites to the Corinthian brethren, including two Roman and five Jewish scourgings, and three shipwrecks. During this period he labored alone and unaided by human hands, which labor prepared him for the wider field of activity to which he was called when Barnabas visited him at Tarsus to seek his help for the work with the church at Antioch.

Before proceeding further, let us inquire a little into the history of Barnabas. Who was he? In Acts 4:36 we read, And Joses, who by the apostles was surnamed Barnabas, (which is being interpreted, the son of consolation) a Levite and a citizen of Cyprus, having land, sold it, and brought the money and laid it at the apostles' feet. He was afterward called Barnabas, and said to be the first known convert from the priestly tribe of Levi, who immediately began a long and useful career by the willing consecration of a portion, at least, and it may have been all, of his possessions. It was he who took Paul to Peter and James, and was also associated with him part of the time on his missionary travels.

We find that Barnabas generously consecrated his possessions to the common good of the brotherhood. He was "one of the multitude of them that believed, who were of one heart and one soul: neither said one of them that ought of the things which he possessed was his own; but they had all things common." With that consecrated company there were no factions or divisions, no jealousy, no party spirit on the part of any. No desire of distinction marred the harmony and peace of their company. They fulfilled the first law of the Master. It was the mutual and holy love that served as a sacred bond of their union, the ruling principle of their life and actions. They regarded themselves as one family, with one purpose to serve the Lord, with common needs, common joys and sufferings. This is the kind of perfection of that union for which our Lord prayed to be manifested in the church. It showed as a pattern what all should aim to realize and enjoy in the spirit, a principle that should characterize the disciples of Christ, the spirit of fellowship during all time, that the strong should help the weak, "especially of the household of faith".

PEACE

By Samuel E. Haney

"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 fearful."—John 14:27, R. V.

WERE this declaration to have come from finite man, be he ever so great and powerful, history and experience would discredit the wisdom of taking it seriously. But it comes from the Son of God, who, as the reward of faithfulness unto death, even the death of the Cross, has been granted immortality, "all power", and is able to fulfill His promise in detail. And if we are not enjoying this peace that Jesus provided for us, the fault is ours: we are consciously or unconsciously groveling in the miasma of this world, to some extent.

Has there ever been a time in Biblical or profane history when the gentle dove of peace was so badly needed as now? There are about seventy independent nations at the present day. Is there one of them civilly and internationally tranquil and peaceful? There never was a time when the race was as anticipatory of trouble both between nations and individuals as to-day. And notwithstanding, Jesus said, "Put up again thy sword into his place: for all that take the sword shall perish with the sword", we see virtually all nations standing attention and vying with one another in the construction of diabolical instruments and material for the destruction of lives and civilization. And further, the fact that the largest and most powerful nations are denominated "Christian", makes the problem the more perplexing. But this mental confusion is due to illogical reasoning, if there is any reasoning done. And as nations are composed of individual humans, a similar spirit of aggression, distrustfulness, and deception should be expected.

Are there scriptures to prove these deductions? Yes, many. Jesus, referring to these days, said, "And ye shall hear of wars, and rumors of wars: see that ye be not troubled . . . for nation shall rise against nation, and kingdom against kingdom: and there shall be famines, and pestilences, and earthquakes, in divers places". Matt. 24:6, 7.

Jeremiah saw these days—"The spoilers are come upon all high places through the wilderness: for the sword of the LORD shall devour from the *one* end of the land even to the *other* end of the land: no flesh shall have peace."—12:12.

Haggai saw both nations and people in their final heterogeneous scramble for the survival of the fittest—"And I will overthrow the thrones of kingdoms, and I will destroy the strength of the kingdoms of the heathen; and I will overthrow the chariots, and those that ride in them; and the horses and their riders shall come down, every one by the sword of his brother."—2:22.

Jeremiah and Proverbs on the individual: "Take ye heed every one of his neighbor, and trust ye not in any brother: for every brother will utterly supplant, and

every neighbor will walk with slanders. And they will deceive every one his neighbor, and will not speak the truth: they have taught their tongue to speak lies, and weary themselves to commit iniquity."—Jer. 9:4-5. "The poor is hated even of his own neighbor: but the rich hath many friends."—Prov. 14:20.

Now, do current events, relative to nations and peoples, check up with these prophecies?

The reason the text of this article is so inappropriate with conditions of nations and peoples (the world) is, it was never intended for them: the world knows nothing about this heavenly peace; neither can it.

The promises of "peace" of the text is to a "you" class, whom Paul classifies thus: "For our conversation (*citizenship, commonwealth, R. V.*) is in heaven": and, ". . . by whom (*Christ*) the world is crucified unto me (*you*), and I (*we*) unto the world". Phil. 3:20; Gal. 6:14.

Jesus, answering Pilate, said, "My kingdom is not of this world." And, in addressing the "you" class He said, "If the world hate you, ye know that it hated me before it hated you."—John 15:18.

This seems to catalog the beneficiaries of our text as separate and distinct from the world, a people who "have the mind of Christ". 1 Cor. 2:16.

Any one who is too drowsy to recognize the world's current events checking up with the foregoing prophecies needs a strong stimulant.

This "peculiar people" have complied with certain qualifying conditions that brand them heterodox of Christendom; and disqualifies (misfits) them for this world. Not that the world does not recognize them as true disciples of Christ, but their persistence in living a consistent Christian life makes them barnacles to society, sometimes even to church societies.

This reminds us of the Lord's remarks to the Jews: "Then cried Jesus in the temple as he taught, saying, Ye both know me, and ye know whence I am: and I am not come of myself, but he that sent me is true, whom ye know not." John 7:28.

The rejecters of Christ knew not God who had sent Him. Neither are the rejecters of the advocates of the truth, as it is in Christ Jesus, acquainted with Him (Christ) who sends the "you" class to preach the Gospel.

Those who, on account of self-complacency and arrogance, rejected Christ and His message suffered the consequence a few years later—A.D. 70. And the same class of our day, actuated by the same spirit, will, by their refusal to comply with God's explicit mandates, bring on their nemesis—a just retributive punishment.

When "He came unto his own, and his own received him not"; and finally succeeded in having Him crucified, the climacteric doom of the haughty, stiffnecked Jews was sealed.

Reader, can you discern a similar spirit developing in our day? That prophetic song sung by the holy angels at His nativity is destined to be gloriously fulfilled soon—"Glory to God in the highest, and on earth peace, good will toward men." Hallelujah!

T H O U G H T

"As he thinketh in his heart, so is he"—Solomon.

THE basis of the thought-life of the child of God is the Word of God, and as he meditates therein day and night, "whatsoever he doeth shall prosper" (Psa. 1:3).

The thought is mother to the word and deed. Every sinful act and angry word is born in our heart and mind before it is openly expressed. When we consider that our thoughts influence our life, our character, and even our appearance, how diligent we should be to set a guard before our mind. As we read in the Word of God that it is the Searcher of hearts, what a desire it should inspire within us to earnestly seek purity of mind.

Evil Thoughts. Many are troubled with thoughts that are utterly repulsive to them, and from which they recoil with horror. John Bunyan, in "Pilgrim's Progress", gives a picture of a believer so tempted. Christian, the principal character of the book, was passing through the valley of the shadow of death. Suddenly his ears were assailed by the most awful blasphemies. The poor man thought that they came from his own mind, but the fact was, they came from evil spirits.

Is it a sin to have sinful thoughts? That depends on the attitude we have towards them. If we listen to them and entertain evil suggestions then that yielding is sin. In that case we should repent and hasten to the Lord for cleansing. On the other hand, if we recoil from them as from a loathsome and deadly thing, we can depend on the Lord to do His part and keep us from defilement.

Catherine of Scienna was horribly tempted with vile and impure images of the imagination. She suffered great agony in wrestling against them. At such a season, she was conscious of the presence of the Lord Jesus, and cried, "O my Saviour, my Lord, why didst Thou forsake me?" "My child, He answered, "I have been with thee through all." "What, my Lord! in the midst of these foul thoughts and vain imaginations?" "My child, yes, and I was in thy heart all the while, and that is why thy will will not consent to the thoughts and images presented to thee."

Proud Thoughts. "For I say, through the grace given unto me to every man that is among you, not to think of himself more highly than he ought to think, but to think soberly according as God hath dealt to every man the measure of faith" (Rom. 12:3). Thoughts of pride are very subtle. They may arise during times of great blessing and spiritual exaltation. Perhaps we have a free time praying or testifying, or we have had a rich anointing in delivering a message. We are greeted with smiles and words of approval from our friends. Then instead of keeping sober-minded, and looking to the Lord, we are taken off our feet by our success, and we whisper to ourselves, "Congratulations, you did fine!" However the next time we try to speak the Lord mercifully lets us fall in order that we may see our own insufficiency. **The result is we are humiliated because we did not hum-**

ble ourselves.

How may we avoid proud thoughts after being used of the Lord? Paul answers thus, "Think soberly according as God hath dealt to every man the measure of faith." That is, we are to have a right understanding of our place in the Lord's service, and a proper conception of our gifts and talents. We are not to over-estimate our ability, and go forth to stagger the people with our eloquence or attainments; neither are we to under-estimate our talents and refuse to perform any service on the ground of our inability. Let us recognize that every good gift is of God, and that He is to receive all the glory for the results obtained by their use.

Vain Thoughts. "For if a man thinketh himself to be something when he is nothing, he deceiveth himself" (Gal. 6:3). Children live much in their imagination. They love to picture themselves as great heroes, cowboys, etc. It is possible for grown-ups to indulge in this same kind of day-dreaming, and waste their time building air-castles. Take for example, a young man called to the ministry. Instead of seeing the work, hardship, and self-sacrifice the Lord's work entails, he puts his imagination to work, and looking forward, pictures himself as a great evangelist, facing an immense audience, and preaching like a whirlwind. Not that it is wrong to have holy ambitions to do the Lord's work, but our imagination is apt sometimes to lead us astray and make us think we are something when we are nothing. Let us pray the Lord to give us a true vision of the world with its great need, and a vision of the part we are apt to take in the supplying of that need.

Anxious Thoughts. "Be careful for nothing, but in everything, by prayer and supplication, let your requests be made known unto God, and the peace of God which passeth all understanding shall keep your hearts and minds through Christ Jesus" (Phil. 4:6, 7). Worry is one of the most common of afflictions. From this, as well as other afflictions, Christ came to deliver us. Paul in the above scripture gives us a sure cure for worry—"Let your requests be made known unto God." Requests for financial help, requests for the solution of family, business, and spiritual problems—bring them all to the throne of grace, and cast all your care upon the Lord, "for he careth for you." And what will follow? "And the peace of God" will keep your hearts and minds. It is a fact that many of the things we worry about never come to pass, and if they do come to pass, worry will not help them; but, thank God, prayer will.

"Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are lovely, whatsoever things are of good report, if there be any virtue, and if there be any praise, think on these things" (Phil. 4:8). The best way to protect ourselves from bad thoughts is to keep ourselves occupied with good ones. One day some young men who had been sorely tempted came to a man of God and asked him if he were sometimes tempted. "Yes," he replied, "but the suggestions of the enemy find no lodgment because my heart is occupied with Jesus." The above quoted scripture, ex-

horting the Philippians to think of things just, pure, lovely, virtuous, and praiseworthy, might be summed up in three words—"Think of Jesus." When impurity assails, think of His holiness; when harsh thoughts arise, think of His love; when anxious thoughts trouble, think of His promises; when vain, ambitious thoughts trouble, think of His poverty and sufferings; and when proud thoughts arise, think of His humility.—*Myer Pearlman.*

If you cannot preach the gospel, live it. Be true and devout, and He who ever seeks the souls of men shall find His way to some of them through you.—*L. Booth.*

TIME OF THE END

By Mrs. A. J. Chaplin

(Daniel 8: 17, 19, 26; 11:35, 45; 4:5, 6)

HERE a lesson is given us in Daniel's visions which well shows what is meant by the "time of the end", and some of the things that will precede that time, or come in the "time of the end".

The time of the end spoken of in Daniel begins with the violation of the covenant made with the Jews to restore the temple services and sacrifices, which is yet future. This covenant will be made with the Jews by the prince that shall come, Dan. 9:26, 27. He will confirm the covenant for one week with the Jews. One week in the scripture means seven years. In the midst of the week, he will violate the covenant and cause the sacrifices and oblation to cease. Hence in three and one-half years after he makes the covenant he breaks it, Dan. 9:27. This king will represent himself as God, Dan. 11:36, 37, and the king shall do according to his will and he shall exalt himself, and magnify himself, abhor every God, and shall speak marvelous things against the God of gods. He will establish his palace in Jerusalem, Dan. 11:45, and he shall plant the tabernacle of his palace between the seas in the glorious holy mountain. Matt. 24:15. When ye shall see the abomination of desolation spoken of by Daniel the prophet, stand in the holy place, (whoso readeth let him understand) he is the "man of sin", 2 Thess. 2:3, 4. "Let no man deceive you by any means: for *that day shall not come* except there come a falling away first, and that man of sin be revealed, the son of perdition; who opposeth and exalteth himself above all that is called God, or that is worshipped; so the he as God sitteth in the temple of God, shewing himself that he is God."

He is the antichrist, 1 John 2:22. "Who is a liar but he that denieth that Jesus is the Christ? He is antichrist, that denieth the Father and the Son. He is the desolator of Dan. 9:27. The little horn of Dan. 7:25, 26. (Read them.) While this evil king reigns, he is an irresistible conqueror, Dan. 11:36, 45.

The scriptures seem to indicate that this evil king is an infidel Jew, Dan. 11:37. It is said of him, Neither shall he regard the God of his fathers, nor regard any

god; for he shall magnify himself above all. But in his estate, shall he honor the god of forces, and a god whom his fathers knew not shall he honor. (Read all of the eleventh chapter of Daniel. If you haven't read it lately it may be a surprise to you.)

How long shall this evil king prosper? Until the indignation be accomplished, 11:36.

Jacob's trouble, the terrible persecution of the Jews takes place during the tribulation period, and is called the "time of the end", "a time of trouble such as never was since there was a nation", 12:1; "tribulation such as was not since the world began, no, nor ever shall be", Matt. 24:21, 22. This time of trouble extends over all the earth. Matt. 24:22 says that except those days should be shortened there should no flesh be saved. The only ones who will escape this time of trouble will be those who have been perfected, and are ready to rule and reign with Christ. When the call goes forth, "Behold, the Bridegroom cometh, go ye out to meet him", the bride will hear the call, 1 Thess 4:15-17; 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. (Note that He comes alone at this coming and does not come to the earth.) Then will this prophecy of Isa. 26: 20, 21 meet its fulfillment. Come, my people, enter thou into thy chamber, shut thy doors about thee: hide thyself as it were for a little moment, (how long?) until the indignation be overpast; So we find that the bride of Christ shall be hid during the tribulation period. (Why?) Let the Scriptures answer the question. God says, "Because thou hast kept the word of my patience, I will also keep thee from the hour of trial that shall come upon all the world to try them that dwell upon the earth, until the tribulation period is ended.

After the church has been removed and the reign of the antichrist begins, transgression will have come to the full. It is a dark picture, but it has a silver lining even though the unwise virgins who had their lamps but no oil must go through the trial. Many shall be purified and made white, and we see a still brighter picture.

Immediately after the tribulation of those days, not before or during the tribulation, but immediately after, shall appear the sign of the Son of man in heaven, and then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory, Matt. 24:29, 30. Behold, the Lord cometh with ten thousand of His saints to execute justice and judgment with the coming of the Messiah in power. Gentile world-dominion ends. The antichrist will be consumed with the spirit of His mouth and be destroyed by the brightness of His coming. The kingdoms of this world will become the kingdoms of our Lord and of His Christ, and of that kingdom **there will be no end.**

EDITORIAL

F. L. AUSTIN, Editor.

F. A. STILSON, Ass't Editor.

AGAIN I use The Herald to thank the many friends for Christmas Greetings. As yet we have been unable to reply to a half of them individually.

F. L. Austin.

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SAMPLE COPY WEEK

REMEMBER, next week is Sample Copy Week. Send in names with complete addresses and a paper will be sent.

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TRUTH SEEKERS' SUNDAY SCHOOL QUARTERLY

LESSON Number Two for the first quarter of 1927 will be found in this issue of The Herald. Orders for nearly 1100 copies have been received for this first issue. This is evidence that the people are anxious to receive a real quarterly. But this evidence throws responsibility yet more heavily upon the shoulders of those responsible for the production of this service. Every effort has been put forth to make this quarterly a real help in the study of the lessons selected by the International Committee on Sunday School Lessons.

On account of the unavoidable delay occasioned by death and sickness the date of printing was forced over into the congestion of holiday work. To avoid possible lateness on this account Lesson Number One has been mailed in advance to all schools which ordered. We hope to mail the Quarterlies within a week.

* * * *

"SOUL IS UNSOLVABLE"

MAN'S Heart seems to be the controlling force in human anatomy, but science will never solve the mystery of the soul. This view was expressed by Dr. Philip H. Kreuscher, professor of surgery at Loyola University. Dr. Kreuscher was asked to comment on the statement of Dr. Charles Mayo, of Rochester, Minnesota, that "science is baffled by the soul".

Dr. Kreuscher also said, "I do not believe science will ever determine what controls life and makes the human body run."

The above is taken from the Chicago "Herald Examiner" of Dec. 27, and we agree that science will never fathom the soul so long as they work upon the assumption that the soul is a vital living entity separate and distinct from the body. We invite science to a study of the Bible if they wish light on this subject.—F. A. S.

ADIEU—FOREVER

WITH this issue THE HERALD bids adieu to the grand old year *Nineteen Hundred Twenty-Six*, with no privilege of ever re-entering its portals again. It is gone—never to return. All of its grand opportunities, its stores of untold treasures, its suns of cheering brightness and of glowing warmth, its clouds of sombre black and moistening rains, its golden days of labor, its silvery moon-lit eves of song and meditation, its leaden nights of peaceful rest and restoration—all for service that glows the heart, strengthens power, ripens life—these all have passed. And as the God of Heaven, standing guard at this exit door, watches you and me step out—forever—the searching question from His ever-merciful face, "What have you done in the use of these days of added life to aid Me in preparation for the great, unmeasured eternity?" strikes deeply into life's heart.

What of peace and good-will; what of charity and mercy; what of gentleness and goodness; what of forbearance with the mistakes and errors of others; what of fellowship that voluntarily places another heart and shoulder beneath the common loads and labors of life, fellowship that shames the spirit of back-biting and evil thought—what of these have you and I, in the name of Him whose natal day we have just observed, contributed to rectify earth's wrongs and to uphold its glorious God-given truths?

On either side of the pathway of the year have been walls of wailing alternated by glittering sun-lit fields mottled with cooling shades. Against those "wailing-walls" we have passed the saddened lives of "children" of God who, weakened by despair, have by compulsion halted momentarily life's march and, unable longer to refrain, have sought relief by welling the pent-up tears. Your life and mine, have they added more of strain, and brought nearer to the point of breaking those hearts high loaded with responsibility and toil, or have you and I with

(Continued on page 206, column 2)

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HERALD RECEIPTS

Mrs. John Kirker; Mrs. G. W. Simpson; Emma Tilley; Dale Rouch; Frank W. Wilson; Mrs. May Moore; Mrs. Maggie Jacobs; Mrs. A. D. Hanna; Mrs. J. B. Gaspar; Mrs. Bert Sheets; Mrs. Ada Simpson; Mrs. L. H. Ralston; John Fyfe; Mrs. F. W. Burchell; Mrs. R. C. Kirkley; John H. Hampton; Manson Huffer; Miss Belle McCandles; Hugh Huffer; Mrs. Thelma Stout; Mrs. T. Pascoe; Mrs. Richard Simonds; Luther Vale; Mrs. Herman Lewis; Mrs. E. E. Bradney; Humbert Bradney; S. T. Shirley; Mrs. N. A. Church; Mary Weldon; Mrs. W. H. Davis; Inez Walker; John P. Long; Effie M. Long; Sarah E. Smith; Samuel Metheny; Mary E. Carter; Henry Zentz; O. P. Clough; Mrs. E. A. Morgan; Harley Cramer; Grace West.

National Berean Department

H. E. Siple, Editor, Oregon, Illinois

OFFICERS OF NATIONAL BEREAN SOCIETY

Mrs. Lydia Railsback, Pres.
621 S. Fellows Street
South Bend, Indiana

Mrs. Idona Romine, Cor. Sec.
1506 South High Street
South Bend, Indiana

Mrs. Emma Garard, Treas.
714 S. Broadway
Dayton, Ohio

For Berean Literature address, "The National Berean Society," Oregon, Illinois

It would almost appear, from the correspondence of the past two weeks, that more people read our page in the issue of December 14, when there was nothing on it, than ordinarily read it when it is full! Good, that's why we did it, and we're glad to find out that the page is looked at occasionally, anyway.

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But please remember that your Berean Editor was appointed to *edit* the page, not to produce all the copy. Other societies are interested in your society, so let us know what is going on.

* * * *

One of our well-known Berean workers sends in the following:

KEEPING CHRISTMAS

Are you trying to stoop down and consider the needs and the desires of little children; to remember the weakness and loneliness of people who are growing old; to stop asking how much your friends love you, and ask yourself if you love them enough; to bear in mind the things that other people have to bear on their hearts; to try to understand what those who live in the same house with you really want, without waiting for them to tell you; to trim your lamp so that it will give more light and less smoke, and to carry it in front so that your shadow will fall behind you; to make a grave for your ugly thoughts, and a garden for your kindly feelings, with the gate open—are you willing to do these things even for a day? Then you can keep Christmas. Are you willing to believe that love is the strongest thing in the world—stronger than hate, stronger than death—and that the blessed life which began in Bethlehem over nineteen hundred years ago, is the image and brightness of Eternal Love? Then you can keep Christmas. And if you keep it for a day, why not always. But you can never keep it alone.—*Henry Van Dyke.*

* *

Good news drifts in from the Casey, Illinois, Berean Class. Although only a few weeks old this class is doing good work, and the attendance is very gratifying.

* * * *

Lesson 53, *Man's Day*, furnishes food for a great deal of thought and study. Two special days, or periods, are given emphasis in the Scriptures, *Man's Day* (the present) and the *Lord's Day* (in the future). The frequent

expression, "Lord's Day" as applied to Sunday or the first day of the week, has no Scriptural foundation whatever. The Scriptural term does not refer to a day of the week, but to a day or period of God's judgments, in contrast to this, the day of man's judgments and the defilement of man.

* * * *

Consider carefully the memory verse, 1 Cor. 4:3, "But with me it is a very small thing that I should be judged of you, or of man's judgment (day, margin): yea, I judge not mine own self." If a man is serving in carnal pursuits for carnal ends, then he is dependent upon the judgment of men, else success cannot possibly be his. But Paul was explaining that his concern was not to rank high in man's eyes, but "He that judgeth me is the Lord."

* * * *

I sadly fear that too many of us who call ourselves Christians have been roped in by the prevailing tendency and sentiment of man's day, and are overly anxious as to our own standing in the judgment of men. From the human standpoint it is beautiful and pleasant, of course, to be idolized and patted on the back by the people with whom we associate. But he who plays to the crowd in that way receives what he serves for, and that praise of man is his reward. Paul was working for a different kind of reward, and even though man might criticize, yet the reward for which he served was more than worth all the toil and heartache he might undergo.

* *

But I like to remember that Paul had friends,—real, true, close, personal friends. He did not play to the popularity of the crowd; he did not ally himself with the sentiment and tendency of man's day,—but there were those who admired his ability, his character, his fearlessness to stand for the right, and he was loved by them. After all, how much richer and sweeter it is to be truly understood and loved by a few, than simply to have the short-lived and empty acclaim of the throng!

* * * *

But there is another side to this same subject of man's judgment. Many a person has been disheartened and discouraged for life's tasks because those who should have encouraged and cheered him have condemned. We judge to-day, and condemn, by the things that we see and hear. Because of this oftentimes our judgment is
(Continued on page 206, column 1)

With Our Sunday Schools

LESSON PREPARED BY F. L. AUSTIN

LESSON II.—January 9, 1927

THE STANDARD OF CHRISTIAN LIVING

Luke 6:27-38

Devotional Reading: Matthew 5:10.

GOLDEN TEXT

Thy word is a lamp unto my feet, and a light unto my path.—Psa. 119:105.

SCRIPTURE LESSON TEXT.

LUKE 6:27-38

THE LESSON IN ITS SETTING.

Time. In midsummer.

Place. Probably "the Horns of Hattin", Kurn Hattin, a double-peaked hill west of the Sea of Galilee. The level space below the double crest may be "the plain", 6:17, of which Luke speaks.

Circumstances. Following His temptation Christ's startling miracles had attracted all. Humble ones were humbled more; haughty ones were maddened. Having spent the night in the mountain in prayer, after choosing out twelve apostles, Luke 6:12-16, He comes down to "the plain" where a great multitude have come to learn of Him. To this fervent, eager multitude He teaches, for the first, those astounding truths.

A STUDY OF THE LESSON TEXT.

27. **But I.** Emphasis on "I" in emphatic contrast with Jewish teachers who had interpreted God's word at Lev. 19:18 to mean, love friends and hate enemies. Matt. 5:43. **You which hear. Heed;** hear with intention of putting into practice." **Love.** Greek "agapao", to regard; esteem; cherish with reverence." (See Study of the Subject.) **Love your enemies.** Do them good; have kind regard for their rights and needs; "If thou meet thine enemy's ox or his ass going astray, thou shalt surely bring it back to him again."—Ex. 23:4. "If thine enemy be hungry, give him bread to eat."—Prov. 25:21. The lack of such love is the open door which turns loose and encourages every known thought and act of sin. **Do good.** Do well for them; that which is for their good. **Hate you.** The opposite of love. **Love** draws extremes together, **hate** scatters asunder; **love** unites, harmonizes, builds, perfects, while **hate** disintegrates, confuses, razes, blights. For inspired explanation read Rom. 12:19-21.

28. **Bless.** "Speak well of, praise."—Crit. Lex. **Curse.** "To wish or pray against anyone"; to wish evil toward. **Despitefully use.** To threaten; to insult.

29. **"Resist not evil"**. Matt. 5:39. The Scriptures regard men as equals. Parent has authority over child; governments have rights over subjects; God is supreme over man. But the children of a home are equals; the subjects of a nation are equals. All in their respective classes should refer wrongs to their com-

mon head. But Adam's sons and Christ's followers are of different families and have different methods of government. Christ requests that all wrongs of Christians shall be peacefully adjusted by submission to Him, and that evils imposed by the Adam family shall be endured, till God, the rightful Avenger, shall act. Rom. 12:19.

Coak. Outer robe. **Coat.** Tunic, under, less expensive, linen garment.

30. **Give.** Love for one's brother man is given as the prompting motive that should inspire the conduct in all these instructions, including that to give. Compare 1 Cor. 13, where "charity" is "love".

31. **And as ye would desire that men should do to you, do ye also to them likewise.** This is the one comprehensive standard of life for His followers. It can be maintained only as one is prompted by true love toward all. Compare John 3:16.

32. **Love them which love you.** Common custom among all classes.

33. **Love enemies.** Uncommon practice. Such will be adopted, Rom. 8:15, to become children of the Highest, who too is kind unto the unthankful and to the evil.

36. **Merciful.** "Pitiful, compassionate for the ills of others." Greek word occurs only here and James 5:11, meaning "tender mercy". Is this a divine explanation of Matt. 5:48, where, after Matthew records the same general teachings, he says, "Be perfect"; that is, complete, full grown, finished? Is this perfection enjoined as regards full compassion toward others as the Father is compassionate toward all?

37. **Not.** This word here is a double negative, meaning positively, do not. **Judge not not be judged.** Do not decide against, for you are to be perfectly merciful. **Condemn.** The result of "judging"; "the decision arrived at; the sentence pronounced". Do not do it; instead, do as you would that men should do to you: "be merciful". True justice requires that one shall be judged according to the same rule by which he judges. Read Matt. 7:1-5. **Forgive.** Forgiveness is the one only way by which any person, other than Jesus, can become Christian, or be saved. "Forgive and ye shall be forgiven." "If ye forgive not neither will your heavenly Father forgive" you, Matt. 6:14-15. **Give given.** Give not only food and raiment, but "love", blessing, prayer, "good", "mercy", and it shall be given unto you; good measure, pressed down run-

ning over.

Greater than Moses. Christ gave a construction regarding the words of Moses different from any that had ever before been presented. He did so, Matt. 7:29, as one having authority. Our lesson committee has selected Christ's interpretation of certain Mosaic words as the standard of Christian living. Christ's words here evidently place Christian living above and beyond Old Testament living; for Christ introduced into Moses' words far more than did Moses himself. Christ's proffered effort to alter the Mosaic code so as to harmonize with His standard of life seemed like a man endeavoring to put a patch of new cloth upon an old garment, it didn't work. Not that Christ endeavored to do something which resulted in failure, but that He proved by His interpretation or application that a conversion of Old Testament rules unto His standard was not only inopportune, but ineffective. Accordingly, in due time, He later established a New Covenant in which He is the sole leader, as Moses was the sole leader of the Old. Christ was never authorized of God to displace Moses as leader under the Old Covenant. Until Christ had established a New Covenant He was not a new perfected Leader, nor had He established a new standard. Till then His words and works clearly revealed the coming of something far greater than the words and leadership of Moses. This greater word was found in the New Covenant and its law. It is to this new standard, not to the old Mosaic standard, that Christians should look for guidance in following Christ.

A STUDY OF THE SUBJECT.

The Standard of Christian Living. To Christ must be granted the right to set His standard of Christianity. None other has any right or privilege of modifying, amending or in any least way changing His standard. To obtain Christian blessing, one must conform to the Christian standard of living. In the Bible and the Bible only has His standard been recorded.

Love. Repeatedly did Christ designate love as the one great commandment of service. "Thou shalt love the Lord thy God with all thy heart thy neighbor as thyself."—Matt. 22:37-40. "Love your enemies", Matt. 5:44; "Though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not charity (love) it profiteth me nothing."—1 Cor. 13:1-3 to 13.

What It Is. Love in all of this class of texts is from the Greek word "agapao". According to the *Critical Lexicon* its meaning is, to regard, to esteem, to reverence, to love. It has no reference to the emotion, or passion of love. The Greek word for expressing love as an emotion (either pure or impure), is "phileo". Phileo seems to be selective in its application; agapao is general. When John wrote, 3:16, that God "loved the world" and arranged whereby "whosoever" desired might be saved, he used the word "agapao"; but God's love for those who especially pleased Him, John 16:27, is described by the word "phileo".

"Love" in this study is the love that sanely and justly regards and esteems every man, and expresses that esteem by true service.

Exercised toward Enemies. We patiently and tenderly aid the neighbor prostrated by fever. Like service should be pressed upon the one prostrated by sin, or by enmity, or by cursing.

Such is love according to Christ's established standard.

Exercised toward All. Were all to love all others, there could be no enmity, no cruelty, no offense, no strife, no personal or national wars. Universal love would be universal peace. This condition will yet prevail under Christ's coming rule of righteousness. In the meantime, Christ is calling to His aid a select people of faith in Him and His ways whom He is empowering, preparing, and qualifying to rule with Him in the work of restoring man to a day of complete peace, love. These people are to comply with this new standard now. It is their way of serving Christ by serving His friends and His enemies. Such service approves them for His future needs.

Results. 1. Upon others. It manifests to them the love and mercy of the all-powerful God and of those allied with God.

2. Upon Self. Love suffers long—it is kind; it envieth not—it is contented; it thinketh no evil—it is peaceable; it beareth all things—it is patient; it believeth all things—it is confident; it hopeth all things—it has vision, faith; it endureth all things—it is victorious; it never fails.

Love fills one with that upon which all works and promises of the law and the prophets depend.

THE GOLDEN TEXT.

"Thy word is a lamp (lantern) unto my feet, and a light unto my path." But be sure your feet are on the right path. Did you ever go out on a dark night with a lantern? The light did not shine far, just a few steps ahead of you. So it is with God's word; we cannot see far ahead, but as we proceed along the path of righteousness it keeps far enough ahead to light our way. A light will reveal the hidden things. So does God's word. Some love darkness rather than light because their deeds are evil and everyone that doeth evil hateth the light. Christ was a lamp for He was the light of the world, and if His words dwell in you richly, you will also be a lamp to others.

Be asking, and it shall be given you: be seeking, and ye shall find: be knocking, and it shall be opened unto you.—

Rotherham) Matt. 7:7.

The thought seems to be one of perseverance in asking, seeking, and knocking. Keep on asking. It is because of persistence that He will answer. But know ye that God is our Father and knows what we have need of before we ask. He knows what is best for us. He does not always answer in accordance with our will, but in harmony with His own great will. He sometimes says, "No." He granted to Israel a king when they asked. Do you think it was for their good?

PRACTICAL APPLICATIONS.

There are several standards presented in the Bible. God is the Originator of all. They differ for different people and for different times. To Noah was given one standard; to Israel another; to the Christian another.

Christ took the standard of Moses and showed how there must needs be changes in it to conform to His standard for His followers.

The teachings of Moses were a God-given standard for high-quality national structure. They were principally given for that purpose. There are none better anywhere. Everywhere statesmen of highest rank so affirm.

The teachings of Christ are a God-given standard for church and for individual development and for such they must be adopted. In many particulars they are different from those of Moses, being greater. They cannot be applied en masse to national use. No nation of to-day could long survive on Christ's standard. Therefore, it is impossible for Church and State to be united in this age.

APPLICATION

Let us heartily adopt the highest standard presented by God.

SENIOR AND ADULT CLASSES.

Topic: Christ's Christianity Is for Man.

Christ was God's spokesman on the subject of Christianity. The standard He gave was God's standard. None other will do.

Love, as defined by "good will" and "helpful service", is the framework around which this standard is built.

With perfect love toward God, one heartily adds faith, repentance, baptism, and a new life of service: all in glad oneness with Him.

With perfect love toward man—all men—one turns the wounded heart and the numbed cheek away that he may present the unwounded side with which to render the service of help.

Man has termed this, "The Golden Rule".

Grasping the standard of Christ is like grasping the hand-rail of a passing train, it takes you with it. Therefore,

"Be ye perfect, even as your Father which is in heaven is perfect."

INTERMEDIATE CLASS.

Topic: Christianity Is Man's Great Aid.

Every cow, canary, cat, or cabbage shown at a County Fair or World Exposition that possesses the prescribed characteristics is given the "Blue Ribbon". Someone competent names the re-

quired markings. These characteristics are not given to hold any back—they are given to announce the good and acceptable. Every entry getting the "Blue Ribbon" is better—not for the ribbon, but for being fit to be in that class designated by it.

God has shown the markings that fit one worthy of salvation. Salvation is the "Blue Ribbon"; it is First Prize. The qualifying marks are named and taught in the Christian standard, the Gospel. Christ has given the standard. None can change it. It is called, "The Golden Rule". Everyone is better if possessing every mark named therein, applying its full measure. One of these marks is "love"; another is "forgiveness". People who are trying for this "prize of the high calling of God in Christ Jesus", Phil. 3:14, must have these marks, this standard, to win. There are others: faith, repentance, baptism, Christian life.

Study God's Bible of life-rules to learn His standard and His many ways to help young people to become perfect therein.

JUNIOR CLASS.

Topic: The Only Rule for Christians.

Christ was a man created by God just as the first man Adam was created by God. He was created in a different way, but created, nevertheless.

God has told through Christ the rules for becoming—not a lawyer, nor a doctor, nor a farmer—but a Christian man. And Christian men will be given "eternal life", Rom. 6:23. These rules are given in the Bible for reasons similar to those reasons for which rules are printed in your arithmetic: they are facts; they describe the only way to work the problem, or live the life; they should be known.

Christ's rules become the standard of Christian life. He gave them because they are true. Any different, opposing, rules are false. Therefore, there is no Christian standard other than Christ's.

Christ gives a standard that one is able to keep if he so desires. Like a kind, faithful teacher, He is always ready and keen His rules. His standard. This and anxious to teach, help, even forgive and bless the one who really tries to learn is what is called, "The Golden Rule". "Golden" probably because gold has great value.

Love God, love man—friend and enemy—believe God, repent, be baptized, live Christ's life. These are some of the rules for Christian life which, if heeded, result in salvation.

Learn them. Live them.

TOPICS FOR DISCUSSION.

Christ's standards—for acceptance.

The inadequacy of judicial law.

The adequacy of the perfect law of God.

Christianity as a world influence for this age and coming ages.

QUESTIONS.

Define a standard.

Is there a standard of Christian living? If so, by whose authority?

Is it practical? for our day? Has priest, king, or layman the right to change it?

Name several points in Christ's standard.

What is Bible love? What assurance have we that the exercise of love, kindness, etc., toward evil doers will not encourage the doing of evil?

DOINGS AMONG THE CHURCHES

In response to a request, Bro. F. L. Austin hopes to speak at the Baptist church at Rochelle, Ill., Sunday, Jan. 9.

* * *

Glad word reaches The Herald that Bro. R. C. Railsback of South Bend, Indiana, is considerably improved after his recent attack of sickness.

* * *

Bro. Everett Stilson of the Purdue University, Lafayette, Ind., is spending the Holidays with his parents, Bro. and Sr. F. A. Stilson, at Oregon.

Recent reports stated that the two older children of Mr. and Mrs. Evo Compson of the Blanchard, Mich., church were seriously low with scarlet fever.

* * *

Sr. Susan Williams of Ashton, Ill., is spending another winter in Golden Rule Home. This is her third winter there and she says that she likes it the best of all.

* * *

Bro. and Sr. W. L. Austin of Oregon went to her parents, Bro. and Sr. C. A. Stowe, Holbrook, Nebr., for the holidays.

Mrs. Austin expects to extend her visit for a few weeks.

* * *

Bro. J. Arthur Johnson, of The Herald force, was in Indiana over the week end looking after personal matters. He also was expecting to speak in the Burr Oak Church last Sunday morning and evening.

* * *

Sr. Hugh Shafer and six others from Plymouth and South Bend, Indiana, not quite content to fully break up the customary Christmas gathering of the family, drove in to Bro. and Sr. F. A. Stilson's, Oregon, at nine o'clock Christmas night. Sr. Shafer was anxious to see her daughters, Sisters Stilson and Thayer, and her grandchildren on Christmas Day.

* * *

THE SERVANT AND MESSENGER

Dear Editor and Friends: The Weekly Servant has just arrived. May we who love the Lord, never in this evil world get too old to learn.

Our Weekly Messenger always has good food for the hungry soul and meet for the inner man; that Christ may dwell in your heart through faith.

Your brother in hope of life when the Chief Shepherd shall appear,

R. A. Humphreys.

* * *

LETTER TO THE CHURCH

Dear Brothers and Sisters: I am still in the race for Eternal Life and have a hard road to travel. My wife died one year ago, leaving me to take care of our little girl. I can't get to work much of my time, but have not suffered much yet. I want all to pray for me that I may be able to take care of her. Please send me a letter or a card. I do like to get a letter from any of the brothers or sisters, as they seem so near to me. The kingdom will soon be here. Will you be there? I want to meet you there.

Your brother in Christ,

J. W. Garret,
Greenville, South Carolina, Rt. 3.

* * *

GREETINGS

(Too late for Christmas number)

Dear Brethren and Sisters: I wish to greet each one through The Restitution Herald and wish all a Merry Christmas and a Happy New Year. I enjoy The Herald so much I can hardly wait for each copy to come. It is the only preacher I have here in an isolated place. We have no church near here of our faith. And the Restitution Herald seems a God-Send to me and my little boys. They

We now have a good start on the second \$1000.00. Each stone laid represents \$50.00. Let's see that the steps are finished soon.

Will you be one to make a contribution to assist us in scaling the stone wall? Amounts large or small thankfully received.

A THANK OFFERING

National Bible Institution,
Oregon, Illinois:

Enclosed find \$-----, a Thank Offering to aid in furthering the work of the Gospel.

Name -----

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read the Children's Page and greatly enjoy it.

I want to say that it certainly takes bravery in these trying times to stand firm, for there is everything to try and pull one away from the faith these days, so it seems.

I often get so sad and discouraged here, for there is no one to turn to who believes as we do. But after I take all to God in prayer I am rid of a burden.

Won't some of you dear sisters write to a poor, old, lonely, aged sister out here. She is a member of the Church of God. But I just had a letter from her and she is so lonely and so crippled-up she can't get to church and lives all alone. She is nearly eighty years old. Send her a word of cheer, as she loves to read good Christian letters. Her address is, Mrs. M. E. Kendall, Hamilton, Montana, 502 N. 2nd St.

I often wish that we could have a good minister here somewhere close. But this is a thinly settled country and most all around are Catholics and Lutherans.

I would like to have you continue sending The Herald and will send you the money as soon as I can, as I don't want to miss a copy—it is so interesting now.

With Christian love.

A Sister in Christ.

Mrs. Iva B. Poff,

Ringling, Montana.

* * *

GREETING AND EXHORTATION

Dear Brethren: As the joyous Christmas season draws near, we are again reminded of the precious gift of God's dear Son to us that we might have life. If we accept this gift we may gain eternal life and dwell with Him through the countless ages of eternity.

Dear reader, do you want to fit yourself for the Kingdom of God? God will do His part. He is the Potter and we are the clay. If we yield to Him He will make us into goodly vessels fit for the house of the Lord. If we resist and try to have our own will instead of the Lord's we may become marred in His hands, and if we become too much marred, we might become vessels fitted to destruction.

At this season when we give our gifts let us have the true Christmas spirit and not give for show. Giving where needed, and giving useful presents would be pleasing to God.

Let us not forget the greatest gift ever given.

Your sister in Christ,

Hanna Barber.

* * *

THE NEW YEAR

We are nearing the close of the Old Year and are stepping into the door of a New Year. Will we be able to look back upon this year and feel that it has

been worth while to live? Have we made the world better by our acts of love and true fellowship? Have we boosted the cause of righteousness, helped the weary workers, or hindered them because of our own selfish aims? Have you realized a little more the real needs of the home life and are you becoming more and better acquainted with the children God has given you? Do they come to you with their little childish troubles—so very real to them—asking for sympathy and help to bear it all? Do you give them the love they are craving? They will soon be away from the home tree, out in the cold, wide world. Let them know now that love always awaits them where Father and Mother are.

Did you stop, just the other day, to help lift that weak, weary brother, and show him there was yet hope and help for him, or did you pass him coldly by and leave him to die, hungry for human sympathy?

Have you written that letter to the sick shut-ins? O, Old Year, how many faults we would like you to cover up, and help this clean New Year to show us our mistakes and help us overcome them by doing much better in the days of 1927.

M. A. Woodward.

* * *

WANTED! HELP WANTED!

A Christian young man, single, willing to commence at the bottom and learn the business thoroughly—in its mechanical, clerical and selling departments—and then specialize where best adapted and most needed.

For this position a Christian young man is wanted who—

Is Clean, Honest, Industrious—with a Vision;

Has a High School Education or Better;

Is good in Spelling, Grammar and Rhetoric;

Has an eye to the Artistic;

Is Accurate—but NOT Slow;

Is a Good Business Mixer;

INTENDS TO MAKE GOOD.

The Restitution Herald needs such a young man. It will pay living wages from the start and increase as proficiency warrants.

A good place for a good man.

Address

THE RESTITUTION HERALD

* * *

On these pages items pertaining to church work and church people that are of interest and benefit in general will be printed from week to week. It is of much more benefit to the work to announce appointments in advance than it is to merely announce afterward that a service has been held.

The objective of these pages is to boost the work and encourage workers.

Each congregation will do well to select some one to keep the brotherhood informed of its local aims and progress, its problems and encouragements. Try to get all copy into The Herald office by Friday—not later than Saturday—of each week.

ANNUITY BONDS

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For information regarding the advantages of Annuity Bonds over Wills in making final gifts for the furtherance of our Gospel labors, address

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To Stop Paper—It will be our policy to follow the general desire of our readers and to continue sending THE RESTITUTION HERALD to subscribers until notified that discontinuance is desired. Therefore, if you do not wish your paper continued, kindly write us to that effect promptly upon expiration of your subscription. When paper is ordered stopped please remit for any arrearages on subscription.

THE RESTITUTION HERALD advocates: The near return of Christ, Acts 1:11, and life only through Him, Col. 3:3; the literal resurrection of the dead, John 5:28; the immortalization of those in Christ, 1 Cor. 15:53, 54; the final destruction of the wicked, 2 Thess. 1:9; the restoration of Israel as the kingdom of God under the kingship of Christ, Luke 1:32, the church being joint-heirs with Him, Rom. 8:17, and Israel to be made head over Gentile nations, Isa. 60:13; the "restitution of all things, which God hath spoken by the mouth of all His holy prophets since the world began", Acts 3:21. It also firmly advocates repentance and immersion in the name of Jesus Christ for the remission of sins, Acts 2:38, and a consecrated life as essential to salvation.

The Children's Page



THE STANDARD OF CHRISTIAN LIVING

By Daisy Nokes

IN to-day's lesson Jesus said, "Love your enemies, do good to them which hate you." This is a good verse for us to learn.

Some little girls and boys find it very hard to obey, but Jesus is the pattern that we are to follow and He loved His enemies, and God gave Him a reward. All little children, if they will follow Jesus now, will some day receive a reward.

Some little folks love their friends, but hate their enemies. Is this right? To hate enemies is not the Jesus way and it will make enemies. Jesus tells all to show by their lives that they are following Him.

If a boy hits you and you hit him back, you are not obeying Jesus, you are not trying to "overcome evil with good". Once a man slapped Jesus. He never slapped back, but told the man something that would be for him good.

Jesus never did or said a wrong thing and He always said what was good for people when He talked. Many times He kept still when people were unkind to Him and that is the best way for us to do.

The lesson tells us not to "pay evil for evil", or "get even". If you try being kind to your enemies, after a time it will make them ashamed of their ways. If you have kindness in your heart, their unkind words or acts will do you no harm.

The most wonderful rule ever given is the golden rule, "As ye would that men should do to you, do ye also to them likewise." There would be very little trouble in this world if all would follow this rule, but selfish people will not obey it.

If the mothers would teach their children when little this rule, there would be no stealing, no fault-finding, no bad stories about others, no murders, etc., so you see when men are bad, we know that there was something wrong with their training when they were little folks. It is not enough for mothers and fathers to read this rule to children, but it must be given in babyhood so that it will touch the heart, and start the love seeds growing. It takes a little more time, but it is far more important than houses or lands.

Another thing Jesus tells us is to be careful about judging others, and not to find fault with one another. Do people ever think that you mean to do wrong when you do not? Some are too ready to think that others mean to do wrong. This is not right, so we must not judge others in this way. When they do us wrong we must forgive and pray for them as Jesus did.

THE MYSTERIES OF ANCIENT DAYS

By George Johnston

No. 4.

IT is obvious that the older the world has grown, the more difficult it has become to solve certain problems. Could we communicate with individuals who lived in the early days of the Adamic age they could supply us very quickly with more information concerning the relationship of the various races of men, and many other questions that are puzzling the minds of scientists to-day, than they could hope to gain by many years of laborious research and study. While it is impossible for us to communicate with those who have departed this life it is not impossible for them to communicate with us; and they have left us in their writings the answers to many of our problems. In the ancient literature of the Hebrews, and other nations of Western Asia, of the Hindus, the Greeks, and the Egyptians, there are many references to pre-Adamic people, and even in our Bible allusions to them occur.

Of all the ancient writings, few, if any, supply us with fuller and clearer information concerning early days than the Book of Enoch. From that book we not only learn that people of another race entered the garden of Eden, but also what they did there, and how their actions affected Adam and his descendants.

Most of the contents of the Book of Enoch are embodied in the Scriptures, and literal quotations from it occur in Jude, and in other books, both of the Old and New Testaments, showing that it was not only regarded by the Hebrews as part of their sacred literature, but that it had a very large circle of readers. Had the Book of Enoch been in circulation a few centuries ago it is probable that many of the religious and scientific beliefs current to-day would never have been heard of, but, unfortunately, it disappeared from public cognizance some thirteen centuries ago, and was only brought to light again in 1773, when a copy, written in the ancient language of Ethiopia, was found in an Abyssinian monastery. It was not, however, until 1821, that a translation by Archbishop Lawrence of Cashel, Ireland, appeared, but owing to the belief then prevalent that the arts of reading and writing were unknown in early days, it was not given the attention or the credence which it deserves. Lawrence's translation was, naturally, somewhat inaccurate, and it is only within modern times that Enoch's book has been successfully interpreted. One Ethiopic word, however, of but two letters baffled all attempts at elucidation, and not until the present year has its

real meaning been ascertained. That word is "ir", a word which occurs in various Semitic languages, and in many ancient writings. It also appears three times in Daniel 4, where it is translated "watcher", though what meaning we are supposed to attach to this term is would be difficult to determine.

In the preceding article it was pointed out that among the sounds which certain Semitic nations were unable to properly produce was that indicated in the Hebrew alphabet by Tzaddi (tz). When it formed the ending of a word they transformed it into *du*; if it occurred at the beginning it was dropped altogether. Recognizing this fact we add to *ir* the missing sound, and have the Hebrew word *tzir*, which means *a foreigner*; one from beyond Eretz. *Tzir* was used to denote both angelic and human visitants, but when it was applied to the former it was always preceded or followed by the word *holy*. The word *tzir* occurs but once in our Bible, Joshua 9:4, and there it is translated *ambassador*, a term which is very nearly correct; for an ambassador is never a native of the land at whose court he officiates.

When we clearly understand what *ir* means there is little difficulty in learning the identity of the deceiver of Eve, of the writers of the earliest cuneiform records, of the *giants* referred to in Genesis 4:4, and of other ancient people.

In various parts of the Book of Enoch we read of the invasion of Western Asia, in the days of Adam and Eve, by numerous *ir*, and in chapter sixty-nine we are supplied with the names of the leaders of these invaders, and a description of their actions:

"The name of the first, Jeqon: that is the one who led astray all the sons of God, and brought them down to the ground, and led them astray through the daughters of men. And the second was named Asbeel: he imparted to the sons of God evil counsel, and led them astray so that they defiled their bodies with the daughters of men. And the third was Gadreel: he it is who showed the children of Adam all the blows of death, and he led astray Eve, and showed the shield and the coat of mail, and the sword for battle, and all the weapons of death to the children of Adam. And from his hand they have proceeded against those who dwell in Eretz from that day, and for evermore. And the fourth was named Penemue: he taught the children of Adam the bitter and the sweet, and he taught them all the secrets of their wisdom. And he instructed them in writing with ink and paper, and thereby many sinned . . . And the fifth was named Kasdeya: this is he who showed the children of Adam all the wicked smittings of spirits and demons, and all the smittings of the embryo in the womb, that it may pass away, and the bites of the serpent, and the smittings which befall through the noontide heat, the son of the serpent named Tabeat."

These are certainly strange statements; but, perhaps, the most remarkable is that concerning Gadreel, whom we are told "led astray Eve". For many centuries the world has been taught to believe that Eve was led astray by a serpent, but here we are told—what our common

sense might have caused us to understand—that it was an ordinary human being, a *serpent-worshiper*, who deceived the mother of the white race.

Who those people were, and where they came from, will be explained in the next article.

NAME OF THE CHURCH

By J. W. Burgett

JESUS saith unto the apostles, But whom say ye that I am? And Simon Peter answered and said: Thou art the Christ, the Son of the living God.

"And Jesus answered and said unto him: Blessed art thou, Simon Barjona:: for flesh and blood hath not revealed it unto thee, but my Father which is in heaven. And I say unto thee, That thou art Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it." Matt. 16:16-18.

Christ is the rock upon which He built His church (not churches). He also said that the gates of hell should not prevail against it (not them). Only one rock; only one church.

And on the day of Pentecost, fifty days after Jesus went into heaven, the apostles were baptized with the Holy Ghost, and upon that very day there were added to the church about three thousand souls, Acts 2:41, 47.

These scriptures prove that the church was in existence at that time. But before that time, before He died, before He went into heaven, Jesus prayed to the Father and said, "Holy Father, keep through thine own name those whom thou hast given me, that they may be one, as we are." John 17:11. The Father gave to Jesus the church, and Jesus prayed to His Father, asking the Father to name the church by the Father's name. The prayers of Jesus were always answered, for Jesus said, "Father, I thank thee that thou hast heard me, and I know that thou hearest me always." John 11:41, 42.

Wherefore, Paul exhorts the brethren to feed the church of God, which He (Christ) purchased with His own blood. Therefore God has answered the prayers of Jesus and named the church by His (the Father's) name.

Paul also said, "I am the least of the apostles, that am not meet to be called an apostle, because I persecuted the church of God." 1 Cor. 15:9. Those who stoned Stephen to death laid their clothes at the feet of Paul, for he was consenting unto his death. And at that time there was a great persecution against the church which was at Jerusalem: as for Saul (Paul) he made havoc of the church. Acts 8:1-3. Paul said later: "For ye have heard of my conversation in time past in the Jew's religion, how that beyond measure I persecuted the church of God, and wasted it." Gal. 1:13. Saul was a disbeliever in Christ and was the leader of those who persecuted the church of God, but Jesus converted Saul and called his name Paul. Paul also wrote letters "To the church of God which is at Corinth, to them that are sanctified in Christ Jesus, called to be saints." 1 Cor. 1:2; 2 Cor. 1:1.

Do you want more Scriptural evidence that the name

of the church is the church of God? Here it is: Paul says, "Give none offence, neither to the Jews, nor to the Gentiles, not to the church of God." 1 Cor. 10:32.

"Judge in yourselves, Is it comely that a woman pray unto God uncovered? Does not even nature itself teach you, that, if a man have long hair, it is a shame unto him? But if a woman have long hair it is a glory to her: for her hair is given for a covering. But if any man seem to be contentious, we have no such custom, neither the churches of God." 1 Cor 11:13-16.

If your stomach is empty, fill it at home, for Paul says that you should not eat the Lord's supper when you are hungry, or drink wine till you are drunken. He says, "What? have ye not houses to eat and to drink in? or despise ye the church of God." 1 Cor. 11:22.

Yes! We have two more evidences that the name of the church is the church of God. For we read that the Thessalonian brethren became followers of the churches of God. 1 Thess. 2:14. And Paul said in 1 Tim. 3:5, "If a man know not how to rule his own house, how shall he take care of the church of God?"

"Husbands, love your wives, even as Christ also loved the church, and gave himself for it." Eph. 5:25.

"And he is the head of the body, the church: who is the beginning, the firstborn from the dead; that in all things he might have the preeminence." Col. 1:18.

BEREAN ITEMS CONTINUED

(Continued from the Berean Page)

totally wrong. Having observed some human weakness in a person who claims to be striving for noble heights, we shrug our shoulders, lift our eyebrows and wag our tongues. And many times our feeling and action is completely unjustified, because the person before God was innocent of any actual wrong. When you and I are done with life it will be much better for us if our record shows that we have done our best to encourage others, even to the extent of overlooking an actual wrong, than that we have discouraged by suspecting a wrong that never existed.

* * * *

If, however, you are one of those who feel themselves to be falsely condemned, just remember that the condemnation is the judgment of man's day, and, after all, what does it matter? If you are doing your best before God to be noble, let man say or do what he will. The heavenly Father looks down into the heart. He knows the motive, the purpose, the effort, the sacrifice. If you do not fear to stand in the "Lord's Day", why be afraid of "Man's Day"? Press nobly on in spite of it all, and be kind even to those who make it the hardest for you.

* * * *

There are three kinds of givers: the flint, the sponge, and the honeycomb. To get anything out of the flint you must hammer it and then you get only chips and sparks. To get water out of a sponge you must squeeze it and

the more you squeeze the more you will get. But the honeycomb just overflows with its sweetness.—*A Church Bulletin.*

"The harvest of life depends in part upon to-day's sowing and cultivating."

ADIEU FOREVER

(Continued from the Editorial Page)

joyful mein paused to bind their wounded member or to mend their broken toy, paused to dry the tears with sweet words and acts of friendly sympathy and start them again on life's way of glad service?

The Grand Old Year is finished. But He who stands at its out-passing door holds before us one all-gracious word: "Forgiveness." In the name of His dear Son He will blot out forever every wrong that is truly repented of. Before passing from this room of life to the next, into which all must enter, let us each pause before Him who is the God of the universe and obtain His merciful pardon for the sin-stains of the year just finished; and pass into the New, washed in and through His Son who taketh away the sin of the world. Thus with error cancelled and with some "credits" granted let us pass on to 1927 with hearts renewed by faith, to engage its days and nights of service and of opportunity as unto Him who died for us that we might share His victory through coming ages.

* * * *

A WELL ORGANIZED CHURCH

Just as all of the members of the body are needful, so also, says Paul in 1 Cor. 12:12-27, all of the members of the body of Christ, the church, are needful. God has a place and a work for every one. Not one is unnecessary. Those members which might by some seem to be less honorable are the more needed, says Paul, as he speaks by Christ, Gal. 1:12.

Every evidence is that God is perfecting the church, Eph. 4:12, for one of the greatest works in all of God's plans, and that man should by all means discover from that one only reliable source, the Bible, careful details of God's construction and maintenance thereof. The church is no organization of trivial and passing moment. It is the guardian of Christian life in the individual; it is the union of all of the members to bear the infirmities of the weak, to encourage the downhearted, to turn the erring brother to Him whose ways are right; it is the ambassador of Christ to a dying world.

With what prayer should the members of the several local units of the church gather from time to time to study the local needs and select and appoint officers from among its numbers for the Godly responsibilities of observing and providing for the needs of the whole church; men who will realize that they are stewards of God over members of the body of Christ.

Make your annual business meeting of the church one of the very highest importance and service.

COMMUNICATION

EDITOR, The Restitution Herald. Dear Sir: In your issue of November 23, you published a letter containing a question by one J. E. L. and I have waited to see an answer. He asks for an answer from one of your able writers and seeing none as yet have replied, another J. E. L. will submit one, not very able, of course, but I will submit it nevertheless.

He asks whether the thousand years spoken of in Revelation 20:6, 7 apply to the same period and time. Yes.

The sixth verse tells some things that will take place while Christ is reigning, or the saints are reigning with Christ and the seventh tells something that will follow.

I fail to see how any other conclusion can be drawn from the reading if we are to stick to the Word.

Again, he makes a statement not easy to be proved, viz., "Of those who believe in the rapture or calling away of the church—this view is a deviation from divine truth and void of prophetic facts and meaning." Matt. 24:40-41, "Then shall two be in the field; the one shall be taken, and the other left. Two women shall be grinding at the mill; the one shall be taken, and the other left." Notice the comparison between J. E. L.'s explanation and the one made by our Lord. J. E. L. says the unfaithful and unprepared will be taken, yes, taken unprepared, while the faithful and prepared will know the meaning of it. Now notice our Lord's explanation in Luke 17:37, when asked concerning the "Where". "Wheresoever the body is, thither will the eagles be gathered together." Now, if your correspondent will turn to 1 Thess. 4:16, he may read, "The Lord himself shall descend from heaven with a shout . . . and the dead in Christ shall rise first: then we which are alive and remain shall be caught up together with them (*the ones raised*) in the clouds, to meet the Lord in the air".

Now, according to our Lord, who are the ones taken? And so, even as the eagles are attracted to a body or carcas, so the righteous are caught up to meet with their Lord. A joyful meeting? Well, I say so. The rapture? Most wonderful! Order regarding the transition? Most assuredly, Christ the firstfruits, afterward they that are Christ's (*when?*) at His coming. 1 Cor. 15:23.

Let us, then, dear brethren, make our calling and election sure (be sure you are in Christ) by repentance, faith, baptism, and arising to walk the new life in Christ Jesus, and continue faithful unto the end. Rev. 2:10 and others.

J. E. Lent.

Rt. 1, Ridgville, Ontario.

AS a fire goeth out if it be not maintained with wood; so, likewise, love groweth cold which is not mixed with good works.—*Cawdray*.

CURSED be the social lies that warp us from the living truth.—*Tennyson*.

HOW PROHIBITION IS DEBAUCHED

ACCORDING to a Poughkeepsie Associated Press dispatch of September 18, which appeared that day in *The Evening Star*, of Washington, D. C., Congressman Hamilton Fish, of the twenty-sixth New York district, who is a son of the Secretary of War of the same name in President Grant's Cabinet, had made a speech in Poughkeepsie the previous day, wherein he said:

"Prohibition enforcement in New York is a 'travesty'. Federal agents are chosen by wet district leaders of New York, and ninety per cent of them are alien-born and not in sympathy with the Eighteenth Amendment."

How unfortunate it is that the people are not permitted to know how completely prohibition enforcement is kept in wet hands! The foregoing meager press dispatch was so brief and inconspicuous as it appeared that it will escape the notice of most readers of the papers. It was apparently intended to do so.

If a Roman Catholic Tammany Hall Congressman, instead of an Episcopalian and Mason, had delivered a typical triade against prohibition and had included in it laudatory statement touching Secretary Mellon and his wet enforcement regime, it would have been reported *in extenso* and printed in the newspapers under startling headlines.

But a referendum is pending in New York to decide whether the people of that great state will obey the Constitution of the United States which their state legislature ratified. Under such conditions the press handles truth stated in a public speech by a dry Congressman with extreme caution. It is not permitted deeply to impress the voters.

The same day that Mr. Fish made the foregoing statement the Treasury Department virtually pleaded guilty to the charge of having turned New York State over to the wets. Assistant Secretary of the Treasury Andrews announced that Roscoe Conkling Harper, of Buffalo, was being appointed prohibition administrator for the New York district, with headquarters at Buffalo.

This magazine has no information as to whether Mr. Harper is any dryer than his wet predecessor appointed by the same man. But the change, whether for the better or the worse, gives the wet-controlled press an opportunity to divert attention from the shocking conditions denounced by a dry and patriotic Member of Congress and to impress the public that the wet Treasury Department is trying to improve the service.—*The Protestant*.

—THR—

LOOK out for the young man who speaks of his father as the "Governor," the "Squire," or the "Old Chap." Look out for the young woman who calls her mother "Maternal Ancestor," or the "Old Woman."

"The eye that mocketh at his father and refuseth to obey his mother, the ravens of the valley shall pick it out and the young eagles shall eat it."—*Proverbs 30:17, Talmage*.

THE PROGRESS OF ZIONISM

The New Palestine of December 10 prints this Editorial of the Baltimore Sun of November 26.

WE hope many of our readers have followed the articles Mr. Henry W. Nevinson has been writing on the Zionist experiment in Palestine.

They have been worthy of everyone's notice simply as tales of a journey in the land whose story is a tender and priceless possession of the vast majority of Christendom. Few there be, among the writers of our language, so gifted as Mr. Nevinson in technique and in background to recount the happenings of travel back and forth in that land.

But the articles from Mr. Nevinson's pen have had another value. They have given, we believe, the clearest picture that has been presented in this country of the life that is led by the pioneers in the attempt to rebuild a Jewish national home in the ancient home of the race. And what a picture!

Young men and young women, drawn almost wholly from nations in which the Jew has been oppressed for centuries and has been made a furtive dweller in the byways of great cities, are back upon the land, digging and planting and harvesting, making the rivers to yield them power; draining marshes to the dual end of guarding health and increasing tilable area; setting out trees in a sunny, dusty land, experimenting impartially with individualistic and communal settlements, avoiding hired labor—and all the while keeping in contact with the new movements of European thought.

Behind them grow villages and towns, planted to conform to meet the needs of a steadily spreading agriculture, and to produce the simpler necessities; behind the villages and towns stands Jerusalem with its university for the youth of the race; behind the whole are massed many Jews throughout the world, a very large number of them, including the most generous, being natives of this country who mean to stay in this country and rear their children here, but cherish as their hearts' deep desire the restoration of the children of Israel to the soil they made sacred.

And permeating the whole enterprise, as Mr. Nevinson shows, is the wonderful genius of this wonderful race for organization, and its marvelous capacity for sustained enthusiasm and for sacrifice in the name of racial ideals. Whatever the fate of the experiment, it is to-day, in truth, one of the most inspiring and thrilling ventures of all that followed the war.

Those who have sympathized with the aspirations of the Zionists, but who have doubted the practicability of their vision, will find a distinct measure of reassurance in the story Mr. Nevinson tells of progress already achieved, when that story is linked with the possibilities as he sees them. What of the native Arabs? has been the question in many minds. Mr. Nevinson reports that although

there are 150,000 Jews in Palestine, plus the approximate 700,000 Arabs, the total population is still less than one-fourth the number that Palestine may support. He puts that possible population at 4,000,000 at least, and it may very well be that the improvements the Jews have in contemplation, and the application of highly developed technical skill, may make possible the support of a larger population.

And what of relations with the Arabs? is another question often asked, with many forebodings and certain evidence of danger. On that point, Mr. Nevinson's article printed yesterday may be read with profit.

By the "Hadassah" society, named after Esther and supported by the Jewish women of America, they are diffusing knowledge of health and fitting treatment, especially for children, among Jews, Arabs, Christians, and all races or religions without distinction. (I know, because I have seen the mothers bringing their babies to the Hadassah centers in Jerusalem, and have gone round with the nurses into Arab and Christian homes.)

Assuredly, this is a venture that is conducted in the spirit and manner of the best of the Jewish people, and one that merits the thought of enlightened minds throughout the world. It may become at once a great practical achievement and one of the world's romances.

"Don't build on any man's foundation. Christ is the only foundation you can build on to please God. Each of us is individually responsible for the way we build, and the sooner we shake loose from all man-made institutions, the sooner we become meet for the Master's use."—*Lyman Booth.*

DOES RELIGION MAKE A DIFFERENCE?

A CHRISTIAN should be different from those who are not Christians. Some people have an idea that a Christian is one who has believed something, and is therefore saved, no matter what he does or does not do. It is sometimes said that the only difference between a Christian and a person who is not Christian is that the first is a sinner who is saved by grace and the other is a sinner who is not saved. The New Testament writers statement are usually careful not to say from what the Christian has been saved. The New Testament writers declare repeatedly that Jesus came to save people from their sins. One is not saved by his character, but Christ saves a person from a bad character to a good character. No one is saved because he is good, but one who is not good has not been saved at all. One could never, by works of righteousness, remove the guilt of past sins. When one turns from those sins in sorrow and shame, with a steadfast purpose to live in them no more, trusting God to forgive him, God, in love and mercy, does forgive. Then one enters into fellowship with God, just in the degree in which he lives a righteous life.—*J. Sherman Wallace, in "Young People".*

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A DEPARTMENT OF PEACE

BY F. L. AUSTIN

WE have departments of war, prosecuting attorneys, sheriffs, police, and all kinds of experts giving their whole highly trained abilities to the convicting and punishing of wrong-doers; but we have no expert agents of peace in the employ of the government for the studying, discovering, and furthering of Peace. We train men for intensive manufacture, commerce, finance, law, who many times use these advantages criminally for personal benefit at the loss of opportunity, property, or life itself by others. Then we spend millions of dollars to detect these selfish wrong-doers and punish them.

As to war, President Coolidge has just delivered himself of a statement that practically pledges him to labor for the lessening of the spirit therefor. While at a convention of university students at Milwaukee, Wisconsin, last week the question of passing resolutions to urge the abolishing of army drills on the "nation's campuses" as a part of University education, was extensively discussed, and, according to last reports read, had ever probability of being passed in resolution. Prof. Coe, of Union Theological Seminary is reported to have said, "Why should we have a war department and not a peace department in our government?"

These expressions in high places are grand. They are fitting adieu to the passing old year; they are

greetings of inspiration to the New Year just entering. Would that these thoughts could at once be put into practice and into execution.

The Christian Worker's Surrender

Laid on Thine altar, O my Lord divine,
Accept this gift to-day for Jesus' sake.
I have no jewels to adorn Thy shrine,
Nor any world-fame sacrifice to make;
But here I bring within this trembling hand
This Thou alone, O Lord, canst understand,
How when I yield thee this I yield mine all.

Hidden herein Thy searching gaze can see
Struggles of passion, visions of delight;
All that I have, or aim, or fain would be;
Deep loves, fond hopes, and longings infinite.
It hath been wet with tears and dimmed with sighs,
Clenched in my grasp till beauty hath it none!
Now from Thy footstool where it vanquished lies,
The prayer ascendeth—may Thy will be done.

Take it, O Father, ere my courage fail,
And merge it so in Thine own will that e'en
In some desperate hour my prayers prevail,
And Thou give back my gift, it may have been
So changed, so purified, so fair have grown,
So one with Thee, so filled with peace divine,
I may not know or feel it as mine own,
But gaining back my will may find it Thine.

—Unknown.

PEACE I GIVE

Not in this present form of government by Gentiles of whom Nebuchadnezzar was the God-appointed, golden head, but in the government which God will "set up", "which shall never be destroyed", will this condition prevail. In the meantime, the Nations of the world are in sore need of departments of peace.

Foreign as such a thought may be to Bible students, nevertheless, God has provided just such a department. That department is found under the name of the Church of God. Christ the great Exemplar of Peace is its Head. In no sense is it a part of Gentile-made government, but it is in the midst of the people, having been called out from them, and is the present exponent, both by precept and by practice, of this principle for which the "groaning creation" suffers.

Christ always stands ready to fully bestow upon the willing Christian His peace. It may not be just what some would expect it to be, but it is that peace which went with Him through toil and temptation and passion and made Him acceptable to His Father.

THE CHRISTIAN CHURCH

The Christian Church is the only present voice that

is in any position to train men and women for this department of life. It needs experts in the truest sense—experts of peace. Peace can never be provided by the government or through the government. But God Himself has provided for it. It requires millions and millions of money—but not so many millions as does war; it requires days upon days of labor by thousands of men who have the greatest of true pride in their noble pursuit—but not so many millions as do war and “justice”; it requires True Hearts, Pure Hearts, Hearts and Lives devoted to the God, not of war, or of gold, but to the God of the universe, the Creator of “every good and perfect gift”.

A NEW YEAR'S AIM

May this little section of the whole Church of God pledge itself that throughout 1927 and all coming years it will train its members to be experts in the pursuit of that peace which passeth understanding and give its every effort to comfort the groaning creation therewith by calling therefrom all possible into the new life in Christ.

STEPS TO SALVATION

By Jas. A. Patrick

No. 5

IN the preceding articles of this series I have tried to show the steps necessary to be taken in order to obtain salvation. In the last one preceding this it was shown that baptism was one of the very necessary steps to salvation.

Now I wish to show what baptism is and why it is essential.

Christ told His disciples to go into all the world and teach all nations and baptize them. Did they follow His instruction? and how did they do it? What did they do to the ones that were baptized? There is a variety of opinions regarding this subject. Some claim that the how of baptism is immaterial. Christ said those that believed and were baptized would be saved, and those that did not believe would be damned. The Savior's words put the matter in a very serious light. Salvation depends on what we do in the matter.

Let us follow the example set by Christ and the disciples as far as possible and see if we can get any definite information on this subject.

In the third chapter of Matthew we find John preaching on the Jordan, and we read, “Then went out to him Jerusalem, and all Judea, and all the region round about Jordan, and were baptized in Jordan confessing their sins.”—Matt. 3:6. It will be noticed that they were baptized in Jordan. The Jordan wasn't baptized on them, but they were baptized **IN** Jordan. In the eleventh verse, “I indeed baptize you with water”. It is very significant to note that the word translated “with” is from the same Greek word that is translated “in” in the sixth verse. They were baptized in Jordan, and John says that he baptized them in water. Is it possible that such language

could mean more than one thing? In Mark 1:8 we find the same form of words used, for John said that he baptized them in Jordan. Then in the ninth verse we are told that Jesus came from Nazareth of Galilee and was baptized of John in the Jordan. And we read in Matthew 3:16, “And Jesus, when he was baptized, went up straightway out of the water.” Jesus went into the water in order to be baptized in the Jordan, and when He was baptized He had to come up out of the water. Comment is unnecessary in this case. The language itself shows very plainly what was done. And when we read of Philip and the eunuch that “They went down both into the water, and he baptized him”, we have more evidence as to the manner in which the act was performed.

It might be said that it is quite plain what I believe as to the method of baptism. Yes, it is quite plain, and what makes it quite plain? I have used only scriptural language. If it is plain, it is the Bible that has made it plain.

“But”, it might be asked, “if baptism is by dipping or immersion why doesn't the Bible say so in plain language?” It does. Usually when Bible students are asked how they know that baptism means dip they refer to the Lexicons and say that the word baptize, etc., is defined as dip, plunge, or immerse. But we have a much better commentary than any that has been written by men—a divine one. Five times in scripture, Matt. 26:23; Mark 14:20; Luke 16:24; John 13:26; Rev. 19:13, the Greek word for baptize occurs where it has no reference to baptism, and in such case it is translated dip. It is very clear what the translators understood the word to mean when they translated it. In the places where the word refers to baptism they did not translate it, but transliterated it—expressed the Greek word in English characters.

With this thought in view, let us turn again to the cases of Christ and the eunuch. “And Jesus, when he was dipped, went up straightway out of the water.” And Philip and the eunuch “went down both into the water, and he dipped him.” If they had sprinkled in those days instead of dipping the language in these cases would have been much different. There would have been no need of going down into the water, and if they hadn't gone down into it they could not have come up out of it. “John baptized in Enon, because there was much water there.” No need of *much* water to sprinkle, but much is needed to dip.

This thought of baptism fits in very well with Paul's usage of the term, “buried with Him by baptism into death”. You can't bury people by sprinkling a little water on them. Again, “If we have been planted in the likeness of His death”. How do you plant corn? Not by sprinkling a little dirt on it.

It is a significant fact that only once in scripture is it said that water alone is sprinkled, and God is to do that when He gathers Israel to their own land, Ezek. 36:25. Sprinkling has an entirely different usage from baptism, especially in the New Testament. “Elect accord-

ing to God the Father, through the sanctification of the Spirit, unto obedience and sprinkling of the blood of Jesus Christ."—1 Peter 1:2. "And to Jesus the Mediator of the New Covenant, and the blood of sprinkling, that speaketh better things than Abel."—Heb. 12:34. "Having our hearts sprinkled from an evil conscience, and our bodies washed with pure water."—Heb. 10:22. What is used to sprinkle the conscience? The blood of sprinkling. What washes the body? The waters of baptism.

Why is baptism, dipping, essential? When we are converted, we crucify the old man with his lusts and affections. When one is dead the next thing is burial. We typify the death and burial of our old natures. We are told that Christ died and was buried and rose again. We picture His burial and resurrection, and our own if we die ere He comes. It not only shows our faith in these things, but is a monument of evidence to the fact that Christ died and rose again. Let men scoff if they will, but every time a believer is immersed in water he sets up a living monument of evidence to the fact that Christ was buried and rose again. Would anything but burial in water answer these purposes?

PAUL A CHOSEN VESSEL UNTO THE LORD.

By Lyman Booth

(Continued from last week)

THE spirit of the Master and His gospel, in justice, demands a portion of our worldly goods, as well as the personal sympathies and counsels of the more gifted and favored believers in the interests of the less favored. I might say with safety that no other subject is treated with more emphasis than the consecration of earthly possessions; but I fear that the lesson has been imperfectly learned by many.

In the city of Jerusalem Jewish prejudice would cast out the poorer laborers from all kinds of employment and thereby leave them destitute. This was the case for several years, as may be learned by Paul's gatherings in almost every city where he preached.

In contrast with this beautiful picture of church fellowship and holy consecration of worldly goods we find another. One of sadness and ruin. The evil of the human heart crept in among the little band of our Lord's followers. We have noticed Barnabas and his true-hearted sacrifice. We now notice Ananias and Sapphira illustrating falsehood in a very daring and impious form, in presenting a counterfeit offering, covering their names with shame and disgrace, which hitherto had signified "grace and beauty." The lesson to be learned by this comparison shows the source of good and evil. It reveals the operation of the Holy Spirit in Barnabas, and the unholy spirit of Satan in false and unfortunate professors. It isn't strange that Satan should pile his trade of deception among the members of the infant church; for it is in line with his methods from the beginning. It has been said that Good and Evil travel side by side through the ranks of men. Paul realized

this fully; for he said, "When I would do good, evil is present with me."—Rom. 7:21. So he came to Adam and Eve. To Cain, the firstborn. To Nadab and Abihu, in the beginning of Israel's national existence, and afterward to Achan in the early establishment of their power in the promised land. His boldest effort, which was without effect, was when he came to Christ at the very beginning of His labors. As he always appears at the beginning of every movement while it is young and faith is feeble, so he thought to undermine the power and life of the church in its infancy.

With respect to the sad doom of Ananias and his wife, be it remembered that it was a miracle of judgment for wrong doing. There had been many miracles of mercy, and many more followed during the ministry of the apostles. It was even so under the law of Moses and the prophets, mainly miracles of mercy. Those of judgment were only at long intervals. During Christ's ministry He did only one miracle of judgment in which He inflicted death upon a barren fig tree, making it a type of the barrenness of the Jewish nation.

The purpose of God's direct judgments, in both the Old and New Testament times was to give needed warning in such manner that it would be heeded. For this reason the first Sabbath-breaker was stoned, Num. 15:56. The first sacrilegious theft of Achan was visited with death upon him and his family, and now the first act of deception and falsehood in the church, under the cloak of piety, was adjudged and speedily punished. These and others of like nature demanded and received open judgments of God that His people might take warning, and that the guilty might learn the lesson that God can see sin while it lurks in the heart.

What prompted Barnabas to seek Paul's help was the hope and prospect of a large ingathering, and the prospect of a permanent prosperity for the church. He naturally turned to Saul of Tarsus. He, no doubt, recognized in him the qualifications for an effective ministry. Without consulting the other apostles he sought Saul and they returned to Antioch and labored together for one year. Gradually Paul was brought into prominence; for as yet he had not been especially ordained by the Holy Spirit to his world-wide ministry. By the united labors of these unordained disciples the first Gentile church was established at Antioch. It became a new center around which the interests of the church among the Gentiles was to circulate from that time forward. The church at Antioch occupied the same relation to the Gentiles as that at Jerusalem did to the Jews.

It was at Antioch that the disciples were first called Christians, the name being applied to them because of their peculiar doctrines and practices as compared with other sects. Since their faith, their hope and love were centered upon the person and work of Christ it was very appropriate to call them Christians. The name implies "like Christ". It is evident that those who called themselves disciples of Christ must have separated themselves from those who did not believe the gospel.

(Continued on page 223, column 1)

THE MYSTERIES OF ANCIENT DAYS

By George Johnston

No. 5

THE people who entered the Garden of Eden and by whom Adam and Eve were led astray, evidently came from India, and there are many indications that they were members of that branch of Turanian stock known as the Dravidian.

"Thirty-five years ago no one would have thought of connecting pre-Aryan India with archaic Babylonia, and if a solitary fact pointing that way was once in a while picked out by an exceptionally inquisitive and observant mind, it was suffered to remain unexplained, as a sort of natural curiosity; for the inferences it suggested were too startling to be more than hinted at. Eminently such a mind was the late Francois Lenormant, and he laid great stress on the use of the word *mama* as early as the Rig-Veda, to denote a definite quantity of gold—a word which can be traced to ancient Chaldea, or Semitic Babylonia, with the same meaning, and which afterwards passed into the Greek monetary system (*mna*, still later latinized into *mina*). Well, this little fact simply points to a well-established commercial intercourse between Dravidian India (for the Kolarians never came as far west as the land by the Indian Ocean) and Babylonia or Chaldea. And now, years afterwards, chance brings two more discoveries, individually as trifling, yet, linked together, the three form a chain of evidence as complete as it is strong. In the ruins of Mugheir, ancient Ur of the Chaldees, built by Ur-Ea (or Ur-Bagash) the first king of United Babylonia, who ruled not less than 3,000 years B. C., was found a piece of Indian teak. This evidence is exceptionally conclusive, because, as it happens, this particular tree is to be located with more than ordinary accuracy: it grows in Southern India (Dekkan) where it advances close to the Malabar coast, and nowhere else; there is none north of the Vindhya. Then again, the precious vocabularies and lists of all kinds of things and names which these precise old Babylonians were so fond of making out and which have given us so many startling surprises, come to the fore with a bit of very choice information, namely, that the old Babylonian name for muslin was *sindhu*, i. e., that the stuff was simply called by the name of the country which exported it." (Vedic India: Z. A. Ragozin.)

In both the Bible and the Book of Enoch it is clearly shown that the people who led Adam and Eve astray were serpent-worshippers; and that peculiar form of religion has flourished in India since prehistoric times. The Hebrew word translated *serpent* in Genesis 3, is *nachash*, and there are in the mountainous regions of Northern India at the present time two distinct tribes or nations which bear this name. One is of the white race; the other is of Dravidian stock; and, apparently, the ancestors of both played an important part in the early history of Western Asia.

The colored invaders, Enoch tells us, instructed Adam

and his children in the arts of reading and writing; and the more ancient of the cuneiform writings recovered from the ruins of Nineveh and other places during the past century, are written in the agglutinative form of language spoken by the Dravidians at the present time.

The individuals named by Enoch were heads of tribes, and they were accompanied by a great many of their respective followers. Hence, while Adam and Eve were still pure and sinless, and the only white-skinned people in existence, they were suddenly surrounded by thousands of colored heathens of both sexes; and it naturally followed that throughout the whole of the antediluvian period the colored invaders in Western Asia largely exceeded in numbers the white-skinned natives, and that they were the rulers of the land. It is therefore in no way surprising to find that the early records of Western Asia were written by the hands and in the language of the colored nomads. But it was not the Divine intention that the cradle of the white race should become the property of the invaders. Certain peculiar events, therefore, took place, which shall be described later, and these resulted in the total destruction by the Flood of every colored individual within the boundaries of the white man's land.

WATCH

By Samuel E. Haney

"But know this, that if the master (householder, Emphatic Diaglott) of the house had known in what hour the thief was coming, he would have watched, and not left his house to be broken through."

"Be ye also ready: for in an hour that ye think not the Son of man cometh." Luke 12:39, 40, R. V.

THIS is a case in which God expects us to be more prudent than the devil.

As the writer understands it, verse 39 is parabolic, admonishing us to profit by the devil's oversight.

The parable being in the past tense does not diminish the effect of its intended objective, i. e., verse 40, which is future tense; time being no factor with God. Rom. 4:17.

To paraphrase, had the "master" (devil) of the "house" (Babylon) known the "hour" the "thief" (Christ) would come he would have watched, and not have permitted him to break through (into his house, Em. Diaglott).

This parable is being fulfilled in our midst in all walks of life, in statecraft, finance, churchianity, and society there are as many opinions as men. Confusion is in evidence on all sides of every question; yet, the "master of the house" seems to be so incited, intoxicated and abstracted as the result of 6000 years of sinful rule, whose harvest has been death and its concomitant parts—sickness, suffering, misery, etc.—that he seems oblivious of cause and its inevitable effect. Were he on the watch, he would not allow his house to be broken through; but would, by allowing his unconscious dupes, both leaders and plebeians, to "read the handwriting on the wall",

accomplish a duplicate of General Allenby's *coup d'etat* at Jerusalem; and "without the firing of a shot", that great city, Babylon, would avoid "a time of trouble such as never was since there was a nation". In a word, the devil would capitulate on unconditional terms. But prophecy must be fulfilled: death is his only ultimatum, Heb. 2:14.

Is this not a momentous lesson for us? We see Christians all about us *asleep* and *drunk* in this *night* of gross darkness, 1 Thess. 5:7; and you and I, reader, prone to drift thitherward.

Let us keep in mind that the Light on His words is shining brighter to-day than it did in our forefathers' days; and that God expects proportionally more of us.

And also, this world's darkness intensifies heavenly Light. To follow what our fathers accepted as truth is likely to be flimsy pretense in God's sight to-day.

Paul pleads, "Let us who are of the day, be sober, putting on the breastplate of faith and love; and for an helmet the hope of salvation", 1 Thess. 5:8.

True, it is not intended for us to know the literal hour or day of our Master's return. Hence, "Watch ye therefore: for ye know not when the Master of the house cometh, at even, or at midnight, or at the cockcrowing, or in the morning.

"Lest coming suddenly, He find you sleeping", Mar. 13:32-37.

But it is possible for us to know approximately by current events, prophecy, and chronology, the year of our King's return. Therefore, "take ye heed, watch and pray: for ye know not when the time (*exact time*) is", v. 33.

"And He spoke to them a parable; Behold the fig tree, and all the trees; when they now shoot forth, ye see and know of your own selves that summer is now nigh at hand. Verily I say unto you, this generation shall not pass away till all be fulfilled", Luke 21:22-33. The budding trees, both spiritual and carnal, have well nigh attained fruition.

These are the signs of the times that the devil's vassal slaves are too "drunken with the wine of her fornication" to observe.

Many classifying themselves Christian, and recognizing the cause and effect of these "perilous times" choose to serve "strange gods"—things gratifying to the "old man" that is supposed to be dead. Such a procedure terminates in death, as of yore. Joshua said, "If ye forsake the Lord, and serve strange gods, then He will turn and do you hurt, and consume you, after that He hath done you good." "And the people said unto Joshua, Nay; but we will serve the Lord"—Joshua 24.

How ungrateful to turn from God and His dear Son after that He hath done us good—shown us the way of eternal life; and to then idolize the gaudy things of Satan's house, this world! Such conduct prevented the devil (and his unconscious devotees) from "watching", and brought about his final trouble.

The darkey's testimony is more than ludicrous: "I's done shot craps. I's stole chickens. And I's carved

some white trash wid ma razor. But, breddern, dere am one thing I kin say, I's never lost my religion."

We smile at this, but, all things considered, there are a great many professing Christians—and they are not illiterate either—that have the darkey beaten the proverbial mile.

Yes, they think they can hold onto their religion with one hand and everything the flesh craves for with the other. But Paul says, "They that are after the flesh do mind the things of the flesh; but they that are after the Spirit the things of the Spirit. For to be carnally minded is death; but to be spiritually minded is life and peace."—Rom. 8:5, 6.

Dare we question Paul?

To trifle with the flesh, these days, gives Satan a death-strangling hold. But Jesus' remedy works every time, "Then saith Jesus unto him, Get thee hence Satan: for it is written, Thou shalt worship the Lord thy God, and Him only shalt thou serve."

"Then the devil leaveth Him, and, behold angels came and ministered unto Him", Matt. 4:10, 11.

How refreshing those periods in which we are freed from the enemy's power! For "if the Son therefore shall make you free, ye shall be free indeed"—in spirit and body.

Therefore, let us not blindly emulate the world (and a large majority of Christians) by submitting our minds and bodies to the evil one's dictations and slavery.

But, "Be ye also ready: for in an hour (*instant*) that ye think not the Son of man cometh."

BEHOLD, THE BRIDEGROOM COMETH!

*Oh, slumbering virgin daughters,
Awake, awake, awake!
Oh, trim and fill your lamps with oil,
Thy wedding garments make.*

*Hark! the midnight cry is sounding,
The Bridegroom comes to-day,
Behold! the bright and morning Star,
Is far upon His way.*

*The trumpet sounds, the heavens part
And flood the earth with light;
The Bridegroom comes to meet His bride,
Arrayed in spotless white.*

*Behold the glorious dawning,
See what the morning brings,
"The Sun of Righteousness arises
With healing in His wings."*

*Behold the lowly Nazarene!
Behold the earth made new!
His kingdom come, His will be done,
In earth, and heaven, too.*

—Anna May Swearingen.

EDITORIAL

F. L. AUSTIN, Editor.

F. A. STILSON, Ass't Editor.

SAMPLE COPY WEEK

As advertized, this is Sample Copy Week. Subscribers have sent in the names of many friends to whom they have asked that Sample Copies be mailed.

Friends of The Herald Family: Gladly do we greet you with these samples. In behalf of your friends, we ask for your careful perusal of The Herald. In its columns you will find studies on the Christian life; studies of the promises and prophecies of God; studies of current events, of investigation, of church and Sunday school problems; and miscellaneous studies; all presented with a view to real Christian uplift.

After reading this copy, we will be glad to receive you as a regular subscriber. Or, at your request, we will gladly send you another sample copy.

* * * *

To avoid the strain of confusion and interruption, and in compromise with the doctor's urge to leave in December for a rest, the Editor has been doing his work at his home for nearly a month. This has left Bro. Stilson, aided by Sr. Stilson till 10 to 1 o'clock many nights, to take full responsibility at the office. These inexperienced ones have had their hearts more than full during a very busy month.

Only the most urgent correspondence has been attended to.

Assurance has been given the doctor that his urgings will be heeded and a rest taken very soon.

* * * *

SUNDAY SCHOOLS

Studies in Christian Living is the theme of study for January, February, and March. It is an exceptionally good series of topics, one by which every Sunday school, every home, every Christian can profit without measure.

What opportunity for the Sunday school teacher!

How would it do for the pastor, the evangelist, to, in part, sermonize on the same line?

As the Sunday school is truly the nursery of the church, may the Sunday schools be greatly benefited and the church increase this quarter.

* * * *

ALL SIGNS POINT TO THE CHURCH

The Christian church is the one only witness among men that God has established to hold aloft the glorious light of His truth as manifested in and through Jesus Christ. God has, from the beginning, manifested His purpose to govern the people of earth so that all dwellers should abide in perfect peace and continue without fear of evil, harm, or death. This condition is as certain as

the word of God is certain. The earth is to be peopled with a select people who will elect God's ways and help in such living. The whole earth will be filled with His glory. Christ is the One appointed of God, and empowered by Him, to accomplish this.

During Christ's absence He has assigned to His followers the task of holding up His cause and work. See Mark 15:15, 16; Eph. 3:10.

As we enter the open door of 1927 there is so much that calls for the church to stand in the front line of duty with every member alert to loves anxious service. The ways of the church are no more the ways of the world than were Christ's ways in Judea and Galilee the ways of the Jews or the Romans. Her duty is to hold up in life as in words the ways of Christ. The more the world may retreat from God's way, the greater will be the contrast of the church before man.

May it be ours to discern Christian privilege and duty and engage faithfully therein.

* * * *

DOINGS AT HEADQUARTERS

The rest of *The Herald* being full, a few N. B. I. notes are being permitted on this page.

Though all hands have daily worked hard for long hours the Truth Seekers' Quarterly is not yet off the press. And the editor and helpers are working full time to keep copy to the press as fast as wanted.

The first three lessons of 1927 have been mailed in leaflet form to all Sunday Schools ordering quarterlies. These have not been sent to subscribers for single copies. This delay was first caused by death, then by sickness; in November and early December, which threw most of the work into the year-end rush caused by extra holiday work and customary urgent demand for year-end work.

The quarterlies are nearly ready for mailing,—will be mailed in a couple of days, God willing.

Work will start at once on future Quarterlies, which will go to press respectively on the first of March, June, September, and December of each year.

With the publishing of this Number 1 of Volume 1, many, many things have been learned and worked out, and many more things have attracted attention, but have not yet been worked out.

We earnestly solicit suggestions and criticisms from all. If you THINK that the type is too large or too small; the pages too few or too many; the divisions too inclusive

(Continued on page 223, column 1)

HERALD RECEIPTS

Remittances acknowledged next week.

National Berean Department

M. E. Siple, Editor, Oregon, Illinois

OFFICERS OF NATIONAL BEREAN SOCIETY

Mrs. Lydia Railsback, Pres.
621 S. Fellows Street
South Bend, Indiana

Mrs. Idona Romine, Cor. Sec.
1506 South High Street
South Bend, Indiana

Mrs. Emma Garard, Treas.
714 S. Broadway
Dayton, Ohio

For Berean Literature address, "The National Berean Society," Oregon, Illinois

HAVING just crossed the threshold into another year, we trust that Bereans everywhere will awaken to the opportunities for service. It is really a serious and sacred thought to realize that time when passed, can never be recalled, or any of its acts or thoughts changed. The record of 1926 is made, and you cannot alter one act, or remove one thought that went into that record.

* * * *

But 1927 is before us, clean and white,—its pages yet unsoiled. One by one, with each setting sun, these pages shall be folded back into eternity's record, with their acts of righteousness and wrong, and their thoughts of good and bad. Once past, the record forever remains the same. Let us be a little nobler in 1927 than we were in '26, and let us make use of the opportunities to do our part in the Lord's work. The Berean Editor wishes the best and richest of life's blessings for all of you.

* * * *

A PRAYER

Our kind heavenly Father, we thank thee for the privilege of gathering here to-night. Be with the ones that are not here. Thou knowest the cause of their absence. Give them strength for the upbuilding of thy cause. Now, kind heavenly Father, help those in our families, that they may do Thy will. These favors we ask in the name of Jesus Christ. Amen.

By Miss Marguerite Zechiel of the Junior Berean Class No. 2, of Burr Oak, Indiana.

* * * *

The following two articles were written by two young members of Oregon's Junior Berean Class:

* * * *

The Berean lesson I am going to tell you about is "The Boy Jesus". The memory verse is Luke 2:49, "And he said unto them, how is it that ye sought me, wist ye not that I must be about my Father's business?"

Jesus mother and Joseph went to Jerusalem every year at the feast of the passover. The first passover was held long ago, when the Israelites were slaves in Egypt. God brought punishment upon the Egyptians because they were so cruel to the Israelites; the last one was the death of the oldest child in every home where the blood of a lamb was not sprinkled on the door posts. This happened in the homes of the Egyptians, but not in the Israelites' because God prepared them beforehand.

Jesus was twelve years old when He went up to Jerusalem for the feast of the passover. When it was time for Joseph and Mary to return home Jesus stayed behind in Jerusalem. They went a day's journey before

they missed Him. They thought He was with some of the other people. It took them three days to find Him. At last they found Him in the temple, talking to the doctors and lawyers, listening and asking questions.

They were all astonished because He was so bright. His mother said, Son, why hast thou dealt thus with us? Behold, thy father and I have sought thee sorrowing. Jesus said He must be about His Father's business. His Father was God.

Then He went home with them and was obedient in all things. "And Jesus increased in wisdom and stature and in favour with God and man."—Luke 2:52.

Alice Gesin.

* * * *

THE CRUCIFIXION OF JESUS

After the passover supper Jesus and His disciples went into the garden of Gethsemane and Jesus told all the disciples to stay there and watch with Him; for this was just before His crucifixion. He took Peter and James and John, and they went a little farther, and Jesus fell on His face and prayed, saying, O my Father, if it be possible, let this cup pass from me. Nevertheless, not as I will, but as thou wilt.

Then Jesus went back to his disciples, and they were asleep. Then Jesus said to Peter, What, could ye not watch with me one hour? He said unto Peter: Watch and pray, that ye enter not into temptation. The spirit indeed is willing, but the flesh is weak.

Then Jesus went the second time and prayed, saying, O my Father, if this cup may not pass away from me, except I drink it, thy will be done.

Jesus went the third time and prayed, saying the same words.

He cometh to His disciples and sayeth, Sleep on now, and take your rest. Behold the hour is at hand, and the son of man will betray me into the hands of sinners. Then they went to Pilate after Jesus was betrayed. They gave Judas a lot of money for telling who Jesus was. Then Judas was sorry that he had betrayed Jesus, and would not take the money the priests and elders gave him. They took the money and bought graves or tombs.

Peter was sitting by a stove in the temple when a woman said he was a follower of Christ. Then Peter denied Jesus, saying he was not a follower. Then the cock crew twice and Peter remembered what he had said, and went out of the temple.

They put a purple robe on Jesus and mocked Him, and put a crown of thorns on His head.

(Continued on page 223, column 1)

TITHING

By Rufus A. Curtis

THE practice of tithing, or giving a tenth part of one's income, is not only very ancient, it is also very commendable; for it helps to equalize the burdens that fall to the lot of God's people, else some may be eased and others burdened, 2 Cor. 8:13-15.

Bearing one another's burdens is plainly enjoined, if we would fulfill the law of Christ, Gal. 6:2; Rom. 15:1-4.

To give to the Lord's cause with a willing mind, we should first give our own selves to the Lord, fully realizing that we are not our own, having been bought with a price, 2 Cor. 8:5, 12; Acts 20:35.

Our giving should be characterized by cheerfulness and liberality. "But this I say, He which soweth sparingly shall reap also sparingly; and he which soweth bountifully shall reap also bountifully. Every man according as he purposeth in his heart, so let him give; not grudgingly, or of necessity: for God loveth a cheerful giver. And God is able to make all grace abound toward you; that ye, always having all sufficiency in all things, may abound toward every good work."—2 Cor. 9:6-8. Rom. 12:8.

Haphazard methods are not to be relied upon; for sometimes haste may be required in the kingdom's business, 1 Sam. 21:8. "Let all things be done decently and in order."—1 Cor. 14:40.

To the Corinthian church Paul wrote, "Upon the first day of the week let every one of you lay by him in store, as God has prospered him, that there be no gatherings when I come."—1 Cor. 16:2.

Abraham gave tithes to Melchisedek king of Salem, and priest of the most high God, after his return from the victory over Chedorlaomer, and his confederated kings, who had captured his nephew, Lot, whom Abraham brought back, Gen. 14:18-20; Heb. 7:1, 2, 4.

Jacob gave a tenth unto the Lord. "And Jacob vowed a vow, saying, If God will be with me, and keep me in this way that I go, and will give me bread to eat, and raiment to put on, so that I come again to my father's house in peace; then shall the Lord be my God: and this stone which I have set up for a pillar, shall be God's house: and of all that thou shalt give me I will surely give the tenth unto thee."—Gen. 28:20-22.

Under the law, the Israelites were required to give "all the tithe of the land, whether of the seed of the land, or of the fruit of the tree"; for it "is the Lord's: it is holy unto the Lord." "And concerning the tithe of the herd, or of the flock, even of whatsoever passeth under the rod, the tenth shall be holy unto the Lord."—Lev. 27:30, 32.

The children of Levi were to have "all the tenth in Israel", for their "services of the tabernacle of the congregation". Num. 18:21, 24-28; 1 Sam. 8:15, 17. "Moreover he commanded the people that dwelt in Jerusalem to give the portion of the priests and the Levites, that they might be encouraged in the law of the Lord. And as soon as the commandment came abroad, the children

of Israel brought in abundance the firstfruits of corn, wine, and oil, and honey, and of all the increase of the field; and the tithe of all things brought they in abundantly. And concerning the children of Israel and Judah, that dwelt in the cities of Judah, they also brought in the tithes of oxen and sheep, and the tithes of the holy things which were consecrated unto the Lord their God, and laid them down by heaps."—2 Chron. 31:4, 6, 11, 12.

Blessings follow in the line of obedience.

"Honour the Lord with thy substance, and with the firstfruits of all thine increase: so shall thy barns be filled with plenty, and thy presses shall burst forth with new wine."—Prov. 3:9, 10.

Under the law, the Israelites not only gave tithes, but they also gave free will offerings.

Should not we, who are under grace, do as well?

"Let him that is taught in the word communicate unto him that teacheth in all good things. Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap. For he that soweth to his flesh shall of the flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap life everlasting."—Gal. 6:6-8.

"If we have sown unto you spiritual things, is it a great thing if we shall reap your carnal things?" "Even so hath the Lord ordained that they which preach the gospel should live of the gospel."—1 Cor. 9:11, 14.

King David's example is worthy of emulation. Araunah the Jebusite offered king David "oxen for burnt sacrifice, and threshing for wood", "And the king said unto Araunah, Nay; but I will surely buy of thee at a price; neither will I offer burnt offerings unto the Lord my God of that which doth cost me nothing. So David bought the threshing floor and the oxen for fifty shekels of silver."—2 Sam. 24:22, 24. Psalm 50:5.

"Will a man rob God? Yet ye have robbed me. But ye say, wherein have we robbed thee? In tithes and offerings. Ye are cursed with a curse: for ye have robbed me, even this whole nation. 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."—Mal. 3:8-10.

"Give, and it shall be given unto you; good measure, pressed down, and shaken together, and running over, shall men give into your bosom. For with the same measure that ye mete withal it shall be measured to you again."—Luke 6:38.

For the fiscal year ending June 30, 1924, it cost approximately \$9,607,336 to run the government each day.

When our King becomes King over all the earth, love will be the medium of exchange. Then the *dirty* dollar, "the love of which is the root of all evil", should be reduced to pulp and made into a great statue announcing to the world, LIBERTY! "On earth PEACE, GOOD WILL toward men!"—S. E. Haney.

With Our Sunday Schools

LESSON PREPARED BY F. L. AUSTIN

LESSON III.—January 16.

THE CHRISTIAN'S USE OF THE BIBLE

Deut. 6:4-9; 2 Tim. 3:14-17.

Devotional Reading: Psalm 119:9-16.

GOLDEN TEXT.

Thy word is a lamp unto my feet, and a light unto my path.—Psalm 119:105.

THE LESSON IN ITS SETTING.

Time. Just before the death of Moses, B. C. 1451; 2 Timothy, written by Paul, about A. D. 67 or 68.

Place. To the east of the Dead Sea; Paul in prison in Rome; Timothy in Ephesus.

Circumstances. After having been God's spokesman for forty years, repeatedly attesting before them marvelous miracles from God, and having experienced the death of all who left Egypt with him excepting those who then were children, and Joshua and Caleb, Moses, having been informed that he could go no farther, assembles his nation of youthful adults and children to whom he repeats God's words, a fitting and closing act for God. Second Timothy, Paul's last epistle, was written from the Roman prison after long imprisonment and frequent hardship, shortly before his martyrdom, 4:6, to Timothy his "dearly beloved son" in the Gospel, 1:2, for whom he much longed. 1:4; 4:9, 11, 21.

A STUDY OF THE SUBJECT.

The Bible is the Book of books. Throughout, God is its avouched Author. Its 66 books were dictated by Him at intervals during 1600 years to 36 inspired stenographers chosen to record its God-revealed promises, statutes, ordinances, instructions, outlines, purposes, helps, destinies for man, as well as to faithfully record many sinful, designing, death-defying words and deeds of God-opposing men and angels.

The Best Book in the World. From childhood to old age one finds thrilling stories of true life, of ideal hope, of crowning awards, of sin's failures, of love divine: inspiration for all. Its instructions are the best; its jurisprudence is second to none; its preview of life stands alone; its conviction of sin is absolute; its victory is complete. Its literature is without a peer; its authenticity has withstood every attack; its ideality is divine. From every angle of vision the Bible is the best book in the world.

How to Get Help from the Bible. Study it. Open and honest study will early reveal its unquestionable reliability. Then study it to learn and apply, not to quibble and question. From the brightness of youth's morn to the glory of life's evening, study it for its truth. The Bible was written to be believed, not to be questioned or reasoned. Its greatest truths are beyond man's reasoning abilities, supernatural. They can be received

and known only by faith, not by the incompetent finite to measure the incomprehensible infinite. Study it with prayer for ability to grasp its natural truth-facts and to accept its revelations of the supernatural. Study it daily throughout life.

Teach it. The teacher is the greatest learner. It is one thing to satisfy one's self with knowledge; it is quite another thing to learn so as to teach another. Teaching is one's best instruction. Teach it in the home; teach it in the Sunday School; teach it at all times.

Defend it. Defend it because of its evident worth. No other book has promoted such world-wide, varied uplift for man. A true-hearted defender realizes a worth and becomes an increasingly reverent admirer.

Live it. Only by living its truths can one gain the help offered by the Bible. Many leaders in political parties, being government officers, apparently regard their first duty to be to legislate and "carry on" first of all for the strength of their party. National interest is second. Again, many versed in Bible apparently feel that one's principal Christian duty is to live for denomination. Genuine truth is of secondary importance. Not so. He that knoweth his Master's will and doeth it not shall be beaten with many stripes. He that knoweth and "doeth" builds upon a rock. The truths of the Bible become eternal life to those who do them.

How to study the Bible. The Bible is a much continued letter from God, man's truest friend. Study it earnestly, prayerfully, to obtain God's intended thought regardless of any conflicting thoughts of men.

THE GOLDEN TEXT.

"Thy word is a lamp (lantern) unto my feet, and a light unto my path."—Psa. 119:105.

But be sure your feet are on the right path. Did you ever go out on a dark night with a lantern? The light did not shine far, just a few steps ahead of you. So it is with God's word: we cannot see far ahead, but as we proceed along the path of righteousness it keeps far enough ahead to light our way. A light will reveal the hidden things. So does God's word. Some love darkness rather than light because their deeds are evil and everyone that doeth evil hateth the

light. Christ was a lamp for He was the light of the world, and if His words dwell in you richly, you will also be a lamp to others.—F. A. S.

PRACTICAL APPLICATIONS.

No other book in the world is so much printed, sold, bought, read, and studied as is the Bible. Approximately 25,000,000 Bibles and portions of the Bible are annually distributed. The Bible is the most influential book for good in existence, this in spite of its open opponents and injurious friends.

The small portion existing in Moses' day was devoutly studied by the small nation of Israel. There were no printing presses, no paper, only parchments and skins. Therefore treasured portions of hand written scriptures were, like jewels, bound on forearms, and foreheads, and were fastened on door posts that all might learn.

It is "profitable".

This God-appointed method of personally learning the Scriptures and applying them is what made Israel then; it is what is drawing Israel back to Palestine now.

Words are conveyors of thought. Thought put into practice shapes action; action determines all development. Therefore, the planting of the thoughts of God into the life of man molds man for God.

The Christian, ever dutiful to Christ, continually sends God's word "into all the world", Mark 16:15, to transform man into action for God.

TOPICS FOR STUDY AND DISCUSSION.

The necessity that revelation be of God.

The importance of having a single Head over the universe—one God.

The necessity of having absolute confidence in God and His word.

The power of the word for enlightening, converting, furnishing.

QUESTIONS.

How many books in the Bible? By how many authors?

What is the need of the Bible?

Explain the ability of the Bible as stated in 2 Timothy 3:16.

What signal, fundamental truth does Moses declare in the lesson's opening?

What four acts are required?

From whom did Timothy learn the Scriptures?

DOINGS AMONG THE CHURCHES

The appointment at Adeline, Illinois, will be filled in regular manner next Sunday by Bro. Siple.

* * *

Bro. and Sr. Amos Osborn, of Culver, Indiana, celebrated their golden wedding anniversary on Tuesday, December 28.

* * *

On January 9, the morning services at the Oregon church will be conducted by Sr. M. A. Woodward, and the evening service by Bro. Paul C. Johnson.

* * *

Bro. Simon Hatten, of Culver, Indiana, is suffering the effects of his third stroke

of apoplexy. His condition at present is serious.

* * *

Bro F. L. Austin will speak at Rochelle, Illinois, morning and evening, Sunday, January 9.

* * *

Quite an epidemic of colds is sweeping Oregon and three or four of the Golden Rule Home family have been affected.

* * *

Bro. Everett Stilson left this morning for Purdue University to pursue his course in Electrical Engineering.

MICHIGAN

There were 143 present at the Grand Rapids Sunday school on December 19. There were about 275 at the Christmas exercises on Thursday evening. On Sunday after Christmas, there were 116 at Sunday school. That was a good showing considering the fact that it was the day following Christmas and a number of our own people were not there. The evening preaching services are well attended.

The Bible class at West Bowen is increasing in attendance and interest. There were 28 present on Wednesday evening, December 30. Only adults were counted.

Bro. Merle Patrick, of Fort Wayne, Indiana, spent the holiday season with his parents at Caledonia.

Bro. K. N. Woodward, of Caledonia, fell and fractured his hip a short time ago. Bro. Woodward is a son of Bro. Benjamin Woodward who played so large a part in the Michigan work some years ago.

Sr. Hewett, of 1247 Ionia Ave. S. E., Grand Rapids, suffered a stroke of paralysis a short time ago and is confined to her bed except as she is lifted into a chair. It will please her very much if you will drop her a card.

Sr. Francis Blakely, who has been in the Blodgett hospital for some time past was able to leave that institution on Wednesday before Christmas and is now with her daughter in Lansing.

Sr. Lois Blakely is at home from Ann Arbor to spend the holidays with her parents in Grand Rapids.

Sr. Dorothy Briggs of Blanchard expects to enter Butterworth hospital soon, to begin training that will fit her to be a nurse.

* * *

GEORGE H. ANTONIDES

Was born at Salem, Montgomery County, Ohio, April 6, 1859, and died near Tippecanoe, Ohio, December 25, 1926, at the age of 69 years, 8 months, and 19 days. When a young man, he and Sr. Lydia Pearson were united in marriage. Three children were given them. One died in infancy and two, Bro. Lorenzo, of Argos, Indiana, and Sr. Clara Underwood of Tippecanoe, Ohio, are still living. Sr. Antonides fell asleep in the summer of 1919. There are some brothers and sister and six grandchildren living.

Bro. Antonides was baptized into Christ several years ago by Bro. F. L. Austin. Since that time he lived a devoted life.

We now have a good start on the second \$1000.00. Each stone laid represents \$50.00. Let's see that the steps are finished soon.

Will you be one to make a contribution to assist us in scaling the stone wall? Amounts large or small thankfully received.

STONE WALL

A THANK OFFERING

National Bible Institution,
Oregon, Illinois:

Enclosed find \$_____, a Thank Offering to aid in furthering the work of the Gospel.

Name _____

Street _____

Post Office _____

State _____ Date _____

He was a great lover of the truth, ever ready to talk of the things pertaining to Eternal life.

Funeral services were held in the Brush Creek church December 27, at 2 p.m. After the services he was laid beside his sleeping wife to sleep until Jesus comes.

J. H. Anderson.

* * *

WAUKENABO, MINNESOTA

The present church of God work at Waukenabo is the outgrowth of five former series of meetings.

The first meeting was held near here at Esquagama in the first part of July, 1925. Previous to this, word was sent, asking if a meeting would be desired, and the reply was that it would be no use to try. The objection was that the people were interested only in fishing, boating, dancing, and other sports. It was not long, however, until an interest was shown in the services.

The second meeting was held at the Wagner school house about ten miles from the Esquagama locality. Several families live near the school, and though the meeting was short the interest was good.

A third meeting was held here, too, in August, and another meeting this past June.

God helped and rewarded the efforts from the very beginning, and many lives were surrendered to Him. July 12, 1925, 6 were baptized into Christ. On August 23, 14 more were baptized and 3 early the following morning before we left. On June 6, 1926, 5 more were added to the church.

Then Waukenabo arranged for a meeting, which lasted just one week, but the "power of God unto salvation" called 9 to follow the Master. Many others were interested, and an effort was started to keep up the work.

About October 20, Mr. Schoonmaker drove his car down to Lester Prairie and brought us back to the north country, a trip one way of nearly 175 miles.

The church work has been progressing well since, with Sunday school and regular services each Sunday. The people are poor, pioneering in a new country, but in them lies a human heart that responds to the call of God, and that is cheered by the promises of a King and kingdom of righteousness.

A certain king, in the Bible we're told,
Made a supper for kinfolk bold.
Then out went the servants to bid them dine

At the supper of the lord divine.

But the excuse of oxen and land and wife
Stood as a barrier to eternal life;
For this is the feast the lord divine
Gave for his chosen to come and dine.

Then these were forbidden to taste of the feast,

And others were invited from among the least:

Some poor, some naked, some crippled and blind
Were these who came to the master, kind.

And so in this world at the present time.
We find it's the weary that's helped to climb:

For the Savior will carry or lighten his load,

And make the rocky, a smoother road.
Sydney E. Magaw.

Dear ones of Minnesota, remember Bro. Magaw and family by your prayers and support, that he may bring many more to a saving knowledge of Christ.

Mrs. T. M. Savage.

* * *

JOHN CULVER LINDSEY

Was born March 11, 1880 at Marshall, Minnesota, and passed away November 19, 1926, at 2500 James St., Shreveport, Louisiana.

He was united in marriage to Myrtle E. Gainey, May 13, 1900, to which union were born six children, Louise (Mrs. J. S. Foretich), Russell, J. C., Jr., Dorothy, and Walter (Jack).

He was baptized in the Church of God about fourteen years ago by Bro. O. J. Allard in which he held firmly to the end.

Funeral services were held at the home Saturday afternoon, November 20, Rev. Preston Gray officiating, assisted by Rev. Millard Baggett, both of the Christian Church. Two songs were beautifully rendered by the Christian Church quartette, The Old Rugged Cross and Beautiful Isle of Somewhere, the first being one of his favorites.

He leaves to mourn besides his wife and children, four sisters, Mrs. L. C. Anthon of Hammond, Louisiana, Mrs. Grace Gainey of New Orleans, Louisiana, Mrs. James Delaney, of Minneapolis, Minnesota, and Mrs. B. E. Halverson of Van Nuys, California; also two brothers, George and Norman Lindsey of Cook, Minnesota, and a host of other relatives and friends. The beautiful floral offering gave expressions of the love and esteem in which he was held, not only by friends, but by the whole community.

We feel that God thought him worthy of being taken out of this world of pain and sorrow, and that he is peacefully sleeping, awaiting his Master's call on the resurrection morn to take his place in the restitution of all things.

We desire the prayers of all the brethren, that we may be able to bear this dreadful bereavement and be as well prepared at least, as was he, to meet our Savior.

He was laid to rest in the Forest Park Cemetery.

Written by One Who Knew Him Best.

* * *

TO THE OLD YEAR

I smiled to see you ushered in
A babe with glowing cheek,
And not a care to fret you then;
Too young were you to speak.
And being with you day by day,
This have I come to know:
You've been so friendly in your way
I grieve to see you go.

I watched you leap from infancy
And fling away the horn
You held when first you came to me,
The day that you were born.
'Twas then I planned all I should do—
Not once would I resign
To serve a pledge I'd made to you
I'd always toe the line.

And now I ask of you, Old Friend,
As you are soon to leave:
Have I been faithful to the end,
Or were you known to grieve
Because of me—some little deed
Which I had planned to do,

And failed—because I did not heed
My promises to you?

Before you go I want to say
You've brought a store of good
To this old world, and leaving, may
We have this understood:
I'll bear your lessons well in mind,
That when my course is run,
My passing, too, may leave behind
Some good—as you have done.
—C. T. S., in The Detroit News.

* * *

The following lines were written in memory of Brother George H. Antonides, by Ora L. Worley.

Brother George, while our hearts are
bleeding
Over the spoils that death has won,
We calmly say to God in heaven,
Father dear, Thy will be done.
And so, dear George, we calmly bid
The last and sad farewell;
But long with joy when Christ shall bid
thee
Come forth to life and health.

THE RESTITUTION HERALD

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To Stop Paper—It will be our policy to follow the general desire of our readers and to continue sending THE RESTITUTION HERALD to subscribers until notified that discontinuance is desired. Therefore, if you do not wish your paper continued, kindly write us to that effect promptly upon expiration of your subscription. When paper is ordered stopped please remit for any arrearages on subscription.

THE RESTITUTION HERALD advocates: The near return of Christ, Acts 1:11, and life only through Him, Col. 3:3; the literal resurrection of the dead, John 5:28; the immortalization of those in Christ, 1 Cor. 15:53, 54; the final destruction of the wicked, 2 Thess. 1:9; the restoration of Israel as the kingdom of God under the kingship of Christ, Luke 1:32, the church being joint-heirs with Him, Rom. 8:17, and Israel to be made head over Gentile nations, Isa. 60:13; the "restitution of all things, which God hath spoken by the mouth of all His holy prophets since the world began", Acts 3:21. It also firmly advocates repentance and immersion in the name of Jesus Christ for the remission of sins, Acts 2:38, and a consecrated life as essential to salvation.

The Children's Page



THE CHRISTIAN'S USE OF THE BIBLE

By Daisy Nokes

HOW many of you children received a Bible as one of your Christmas gifts?

Have you heard any stories from the Bible at home? Do you ever ask your mother or father to read a story to you from the Bible?

When Moses lived and taught the people, he told the parents to gather their children together in their homes and teach them the love of God. To teach them of God, was to be always in the parents' minds. What ever they did, whether they sat down in the house, or took a walk they were to make the children think of the heavenly Father.

The people of Moses were given some rules to obey. These rules were to be written where they could see them any time, and learn them by heart.

"Hear, O Israel, the Lord our God is one Lord; and thou shalt love the Lord thy God with all thine heart, and with all thy soul, and with all thy might."

Maybe you think that the little Israelitish girls and boys should have lived close to God when their parents were so carefully taught by Moses; but no, they did not. The children of the people living around them did not know about the true God and worshiped idols of wood and stone. The Israelitish children played with them, and sad to say, were led to think those old idols were gods. So you see that it does harm to children, to be with those who do not love the true heavenly Father.

Timothy was another good man who loved God. Once Paul wrote to him and told him not to forget the Bible stories that his grandmother and mother had taught him when a little boy. *These Bible Stories made Timothy believe in Jesus.* He never forgot them in later years.

Now in the last days before Jesus comes again, the Bible tells us that some will not believe in Jesus and will make fun of God's holy word.

QUESTION: Am I learning now, all that I can, so that no one can take away my belief in Jesus?

* * * *

A PRIZE STORY

Here is one of the prize answers, written by a little boy, seven years old. I wish every mother and father could see these carefully written pages. How happy

the parents of such a child must be; for, like Timothy, he has been early taught the truth and is not backward in telling what he knows. So many children will say, "I know, but I can't explain." We ought to have a Berean class in every home, where the children are taught to have their answers ready.

We have selected prizes to give to these children, that will be a comfort to them through all their lives.

MY ANSWER

Here are some verses I think will answer some of the Hindu boy's questions.

Genesis 1:26, 27, "And God said, Let us make man in our own image, after our likeness: and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth. So God created man in his own image, in the image of God created he him. Male and female created he them."

If God is not a person He could not have made man in His own image. Also read 1 Timothy 4:10.

Jesus was not only a great Teacher, but our Savior. He is the Prince of Life, Prince of Peace, a Redeemer for all that will accept Him through obedience. He is the Son of God.

Matt. 3:17, "And lo a voice from heaven, saying, This is my beloved Son in whom I am well pleased."

When we die we all go to the grave, Psalm 6:5, "For in death there is no remembrance of thee; in the grave who shall give thee thanks?" God told Adam, if he ate of the tree of knowledge of good and evil, that he should surely die, that does not sound like anything left from us to go somewhere. Such statement as Matt. 7:15, "Beware of false prophets, which come to you in sheep's clothing, but inwardly they are ravening wolves." Christ never gave anyone power to perform miracles except the apostles, neither did He give Hindus such power. My mother and father have read Bible Story books to us and we often read the Bible. I am seven years old and am in the fourth grade. My father is our teacher and we read a chapter in the Bible every morning in school.

I would like to have a J. I. M. pin. I would like to know what I must do to get one.

Thornton Ritenour Cleek.

Warm Springs, Virginia.

THE following lines are said to have been found written in Lord Byron's Bible after his death:

*Within this awful volume lies
The mystery of mysteries;
And happy they of human race
To whom our God has given grace
To hear, to feel, to read, to pray,
To lift the latch and find the way.
But better they had ne'er been born
Who read to doubt, or read to scorn.*

YIELDING AND RECEIVING

By Ruth Raeburn Jones

THE TWO words of our title are the keywords to the victorious, overcoming life that is the heritage of every believer. It is first by yielding all we are and all we have to the Lord, and then by appropriating moment by moment by faith all that Christ has accomplished for us by His death on the Cross, that we enjoy this life of victory.

Many believers are very ready to receive from Christ; they have the desire for His blessings and victory, but they forget that preceding the receiving from Him, is their yielding to Him. As long as we are reserving any part of our being, circumstances, possessions, etc., we cannot expect to be overcomers. The least part retained for self, sin or Satan, will rob us of the full victory. It is the yielded instrument that the Lord can fill and use.

Would you expect that a man could take care of your garden and cause it to be beautiful and fruitful, if you did not yield it to him? It is only when you hand it entirely over to him that he can work out his knowledge of agriculture, dig, plant, and cultivate it, and produce in it the fruits that you desire. As long as you are meddling he cannot have his full right of way. When you take hands off he can go ahead. Furthermore, it is very foolish for you to worry after you have yielded your garden to the care of such an accomplished agriculturist. He understands his work and your worry will not aid anything.

Apply this to your life. It is like a garden. Hand it over to the Lord. He is the expert Agriculturist. He can capably take care of it and will produce in it fruits that will be to His glory and to your blessing.

Yielding implies a constant "Yes", a continual "Amen" (So be it) to Christ. Too many believers want Christ and— It is not all for Christ and Christ for all.

When we are thoroughly yielded to Christ, we understand Paul's experience, "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" (Gal. 2:20). It is as if someone should come to our door, asking who lived here, and we attempted to answer. We would stammer out: "I—I live here; yet not I exactly; Christ liveth in me—Christ lives here."

This life, however, is only possible because we have yielded to Him. All has been handed over to Christ. He has entire rights and complete ownership. We have given up all. Christ has all.

The next thing necessary for entering into this victorious life is receiving—appropriating by faith Christ's life and sufficiency. We get a glimpse of what Christ has for us in Paul's message to the Ephesians, "That the God of our Lord Jesus Christ, the Father of Glory, may give unto you the spirit of wisdom and revelation in the knowledge of Him: the eyes of your understanding being enlightened; that ye may know what is the hope of His calling, and what the riches of the glory of His inheritance in the saints, and what is the exceeding great-

ness of His power to usward who believe, according to the working of His mighty power" (Eph. 1:17-19).

We know that our finite minds can never fully grasp the riches of His grace and the wonders of the things which He has prepared for them that love Him. But that does not hinder us from believing and receiving, whatever the need for our physical and spiritual life may be.

Again the Apostle says, "God is able to make all grace abound toward you; that ye, *always* having *all* sufficiency in *all* things, may abound to every good work" (2 Cor. 9:8). Could we ever doubt His ability or power, after such a passage? The promise is here, clear and plain, and it is up to us to believe and receive it.

So many believers have the opinion that in every time of need and difficulty they must go to the Lord and petition Him long and earnestly that He begin to operate to supply their need. The fact is, however, that the provision had been made—all made—long before the need arose. He foreknew every need and made provision for it. Now all that is for us to do, is to reach out by faith and receive that which He has provided for us. How simple! Yes, so simple that many of us have for years groped about and groveled in bondage and slavery looking for some great deliverance or experience, when we could have enjoyed perfect freedom and victory every moment by simply yielding and receiving.

The victory is given unto us through Christ in His perfect work on the Cross. It is offered us as a gift and we have but to accept it as we would a gift. Our working, struggling, praying will not give us this victory. We have simply to accept it by faith and it is ours.

A certain man of God, to whom God has entrusted a glorious work among His people, had fully proven to him that God had made provision for his needs long before they arose. He says, "Something happened the other day which has opened up to me a new understanding of His finished work and the glorious past tense which He, in His love, has revealed to me. As I opened the mail one morning, to my delight and thanksgiving, I found there a letter from a trust company notifying us that a bequest of \$1000 had been left for the work by a man whose name was not familiar to me. I at once shared the good news with the other workers, and our hearts were filled with praise to God for His wonderful token of His presence with us. Then I began to wonder who this person might be who had made this gift. We began to search our records to see if he had been a contributor. However, the records did not contain his name, and we were at a loss to know who it might be. A few hours later, in talking over the matter, the name of this particular person seemed to come back simultaneously to several of us, and almost together we mentioned the fact that we believed he was the young man who twenty years ago had told my father, that in making his will he had set aside a gift for our work, and that although he was still young, some day we would be benefited by it. This proved to be a fact. Here was a gift which we felt very especially came at this time to meet a particular need in the de-

velopment of the work, which God has so wonderfully blest, and yet more than twenty years ago God had not only thought of this need, but caused that the provision for it should be made then."

HELP THAT HARMS

It is said that if the butterfly is assisted in escaping from its Chrysalis, its wings will not develop properly. The reason is, that it is the struggle to escape which forces blood into the wings and expands them. And to make the struggle unnecessary is to hinder rather than help the creature which seeks to soar into a larger world. The necessity of overcoming difficulties always develops and expands.

Do not ask that all obstacles be removed. To surmount obstacles is to ascend to a larger, fuller life. The Christian life without trial and temptation and their consequent struggle is likely to be a partially developed life. To struggle with and overcome environment is the way to ascend to higher realms of life.—*Presbyterian Advance*.

A REVIEW OF THE YEAR

By Sister Woodward

TO me this has been a year of great good spiritually, as I have read the many splendid articles in *The Restitution Herald*. I have often grieved because of the loss of our beloved old-time writers, who have nearly all dropped out of its columns; not because they have lost heart or faith in God or His cause, but age has weakened the stiffening fingers, the eyes are dim, and the brain is a little too tired to produce the splendid articles we used to read with so much interest. But how wonderfully God has provided others with hearts as warm, and faith as strong, to keep the work moving along.

Bro. Booth is always running over with good thoughts. How I love his articles. And dear, faithful Auntie Wince, age has not deadened her heart-bursts of trust and faith. How we have walked together, lo, these many years, and she has always been so true, so faithful! I hope I may be present when she is crowned with joy eternal; for then I, too, would be among the crowned ones. And Sister Daisy Nokes, what a splendid talent she has for the children! How they will grow to love her, as she leads them to Christ! And say, beloved, if you have not read Sister A. J. Chaplin's article in *The Herald* of December 28, "The Time of the End", get the paper and read it now before you finish washing the dishes, "lest you forget". She has that subject well boiled down, and in such a concise, lucid manner!

The editorial page is always full of good, spiritual food. The Berean page, always so interesting, even the blank page of December 21 must have set some to thinking of neglected duty. And that page, *Doings among the Churches!* Where is the one who does not look at that page first when he opens the paper? I count one who

does. And Bro. Samuel E. Haney always says something to soothe and inspire the reader. And another who has kindly come to us with his years of research and faithful study, I hope none will condemn his articles until they have given them prayerful study. Bro. George Johnston is a Bible student and his articles, "The Mysteries of Ancient Days", are well worth your time to read and study. They will grow more and more interesting with every article. I am glad for those who have the time, ability, and desire to study these intricate themes and give them to the world.

We are also thinking of others who so faithfully spend time and abilities to interest the readers of *The Herald*.

May God bless and keep all for further duties and work, is the prayer of the writer.

OUR RESPONSIBILITY

"And he said unto them, Go ye into all the world, and preach the gospel to every creature" (Mark 16:15).

GOD'S PEOPLE are not expected to bring the whole world to Christ in this age. Such an expectation is false and is based upon a false interpretation of Scripture and God's purpose for the present dispensation. But they are responsible to bring the message concerning Christ to the whole world.

The responsibility to bring the message of Christ unto the ends of the earth does not cease so long as we have a life to live for Christ, lips to speak, a heart to feel, feet to walk, hands to give and a privilege to pray, and so long as we have a gospel to proclaim and a whole world waiting for it. May the dear Lord stir our hearts so we may be "moved with compassion" toward the lost and do all in our power to bring them the Gospel. The Christians of the first century of the Christian era fully realized the missionizing power of the Gospel of Christ; and with burning zeal for the salvation of the whole world, set forth to preach it, and their preaching of the simple Gospel outshines and eclipses all modern methods and means by which the professed church seeks to reach success. A real missionary church is a live church, a church on fire for God, and a church that knows and enjoys continual blessing and success.—*Selected*.

HAPPY NEW YEAR

DEAR Brethren of the one faith, Happy New Year to all: As we stand at the portal of a new year, let us look back and see what we have accomplished in the Lord's work in the past. Perhaps many of us feel that we could have accomplished much more, but the year is gone and we cannot help that now. But here we have a new year, full of great opportunities for us all. None need to be idle. Don't be discouraged because you cannot do great things. There are plenty of smaller ones to be done: so many branches of the work. Some are fitted for one and some for another.

I would like to suggest that each of us renew our subscription the first of the year if we are in arrears, and that we also subscribe for an extra copy for a year, so that we may file one for future reference, and have the other to distribute.

Dear brethren, let us start in this year with greater zeal than ever before. This may be the last year we have to work. We do not know when the Lord may come. He might come before the year is gone, but let us work so we will not be found idle if He should come at any time.

Let us encourage one another and work in harmony in the Lord's work, and we may be able to accomplish much.

May the Lord bless you all.

Your sister in Christ,

Hanna Barber.

DOINGS AT HEADQUARTERS

(Continued from Editorial Page)

or too exclusive; the treatment of the Text or of the Subject right, wrong, or otherwise: your early expression is urgently requested.

As you look over the quarterly, you will discern several different treatments of the lessons: "F. A. S." has written the "Golden Texts"; "M. A. W." has written "Juniors". These several divisions have been made with the desire to have some student write "Practical Applications", another write "Senior and Adults"; another, "Topics for Discussion"; etc.: each to specialize on his respective division and thus give the greatest possible variety of thought and instruction in every lesson, and avoid the one-man-rut that is so customary.

Please AT ONCE send us your mind, that we may the better and more promptly proceed to the next issue.

I thank all for their forbearance with regards to this first issue.

F. L. Austin.

PAUL A CHOSEN VESSEL UNTO THE LORD

(Continued from page 211)

Their regard for Jesus and their obedience to His commands, their confession of Him as their Lord and King, was the cause of their receiving such a noble title. It refers to the office of Christ, the anointed of God, and not his name. This title is a protest against all religious titles ordained by men. Before this they were called Nazarenes, or Galileans; but they called themselves disciples, believers, brethren, or saints.

(To be continued)

NATIONAL BEREAN SOCIETY

(Continued from Berean Page)

They even took Barabas out of jail and asked the people who should be free. They said, Barabas, and he was let go. Pilate asked the people what they would

do with Jesus and they said, Crucify Him. Then Pilate said there was no fault in Jesus, but the people said, Crucify Him. So Jesus was put on the cross. The people in those days said it was not lawful for anyone to let a person hang on the cross on the sabbath, so Jesus was taken down from the cross and was put in a tomb. After the sabbath Mary and Mary Magdalene went to the tomb and seeing Jesus was not there began to weep. Jesus was standing by. When Mary knew that it was Jesus she told the disciples and they were all glad to see Him again.

Lyle Thayer.

OUT FROM BONDAGE

BY SYDNEY E. MAGAW

*The Egyptian yoke was sorely pressed,
And Pharaoh's men were cruel,
When in that land God's people blest
Strove under Egyptian rule.*

*The Nile sped, and never dreamed
Its part upon the scene;
For in its flags a babe was screened
From searching slayers, keen.*

*'Twas then the Royal Princess came
And took him for her own;
And Pharaoh did not fear his fame
'Til Moses was full grown.*

*'Twas Moses whom the Lord had planned
Should free those toiling slaves,
And lead them to the Promised Land
Beyond the Red Sea waves.*

*'Tis Egypt now we see in fear
For Israel is set free
And now 'tis Pharaoh's shout we hear,
"We'll trap them at the Sea."*

*Before the Sea stands Israel's hosts
Disheartened though set free,
For now they hear Egyptian boasts,
"We've trapped them at the Sea."*

*"Stand still", they hear the prophet say,
"The Lord shall fight for you."
God says, "Go on, and do not stay,
For I shall lead you through."*

*The waves roll back for Israel's band
Like massive walls of foam
To guide them toward the Promised Land,
On,—to their future home.*

*And now beneath those seething waves
Lies Pharaoh and his band,
In sadder plight than ever slaves
Were mastered in his land.*

*Oh! Pray for the voice that says, "Go on";
When hope is lost in fear;
For then the victory's almost won,
The Promised Land is near.*

REVIEW OF PALESTINE EVENTS

AMONG other things which *The New Palestine* of December 10 prints in its review of Palestine events are found the following:

ON Wednesday, December 1, the House of Commons voted for the resolution introduced by the government to authorize the exchequer to guarantee a loan of 4,500,000 pounds (\$22,500,000) to the Palestine government for the construction of a Palestine harbor and other improvements in the country, states a despatch from London to the Jewish Telegraphic Agency.

Major Ormsby-Gore, understate secretary in the Colonial office, announced that there will be no change in the English policy in Palestine. The Balfour Declaration which has stood as the British policy, has been justified. Palestine, which many thought to be a liability, is turning out to be an asset, he said.

Sir Frederick Wise asked the parliamentary secretary of Overseas Trade as to the value of the imports into Palestine from the British Empire. Arthur Samuel, head of the Department for Overseas Trade, in reply to this question, stated that the total amount of goods imported from the United Kingdom and Northern Ireland amounted to 432,435 pounds, from the British dominions, 71,024 pounds, and from foreign countries 3,270,585 pounds.

The Jewish colonization work in Soviet Russia was brought into the discussion of the loan by Lt. Com. Kenworthy. During the debate, Kenworthy taunted the British government, declaring that "the wicked Bolsheviks are giving land to the Jews in the Crimea for nothing. The Soviet government is also lending money for that purpose. However, I believe that the call of Palestine is too strong to the Jews for the Russian colonization to have any effect. Nevertheless, Russia's action is such a contrast to the action of the British in Palestine, that it constitutes a slight danger to the Zionist effort", he said.

Major Ormsby-Gore interjected that the Crimean land is given free because it is confiscated. "We are not confiscating land in Palestine," he said.

Kenworthy replied that Mr. Ormsby-Gore was misinformed. The land in the Crimea was not confiscated but was former crown property. "The British government has also former Ottoman crown property in Palestine, but is not putting it to the best of use," he stated.

"The LORD shall comfort Zion: he will comfort all her waste places; and he will make her wilderness like Eden, and her desert like the garden of the LORD; joy and gladness shall be found therein, thanksgiving and the voice of melody." "Awake, awake, put on thy strength, O Zion; put on thy beautiful garment, O Jerusalem, the holy city: . . . Shake thyself from the dust." These prophetic words of Isaiah (51:3; 52:1, 2) were recited in Jerusalem, the place where they were pronounced, at a celebration of the twenty-fifth anniversary of the Jewish National Fund.

M. M. Ussishkin, head of the Jewish National Fund,

in reviewing the work of the Fund, declared that it was impossible to remain satisfied with the present achievements of the Fund in redeeming the soil of Palestine. He appealed to Jews throughout the world, urging the necessity of hastening the Fund's activity, declaring that "history cannot wait. A time may come when Jews will be prepared to acquire the land, but the land may not be available."

Those who desire to go to the top should look well to the foundations.—*Selected.*

THE LAST MINUTE

HOW people do work at the last minute! For hours and days they will delay and neglect and dawdle their time away, until they come to the point where delay is no longer possible, and then they will develop a most astonishing power and capacity for work, throwing their whole souls into matters which they have long neglected, and finally coming out flurried and often belated, suffering loss and causing inconvenience to others by their procrastination and neglect.

It is very important to be able to work quickly and energetically in times of special emergency, but it is yet more important to learn to take time by the forelock, and to do promptly and betimes the things that must certainly be done, and can be done much better in season than out of season, and after long and needless delays.

A great lesson which people should learn is to do their work at the *beginning of the day* instead of at the end; when they have the time before them, instead of when most of the time is gone beyond recall. The Word of God urges people to promptness in all Christian duty, and the voice of inspiration says, "Behold, now is the accepted time, behold, to-day is the day of salvation." A little while later our opportunities will be gone;—the present is the hour for improving privileges which, once gone, will return no more.—*H. L. Hastings.*

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THE RESTITUTION HERALD

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LET US THINK!

By E. O. Stewart

IT is assumed that men must have immortal souls distinct from their bodies to do the *thinking*, inasmuch as matter cannot think. This is also considered quite a strong evidence in favor of the immortality of the soul.

To the careless thinker, this might seem plausible; but a little careful criticism will show there is no reliable proof to sustain this assumption. It is as equally true that matter cannot *see, hear, feel, taste, smell, or talk*, as that it cannot *think*; but it is a fact that animals do see, hear, feel, taste, smell, and even think. Have they also "souls" distinct from their bodies to do the thinking? Who says, Yes? Will any one claim that animals have immortal souls, as truly as men, because they can *see, hear, feel, smell, and think*? Such an idea you know is absurd!

When it is said, "Matter cannot think", the statement is correct, if reference is made to matter inorganic, or to that which is organic if it is destitute of animal life. But is it true that organic matter, endowed with *life* cannot see, hear, feel, taste, smell, talk, or think? All known facts answer with a tremendous, No.

There can be no life without a personal organism in which it is contained. Life has no independent existence. It does not live by itself. It has no attributes. It is never found excepting in living, organic beings. There can be no consciousness before there is life; and as there can be no life without an organism, it follows that there cannot be consciousness without an organic body. There cannot be consciousness without senses. But in order to have senses there must be an organism to contain them. Will any one assume that the senses of men and animals are not material? If they can see, hear, feel, smell, and think without them why were they made? If man can be a living being without a body, and at the same time see, hear, feel, smell, taste, and think, why is he cumbered with a body? If he can walk without material feet and legs, handle without material hands, see without material eyes, hear without material ears, talk without material organs of speech, and think without material brain when he is dead, why not also when he is alive? It seems very strange that any one could ever believe

in bodiless, living beings. It is impossible to conceive of such nonentities. They are beyond the reach of imagination.

Shall we limit the power of the Creator, and say He cannot so organize matter, that it can think as well as feel pain, see and hear? The fact that He has done it ends all controversy.

Who can explain that wonderful and powerful agent, *electricity*? It is easily produced by rubbing together two material substances. Is it an immaterial, conscious spirit? Certainly not. It is no more wonderful that a natural brain should produce thought, than that the rubbing together of two material substances should produce electricity. He who assumes there must be in the brain an immortal spirit to do the thinking, may just as reasonably claim that there must be a similar spirit in the plant to do the growing. It is no more difficult to tell how matter can think, than it is to tell how it lives; yet it does both.

It is said by theologians, The eye of man does not see, the ear does not hear, the brain does not think; but that it is the immaterial, immortal spirit in man that sees by means of the eyes, hears through the ear, and thinks by the help of the brain. Then, how could the spirit see, hear, and think when eyes, ears, and brain are dead? As it is a fact that animals see, hear, and think, have they also immaterial, immortal spirits that use the physical organs for seeing, hearing, and thinking? A theory that requires such conclusions must be false, therefore, unscriptural and unscientific.

But says one, The narrative of "The Rich Man and Lazarus", in Luke 16, proves the distinct conscious existence of the immaterial spirit from the body.

This narrative is taken by men who have already assumed that the spirit has a distinct conscious existence from the body, then they turn to this narrative to prove their assumption.

Lazarus died and was carried by angels to Abraham's bosom. Men assume that this means, The body of Lazarus died and his spirit was carried to Abraham's bosom. Let us remember that it also says concerning the rich man, The rich man also died, and was buried. Lazarus

died and was carried. If the statement, Lazarus died and was carried, means that his body died and his spirit was carried, then we must contend in fairness in interpretation, that when it says, "The rich man died and was buried", it means that his body died and his spirit was buried. Notice Lazarus died and was carried; The rich man died and was buried. If the spirit of Lazarus was carried, then the spirit of the rich man was buried.

It is difficult to understand how an immaterial spirit could have an immaterial finger, and on that immaterial finger an immaterial tip, to be dipped in material water to cool an immaterial tongue.

This parable has no reference to the condition of the spirits of these two men between death and resurrection. The rich man lifted up his eyes, but there was a long time elapsed between his national burial, and the time when he shall lift up his eyes in torments. Christ, in talking to the Jews, 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 thrust out".—Luke 13:28.

Blindness in part is happened to Israel until the fullness of the nations be come in. Rom. 11:25. Their eyes are darkened and their backs are bowed down now. Rom. 1:10. They do not see Abraham in the kingdom now. They have chosen their own way, and have forsaken the Lord, the Fountain of living water, and hewed themselves out broken cisterns that can hold no water. Jer. 2:13. They will not realize this until they lift up their eyes at the close of this age, then they shall see Abraham in the kingdom and long for the water to cool their tongues; for they shall find themselves in the broken cistern without the water of life.

Man's breath goeth forth and in that very day his thoughts perish. Psa. 146:4.

The Bible, science, common sense, and good reason, all unite in affirming that the dead are unconscious, and that life, reason and consciousness shall return to man only by a resurrection from death. So let us cherish that grand doctrine of resurrection, and comfort one another with these words, "The Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: then we which are alive and remain shall be caught up together with them in the clouds to meet the Lord in the air:" then we shall ever be present with the Lord. 1 Thess. 4:16-17.

The national industrial conference board says that the aggregate of active and inactive persons on the payrolls of all governments in this country numbers close to 3,400,000. This amounts to one in twelve of all persons sixteen years of age or over who are gainfully employed. But this small matter (small in the Lord's sight) will be attended to by Christ and those having qualified for such a glorification "when he comes to be glorified in his saints".—S. E. Haney.

Eleventh hour salvation may be safe, but it is hardly honest.—Selected.

JESUS CHRIST—WHO IS HE?

By R. H. Judd

No. 17

(Isa. 9:6, continued)

IN our last we pointed out that the names in this verse which are applied to the Messiah were to be His, they had not in any sense been His, nor were they applicable to one then existing. That these names do not prove JESUS CHRIST to be the One whom scripture represents to be the "ONLY true GOD", as so many today are endeavoring to teach, is borne out by several considerations apparent to anyone who will give careful study to the language of this remarkable prophecy. The very opening of this wonderful 6th verse of the ninth chapter of Isaiah, declares that the Messiah here spoken of is Himself a Gift, and therefore He cannot be the Giver of all good gifts as a contemporary magazine states in its Christmas issue. The fact that the Messiah "is given", instinctively calls to the mind of the reader that much loved and well known verse, John 3:16, "God so loved the world that he GAVE his only begotten Son . . .", and most reference Bibles connect these two passages by the marginal references. The words, "FOR UNTO us a child is born, . . ." also emphatically demand the recognition of a Giver, separate and distinct and superior to the Son who is given. But apart from these evidential facts, the names themselves present added testimony that He of whom they are spoken is not, and cannot be, identical with Him who thus presents His Son. The verse following, viz., v. 7, shows plainly that the names given have reference only to a period prophesied of the Messiah that did not obtain during any portion of his first advent, which was the period of His humiliation and not the period of His exaltation and kingship. True, during the time of His earthly ministry, His identity as King of the Jews was clearly established. So much so that even the common people recognized Him as the "Son of David"; and when Pilate placed the inscription at the top of the cross, "This is Jesus the King of the Jews", both the actions and language of those who opposed Him evidenced that it was no new claim. But, even so, the Christ was then only generally known by the name which was in keeping with and descriptive of the character of the mission for which His first advent was designed. (See Matt. 1:21.)

That the names of the Messiah, to which we are about to direct special attention, do not apply now, and, therefore, cannot rightly be applied in the manner so commonly done, is proved, if the reader will carefully observe that they are given subsequent to the statement, "the government shall be upon his shoulder". It is when that has taken place that the scripture adds, "and his name SHALL BE CALLED Wonderful Counsellor, mighty God, everlasting Father, Prince of Peace."

Not once in the Gospels, or in any of the epistles are these names applied to the Messiah as names given to Him. Other instances occur in scripture where GOD has predicted the name and character of the individual be-

fore his birth, and in each case it has been fulfilled literally. Why not so here; for the language is quite as specific? "Has he not said, and shall he not do it? Surely the one who accepts this promise and purpose of JEHOVAH will be among those who will be privileged, in the day of its realization.

Now then, let us come to a brief consideration of these names by which, as scripture declares, the Messiah "shall be called". Let us take them in the order in which they are named, though in passing it may be well to call the attention of the reader to the obvious fact that the last mentioned could not at any time be appropriately applied to Him who is GOD alone, nor does scripture ever so apply it.

The first in the list is, as we have already stated, "Wonderful Counsellor". This rendering is given in the margin of the Revised Version and is also upheld by the following noted commentators, Dr. H. Ewald, Dr. A. Knobel, and Rev. Dr. T. K. Cheyne. Taking this translation as correct for the reasons stated, it is interesting to note that it embodies in the personality of the Messiah that very characteristic for which King Solomon prayed so devoutly on his accession to the throne of Israel, and for which he received the approbation of Jehovah.

Of the four names mentioned in this prophecy, probably that of

MIGHTY GOD

has drawn forth the greatest amount of comment. Barnes, the noted and widely approved commentator, renders these words, "Strength of God", and when we consider that the name is given *by GOD to the Messiah*, and that in Genesis 31:29 the same word is translated "power", we can readily see the correctness of such a rendering; for only by the power of GOD could the GOD-given Messiah become the

"WONDERFUL COUNSELLOR".

Dr. W. Gesenius gives us the rendering, "Mighty Hero", and not without reason; for the same Hebrew word is applied to Nimrod, to Joshua's 30,000 men and even to false gods, showing evidently that, like most other words, it has both primary and secondary meanings of varied significance. When "the government shall be upon his shoulder", how beautiful and appropriate to know that He to whom GOD gives wisdom for Counsel, He also gives strength.

"THE EVERLASTING FATHER"

How JESUS the Messiah, Himself the SON of GOD, could rightly be called "The Everlasting Father", must be a puzzle to any Bible student whether he be considered "orthodox" or otherwise. It is, therefore, not surprising to find several renderings put forward by Hebrew scholars, men of unquestioned ability and character. The Revised Version gives as the marginal reading, "Father of Eternity", and Dr. Scofield says the marginal readings of the Revised Version are to be preferred. The Chaldee renders the expression, "Man abiding for ever"; the Vulgate, "Father of the future age". In this connection, it is interesting to note that kings have often been called the "Father" of their people. Bishop Louth gives the

translation, "Father of the everlasting age". Thus, by careful comparison the basic meaning surely is not difficult of apprehension, and in a sense in which no other individual can be, JESUS CHRIST will be "the Father of the Everlasting age".

"THE PRINCE OF PEACE"

This is the fourth and last name given in this wonderful prophecy. If it be true that GOD reserves His best until last, then surely this is the best name of the four, and it is only when "the government shall be upon his shoulder" that the culmination can be peace. But before the government can be upon His shoulder, something else must be there first. Let the reader turn to that beautiful parable of the lost sheep in Luke 15:5-7. We read in Exodus 23:20, 21 that GOD'S name was to be in the angel who was promised. It is stated that this angel could not pardon transgression. If true of him that GOD'S name was in him, then how much more true must it be of the Messiah who was foreshadowed by type and prophecy as the one through whom transgression should be forgiven! Viewed in this light the difficulties disappear.

The prophecy becomes more real, more understandable, more true, because in harmony with God-given revelation, and more precious because he who put his shoulder to bear the burden of our sin will yet carry the government there and the issue will be peace—peace everlasting in the everlasting ages, "and his name shall be THE PRINCE OF PEACE".

Trust

Exodus 14:15

When we cannot see our way,
Let us trust, and still obey;
He who bids us forward go,
Cannot fail the way to show.

Though the sea be deep and wide,
Though a passage seem denied,
Fearless let us still proceed,
Since the Lord vouchsafes to lead.

Though it seems the gloom of night,
Though we see no ray of light;
Since the Lord Himself is there,
'Tis not meet that we should fear.

Night with Him is never night,
Where He is, there all is light;
When He calls us, why delay?
They are happy who obey.

Be it ours, while we're here,
Him to follow without fear!
Where He calls us, there to go,
What He bids us, that to do.

—Unknown.

PAUL A CHOSEN VESSEL UNTO THE LORD

By Lyman Booth

(Continued from last week)

AFTER Barnabas and Paul had labored about one year at Antioch there came a call from Jerusalem for aid for the poor in Judea. Agabus, one of the prophets, declared there would be a famine in the land, which came in the days of Claudius Cæsar. Upon receiving the news of distress, every one at Antioch, according to his ability, determined to send relief to the brethren in Judea, which they sent to the elders at Jerusalem, by the hands of Barnabas and Paul.

Shortly after they returned from Jerusalem the church and its leaders were engaged in worship and fasting for some special purpose. It was at this meeting that the Spirit said, "Separate me Barnabas and Saul for the work whereunto I have called them." Obedient to this command, another meeting was held, a service of prayer and fasting, at which time they laid their hands on Barnabas and Paul and sent them away.

This was not Paul's call to the apostleship, but rather a summons by the Holy Spirit to the great work and function of his office. The facts as given in the scriptures concerning his apostleship are very similar to those concerning the twelve. Christ called the twelve to follow Him, and He, by a personal and miraculous manifestation called Paul. The twelve did not go out into the world until after they had been endowed by the Holy Spirit on the day of Pentecost, and so, not until Paul was similarly endowed, did he enter fully upon his apostolic labors. His superior culture and training which he had acquired, and his special training during his retirement amply qualified him for the work which was to be intrusted to his hands by the Master. The record states that the church laid hands on them and sent them away; yet it is immediately added that they, being sent forth by the Holy Spirit, departed. We have now arrived at the time when they start on their missionary journey.

They departed from Antioch, guided by the Holy Spirit to the westward where lay the Gentile world, with its culture, its intellect and arts, instead of eastward toward the primitive land and home of Judaism, and thus Salamis, a town on the Island of Cyprus witnessed the beginning of their missionary labors. They preached in the Jewish synagogues everywhere they went until their message was openly rejected. It was their custom to go first to the synagogues; for the reason that the Jews, who were God's first objects of mercy, were most likely to be found, and to them was given the first opportunity of receiving the glad tidings.

But here, as at many other places later on, they met with evil which they turned to good account. One Sergius Paulus, who was reputed to be a man of intelligence, like many Roman patricians, encouraged pretenders of occult learning and all professions of magic arts. It was here that they met one of this class, a renegade Jew, who falsely laid claims to super-human powers

in magical workings. His name was Bar-jesus or Elymas. But Paulus having a desire to gain fuller knowledge of the truth turned from Elymas to Barnabas and Paul. This magician sought to interpose his sophistries and denials in an effort to overthrow the truth. But his efforts were overruled by God and became the means whereby truth was shown more clearly.

Here was an instance where truth and falsehood met in open conflict, in which the result was a victory for God's truth; for Paul, in the presence of the governor, denounced Elymas as the "child of the devil", who was considered by cultured, yet deceived, Romans as a revealing sage, but whom Paul charged with having an excess of deceit, and also charged him of being a perverter of truth and righteousness, and upon him Paul pronounced God's judgment for his deceit and impiety. Instantly he was smitten with blindness. So great was the effect upon the governor that he accepted Paul's words as the word of life.

Of Paul's missionary journies I will write more fully in another article under the title of "Paul's Missionary Journeys". I will now confine these notes to a partial account of his true character, labors of love and self-denial.

Although Paul was a Jew, he was a Roman citizen, born to the freedom of that vast empire. Now that he had laid hold of the glad tidings of the kingdom, the whole empire became his parish in which he could labor, and he determined to use his strength and time in preaching God's salvation to all men everywhere. Although Peter was the first to preach to the Gentiles, neither he nor any of the twelve went into the way of the Gentiles preaching as Paul did. I find no record of any Gentile convert being baptized by them into the fellowship of the Jewish believers from Pentecost to the destruction of Jerusalem. When Paul made his noble plea in self-defense before the council at Jerusalem, at which time Peter and James made a plea for forbearance, the only concession granted to them was that the Gentiles should be let alone.

It was Paul who hurled back the challenge to ill-bred Judaism, and stood alone in the early church for the equality of all men before God, and salvation by faith in Christ without the ceremonies of the law. This is demonstrated by his great argument in his letter to the Romans. With the word of command that bade him "Go", he dared to leave his associates at Antioch and start on his first missionary journey, bearing the cross to other nations. It was he who first resolved, under the guidance of the Holy Spirit, to preach the gospel in Europe. A bold and most momentous move for one with a message so unpopular as the one he published! It was Paul who walked out into the great Roman world while the other apostles remained in Palestine and labored under different limitations. To carry the gospel message to all Gentile nations, and to stand before kings and governors required a man of great personality; one who could encounter the Rabbis in their synagogues, and the proud and haughty magistrates in their courts, and the vain philosophers in their halls of learning.

Christ had found such a man in the noble-minded Paul as the champion to carry his banner of Christianity into the strongholds of Satan. It isn't strange that the Sanhedrin should be filled with rage and moved with envy when Gamaliel's pupil should bow before the Lord and become an ambassador of the cross to the Gentiles.

Though he was unsupported by any earthly power, and with prejudice on the part of some of the church, despised and oppressed by the Jews, he went forth bearing the whole armor of God to conquer the continent, and to exterminate false ideas of religion that were rooted and grounded in the traditions of centuries. Except for the grace of God which was bestowed upon him abundantly, 1 Cor. 15:10, he went forth alone and undertook the gigantic task of transforming Christianity from being the religious cult of a subjugated province at the foot of the Mediterranean, into being the religion of all races and ages. While the other apostles almost dropped out of notice, he, with his clear vision, burning enthusiasm, and tireless ambition, has filled the succeeding centuries with God's great revelation.

(To be continued)

<p>I will recollect I am only one, I can not do everything, But I can do something. What I can do I ought to do, And, by the grace of God, I will do.</p>

A BIT OF CHURCH HISTORY

By *Hanna Barber*

IN about 1844 the Wilsons came over from England and taught the things we now believe: the coming of Christ to establish His kingdom in the earth, the mortality of man and the resurrection of the dead, the restoration of Israel, etc.

In 1853 Benjamin Wilson published a monthly paper, "The Gospel Banner". In 1864 he published the *Emphatic Diaglott*. In 1868 his nephew, Thomas Wilson, published the "Watchman". Later he published the "Last Days", which publication was discontinued a short time before his death in 1922.

Bro. George Storrs published a magazine in New York previous to 1850 which taught the mortality of man. This is not a new doctrine, but the same gospel of the kingdom which the disciples were sent out to preach. They were commanded to preach, "The kingdom of heaven is at hand". This is what we want to teach. We do not know when He will come. Many dates have been set and many people disappointed, but the Lord would have us ready at all times so that when He comes we will not be sleeping, but will be caught up with Him in the air, and so shall we ever be with Him.

THE SURE WORD OF PROPHECY

By *Grover Gordon*

DO we use prophecy as a sure word? I'm afraid, not altogether, some one will read some prophecy that is not yet fulfilled and instead of waiting for the fulfillment will give his own ideas of how it is to be. Jesus did not use it in this way. "This day is this scripture fulfilled in your ears".—Luke 4:21.

When the disciples of John the Baptist came and asked, "Art thou he that should come or look we for another?" Matt. 11:3, Jesus answered and said, "Go and show John again those things which you do hear and see, the blind receive their sight, the lame walk, the lepers are cleansed, the deaf hear, the dead are raised up and the poor have the gospel preached to them."—Matt. 11:4-5. This is the actual fulfillment of the prophecy of Isaiah 61:1.

We read in the Book of Matthew so many things which happened in the early life of Jesus fulfilling the words of the prophets.

Probably the best evidence we have of the sure word of prophecy at the present time is found in Nahum 2:4, concerning the chariots (automobiles) in the day of his preparation.

"The chariots shall rage in the streets, they shall jostle one against another in the broad ways: they shall seem like torches, they shall run like the lightnings."

In reading the prophet Jeremiah I found two things of which I believe we can say as Jesus did, "This day is this scripture fulfilled." One is Jeremiah 31:23, "As yet they shall use this speech in the land of Judah and in the cities thereof, when I shall bring again their captivity". By reading current events, we find there is a university located on the Mount of Olives, teaching the Hebrew language which is fast becoming the spoken language of that country.

Another is found in Jeremiah 30:21, "And their nobles shall be of themselves, and their governor shall proceed from the midst of them". We now see a Jew as governor over that country. Some might question this being a fulfillment, but we read on to the twenty-fourth verse of this chapter: "In the latter days ye shall consider it."

It seems that in these latter days people are becoming interested more in how God will save people in some future age than in the present one. Such seems to me as words of no profit. We would do well to heed the charge Paul gives Timothy, "Of these things put them in remembrance, charging them before the Lord that they strive not about words of no profit, but to the subverting of the hearers."—2 Tim. 2:14.

"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."—Matthew 6:34.

"Behold, now is the accepted time; behold, now is the day of salvation."—2 Cor. 6:2.

Let us use it as a sure word of prophecy; instead of giving our own ideas of what God is going to do at some future time, let us show what He has done and is doing now.

EDITORIAL

F. L. AUSTIN, Editor.

F. A. STILSON, Ass't Editor.

REMITTANCES

We are highly pleased to note that only about 5 per cent of Herald subscribers are in arrears on their subscriptions. Only a few of this number are back for any great amount and we would suggest that you look at the label and see just how you stand. If you find the label marked 26, or even 25, this would indicate that you are not paid up or have not received proper credit and in either case we would be pleased to hear from you.

As the *quarterlies* have also been mailed we would be glad, upon receipt of them, to receive your remittance if you have not already done so.

Because of the Editor's absence, the rest of this page is filled with current events.

Be sure to read his article concerning Truth Seekers' *Quarterlies* on page 238, under the heading, "Doings at Headquarters".

WHY?

IN 1819 Mehemet Ali of Egypt presented to the British Government Cleopatra's Needle. Why, I wonder didn't he give it to Italy, Germany, France, Russia, or Spain. Apparently when given it was a white elephant: not the kind with capacity for eating hay all night and all day . . . , but still some elephant. I can imagine the consternation of British officialdom of how to get it home, because the wooden ships in those days were not built to carry elongated pebbles of such size on the open sea. It lay on the Egyptian sands fifty-eight years after it was given to the English, as the records show that in 1877 it was loaded into a special cylindrical ship built for it, and started for England, but was lost, and supposed to have been foundered in the Bay of Biscay.

I had heard Dr. Wild stating from his pulpit that it would not be lost for ever, but would yet be found and taken to England as a witness of God's care and oversight of His chosen people, Israel, located in the British or covenanted Isles. Evidently the Creator and Governor of the world had a different plan for this waymark than dropping it to the bottom of the sea; for after floating around some weeks, wrecked and lost, it was sighted, taken in tow, and finally landed at its destination. And to-day it stands in the heart of the greatest city of the world, on the Thames embankment, London, not only as a mark of the place or origin of Ephraim Israel, but also of the brotherhood between the United States of America and Great Britain, offspring peoples of Joseph's two sons born in Egypt before the Exodus. . . .

As children they, no doubt, played around these two monuments, likely claiming one each. And to-day, they

have them in reality, one in New York, and the other one in London. And again . . . America and Britain have all Israel's heraldry between them; your coins and seals of state carry the marks of your origin.—*The Road Builder*.

RUSSIAN CAVE WALLED WITH ICE

Another one of Earth's mysteries and marvelous beauty spots is the subject of the following A. P. wires dated, Moscow, Russia, December 29, 1926.

A cave twenty-six miles long and a half mile deep, with a chain of grottoes of extraordinary beauty and wide corridors hung with mammoth icicles, has been discovered near the town of Kungur, province of Perm, in the Ural Mountains. A big, underground river is believed once to have flowed at the bottom of the cave.

The roof of the cave is a mass of iridescent snow crystals, which reflect all the colors of the rainbow. About a mile from the entrance is a small lake of pristine purity. Near the lake was found rare archæological objects from the time of the Persian King Cyrus, in the fifth century before Christ.

Beyond the entrance were unearthed military fortifications built by the bandit Ermak during his military campaign in Siberia in the fifteenth century.—*Philadelphia Inquirer*.

THE Palestine Government has undertaken the repair of the Tomb of Rachel, which is situated four miles from Jerusalem, states a despatch to the Jewish Telegraphic Agency. The Chief Rabbinate of Palestine and the Jewish Community Council of Jerusalem submitted a protest to the Governor of Jerusalem when it was learned that the repairs had been intrusted to an Arab contractor and were to be carried out by Arab workers. The protest declares that Rachel's tomb is one of the Jewish Holy Sites in Palestine and, in accordance with the provisions of the Palestine mandate, should be the care of the Jewish community.—*The New Palestine*.

HERALD RECEIPTS

Mrs. Merritt Knodle; H. H. Hawkins; Mrs. Allen Weaver; Levi Gabrielson; James Stilson; W. D. Tilton; L. N. Hogarth; Mrs. Richard Pascoe; Geo. Rennard; Mrs. T. W. Glass; Chas. E. Anderson; Ruth Booth; Mrs. J. C. Thomas; S. J. Wilson; Hanna Barber; J. D. Jefferies; Mrs. N. A. Church; Fred J. Doll; Jesse Harrold; S. W. Harlan; Mrs. Jessie L. Cross; Mrs. J. M. Reid; Mrs. Alice Emerson; Mrs. Newton Davis; Mrs. G. V. Misner; Homer Hendrix; Mrs. Bart Vincent; Silas Claypool; W. I. Barber; Mrs. DeWitt Dauntler; Mrs. E. Pendleton; Mrs. Mina Crosby; Mrs. C. A. Bartholomew; Mrs. J. C. Lindsey; Mary Rynearson; Anna E. Drew; A. Nichoes; Chas. Burnside; M. W. Burnside; Mrs. Edna Smith; Esther Vorpe; Homer Smith; Mrs. Elmer Winfrey; S. G. Elton; Mrs. Anna M. Wertz; Vernon Lansbery; Mrs. John Walrath; Mrs. H. E. Russel; Arthur Hornaday; Mrs. Bettie Kilmer; Mrs. Mary C. Moss; Bessie Thomas; J. A. Barr; C. A. Stowe; Mrs. J. H. Davis.

National Berean Department

H. C. Siple, Editor, Oregon, Illinois

OFFICERS OF NATIONAL BEREAN SOCIETY

Mrs. Lydia Railsback, Pres.
621 S. Fellows Street
South Bend, Indiana

Mrs. Idona Romine, Cor. Sec.
1506 South High Street
South Bend, Indiana

Mrs. Emma Garard, Treas.
714 S. Broadway
Dayton, Ohio

For Berean Literature address, "The National Berean Society," Oregon, Illinois

The Berean editor spent a part of last week in Chicago endeavoring to get in touch with various members and friends of the church. We hope in the near future to help organize a Berean class on the south side, as we have several persons down there who are so far from the class which meets on the north and west that it would take them five hours each Sunday to go to church and back. Several from over the states have written us, giving names and addresses of friends and relatives in the city who might be interested. If there are any who know of others please send in their names.

* * * *

The Senior Class at the Salem Church, near Marshall, Illinois, has been doing good work, and they have some very interesting meetings. Word from there says that in studying the lesson on "The Tree of Life" some questions came up which they could not get answered to the complete satisfaction of all. One of these was, "Will the tree of life be restored before or after the curse is removed?"

* * * *

We commented on that lesson in this department, issue of December 7, 1926, but the above particular point was not mentioned. We will appreciate it very much if others will offer thoughts on the subject. It is one of the large, beautiful studies of the Bible.

* * * *

On the particular question at hand we will simply drop a thought or two here, and then leave it open for comments of others.

* * * *

The tree of life existed in Eden; God's original Paradise, before sin entered,—but man was never associated with the tree of life after the transgression. So far as we know the scriptures never connect man under the curse with the tree of life. The promise of Revelation 2:7 is that the overcomers will eat of the tree in the Paradise of God. But Paradise carries the thought of beauty, perfection, freedom from the curse. The 20th chapter of Revelation covers the thousand years, or millennial reign of Christ, and the 21st chapter follows by describing the new heavens and new earth, and then comes the 22nd showing that it is then, in the new heavens and earth following the millennium that the tree of life shall grow upon the earth again. No statement of its reinstatement till the curse is gone.

Next!

* * * *

"One cannot help another without helping himself."

A LETTER OF THANKS

DEAR CO-WORKERS: I wish to sincerely thank you for your help during the year that has just ended, and for the special donations sent me at Christmas time to be used for Christmas cheer. To you who send me donations with request that no acknowledgement be made on receipt of them, or your names made public in any way, I take this way of thanking you.

From this special fund I provided gifts for young and old; things to gladden the hearts of the children, and to the older ones, warm clothing and extra money for Christmas dinners.

I wish I could thank each one of you personally and tell you of the many messages of love I received from our dear ones, who are so grateful for what has been done for them, not only at Christmas, but in times of need.

I also wish to thank you for the happiness you have given me. The work I am doing is a labor of love and I am glad to give of myself.

May you have a blessed and glorious New Year.

Mrs. Orpha Sanford,
Chairman, National Berean Relief Committee of the Church of God.

* * * *

The Junior Berean Class of the Salem Church re-organized Sunday, January 2, 1927, and elected the following officers: Teacher, Harry Goekler; Secretary, Ruby Hendrix; Assistant Secretary, Pearl Wright.

The classes have always been well attended, and it has been real beneficial to the children. We hope during the next year, with God's help, to make it of even more value to every one that attends.

* * * *

An Illinois sister selects and sends the following for our page:—

LIFE AND LIGHT

THE PRAYING LEGION

Christ's soldiers fight best on their knees. The praying legion is the thundering legion, and chases the enemy before it.

Leave tomorrow with God. Some of us are at times much embarrassed by the circumstances of life. Like a man who looks out of a railway carriage at night and sees nothing, so some of us often look towards to-morrow and see no light. This fear of to-morrow is the wet blanket of the Christian's life. Act rightly now; do your duty to-day and never mind to-morrow.—W. Birch,

MOSES AT THE TRANSFIGURATION

By J. R. Norrie

A DIFFICULTY has sometimes been felt in accounting for the presence of Moses on the Mount of Transfiguration. But the explanation, as so often happens, is so near and simple that it is overlooked.

Our Lord had given this promise to His twelve disciples: "There be some standing here, who shall not taste of death, till they see the Son of man coming in his kingdom."—Matt. 16:28.

THE PROMISE EXAMINED

There are three different accounts of the promise—Matthew, Mark, and Luke—which are practically identical, and agree in three special particulars. (1) The promise was only to "SOME standing here", not to all the twelve. (2) It was to be realized before they died. (3) They were to "SEE" something, viz.:—

The Son of man coming in his kingdom, Matt. 16:28.

The kingdom of God come with power, Mark 9:1.

The kingdom of God, Luke 9:27.

Another peculiarity about the promise is that it is immediately followed, in all three records, without anything intervening, by an account of the Transfiguration. This "vision" took place about a week after the promise had been given, and it was seen by only three of the disciples, who were commanded by the Lord to "tell the vision to no man until the Son of man be risen again from the dead", Matt. 17:9. So far as these two points go—the time and the number of those who witnessed the scene—the terms of the promise were thus fulfilled, but what about the thing witnessed? Did the Transfiguration correspond to that? Most certainly it did. Attention must be drawn again to the precision and uniformity of terms in all three cases.

WHAT WAS NOT PROMISED

It was not said in any case that the kingdom of God *was to come* in their lifetime, but that they were to "see it". The question arises, Can we see a thing that does not really exist? Yes, we can. Have we any instances of this in the Bible? Yes, many, in both Old and New Testaments. Take Daniel and John for examples. "I saw in the night visions, and, behold, one like the Son of man came with the clouds of heaven, and came to the Ancient of Days; . . . and there was given him dominion, and glory, and a kingdom, that all people, nations, and languages should serve him. . . . I beheld . . . until the Ancient of Days came, and judgment was given to the saints of the Most High; and the time came that the saints possessed the kingdom."—Dan. 7:13-22. The Book of Revelation is full of visions of things not yet come. "I saw the dead, small and great, stand before God; . . ."—Rev. 20:12. These are samples of how God enables men to see things that have not yet come to pass.

WAS MOSES REALLY THERE?

Some readers find a difficulty with the word "vision". It simply means "anything seen, or anything imagined to be seen, as the view from a hill top, or a dream in the

night". All the other persons in the spectacle were real, and there is no good reason to suppose Moses was different, especially in view of what Jude says, v. 9: "Michael the archangel, when contending with the devil he disputed about the body of Moses, durst not bring against him a railing accusation." There is no other reference to this in the Bible, but we gather that the Lord had need of Moses to appear with Him on the Mount of Transfiguration. Michael was appointed to carry out this purpose, but the devil, who claims the dead as his property, since he was the wicked agent by whom sin was introduced to the human race and death by sin, resented this invasion of his domain, but had to give way to the messenger of the Prince of Life. The letter to the Hebrews puts the dominion of the devil very plainly when it says: "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 him that had the power of death, that is, the devil, and deliver them, who through fear of death, were all their lifetime subject to bondage."—2:14, 15.

WHY MOSES WAS NEEDED

But why was Moses required on the Mount of Transfiguration? To give a complete representation of the coming kingdom of God. The Old Testament said, "When the Lord shall build up Zion, He shall appear in his glory".—Psa. 102:16. The Apostle John says, "We beheld his glory (at the Transfiguration), the glory as of the only begotten of the Father".—1:14. John was one of the three privileged to see the Transfiguration, and so was Peter, who writes, "I . . . am a witness of the sufferings of Christ, and also a partaker of the glory that shall be revealed".—1 Peter 5:1. And again, "We have not followed cunningly devised fables, when we made known unto you the POWER and COMING (*two expressions used in describing the promise of the three*) of our Lord Jesus Christ, but were eyewitnesses of his majesty. For he received from God the Father honour and glory, when there came such a voice to him from the excellent glory, This is my beloved Son, in whom I am well pleased. And this voice which came from heaven we heard, when we were with him in the holy mount".—2 Peter 1:16-18.

The fitness of the transaction on the mount to represent *in type* the essential features of the coming kingdom is at once manifest. (1) Jesus, as He prayed, was transfigured. His face shone as the sun. His raiment was white as the light, so as no fuller on earth could whiten them. (2) He talked with Moses, brought back by Michael from his lonely grave on Mount Nebo, type of those blessed and holy ones who shall be raised from the dead by the Lord when He returns. (3) Elias (*Elijah*), type of those saints who shall be alive when the Lord returns, and He shall change the body of their humiliation, that it may be conformed to the body of His glory. (4) The sleeping disciples, types of the world lying in wickedness, unconscious and unconcerned about the tremendous crisis now approaching in the establishment of one King in all the earth, and the overthrow of all human governments.—*Words of Life*.

With Our Sunday Schools

LESSON PREPARED BY F. L. AUSTIN

LESSON IV.—January 23.

PRAYER IN THE CHRISTIAN LIFE

Mark 1:35; 14:32-36; Matthew 6:9-13.

Devotional Reading: Psalm 63:1-8.

GOLDEN TEXT.

Ask, and it shall be given you; seek, and ye shall find; knock and it shall be opened unto you.—Matthew 7:7.

A STUDY OF THE SUBJECT.

Prayer. Prayer in one phase, is an effort on the part of man to express his complete confidence in God as an intelligent, powerful, and merciful Sovereign. It is a means of communicating with one's Maker. Such communication is Christian living. It is not only beneficial, it is undoubtedly essential. It is a part of Christian life.

The Bible is full of prayer. Abraham often spoke directly to God. When the law was afterward given the faithful, obedient people of the law also spoke with God. The one was under one system of approach, the other under another.

The Christian has still a different approach to God and thus his prayer is often from a different viewpoint and with a different force.

The subject of prayer in the Scriptures should be carefully studied. The one English word represents several different Greek words. "Euchomai" means, "to speak out, utter aloud", hence to wish or vow, Acts 26:29; 2 Cor. 13:17; James 5:16; while "proseuchomai" means, "to pray to". The former is a general term for "prayer"; the latter is restricted to prayer to God. "Herotao" means, "to ask or request the person to do (rarely to give) something, implying familiarity, equality. It is never used of our prayers to God, but it is used of Christ's prayers to the Father."—Crit. Lex. See John 14:16; 16:26; 17:9-15, 20. The word which was proper for Christ to use was not proper for man to use, and the word which was proper for man to use toward man was improper for man to use toward God. Such distinctions carefully followed in the Bible reveal the fact that prayer was solemnly regarded by God, by Christ, by humble worshipers.

In the Closet. True, Christ taught His disciples, Matt. 6:6, to pray in the closet. This does not indicate that Christ prohibited them from praying elsewhere. The intimacy and earnestness of confidence which, on certain topics, one expresses when alone with God makes it far more helpful to engage in prayer alone at such times. Jesus often went to the wilderness or the mountain or the isolated place at the close of a day of hard work, or in preparation for a day of strenuous service, and alone prayed with His Father. It evidently gave Him power and vision of life. It gave Him confidence; it gave Him source of support beyond anything that could be tend-

ered by nearest human friends.

But Christ also taught group prayer. Witness that memorable prayer of John 17, when, alone in the upper room with His apostles, following the Last Supper, He breathed forth the prayer of the ages as He stood in group with His eleven anxious apostles. How much of strength His out-breathed prayer must have bestowed upon the lives of trembling followers; also how much of real growth and strength is wafted over the lives of others who are gathered properly for prayer!

What edification, when one in earnest, intelligent devotion, brings his heart and soul in vocal communication with the God of the universe!

Prayer has accomplished untold benefits in the lives of group members who have assembled with a view to prayer. Witness Paul upon the seashore "where prayer was wont to be made", Acts 16:13; witness the friends of Peter gathered in the room for prayer as Rhoda announced Peter's knock at the door, Acts 12; witness the prophesied prayer of the four living ones before the throne of God in Revelation 5:9; and more, many more. For lonely, earnest prayer, witness Daniel pouring out his heart's confession of Israel's wrongs in Daniel 9:1-19.

PRACTICAL APPLICATIONS.

There can be no victorious Christian life without prayer. Attitude regarding prayer reveals attitude regarding God. Prayer was provided by God. He must have had a reason for it. It requires preparation of heart and mind for proficiency in prayer. The Christian addresses his prayer to God, in Christ's name, John 14:15. The Christian earnestly longs for God to rule. This is the first petition of Christ's model prayer,— "Thy kingdom come". Christian prayer does not command God, but seeks God's better rule.

The Christian is anxious for God's supreme will to prevail,— "Thy will be done". Christian prayer does not map-out for God, but seeks expression of His will to exalt self thereunto.

Christian prayer seeks daily strength from God,— "Give us this day our daily bread". It implores His forgiveness for the wrong exercise of strength,— "forgive us our debts".

The Christian confidently hopes for God's mercies, hopes God will not judge

according to deeds, and prays,— "Abandon us not to trial", Diag., "but deliver us from evil".

The Christian recognizes that to God belongs all kingdom development, all accumulation of abiding power, all unspeakable glory; and prays for the controlling, the empowering, the blessing of self for truest accord with Him.

THE GOLDEN TEXT.

Be asking, and it shall be given you; be seeking, and ye shall find; be knocking, and it shall be opened unto you.—Matthew 7:7, Rotherham.

The thought seems to be one of perseverance in asking, seeking, and knocking. Keep on asking. It is because of persistence that He will answer. But know ye that God is our Father and knows what we have need of before we ask. He knows what is best for us. He does not always answer in accordance with our will, but in harmony with His own great will. He sometimes says, "No." He granted to Israel a king when they asked. Do you think it was for their good?—F. A. S.

TOPICS FOR STUDY AND DISCUSSION.

.A man of the flesh, by his own strength, cannot live the life of Christ.

Prayer brings Higher Life to aid man to live beyond his natural strength.

The value in a Christian life of prayer.

QUESTIONS.

What is prayer? Is it necessary?

Is prayer private or public, or both?

What was the petition of Christ's prayer in the garden? Was it answered? See Hebrews 5:7.

Is the saying, "Practice makes perfect" applicable to prayer?

Name the petitions in Christ's "after this manner" prayer.

Apply Christ's prayer to present Christian living.

To whom is prayer addressed?

Are Christians free to ask more than they have faith they will receive?

May people not "in Christ" pray?

DOINGS AMONG THE CHURCHES

Born to Dr. and Mrs. A Chisholm, of 1616 Grand Ave., Kalamazoo, Michigan, December 20, 1927, a daughter, Florence. Both mother and daughter are doing fine.

* * *

Sr. Almeda Glotfelty, who has been very ill from an infection in her face, complicated with neuralgia, is greatly improved, although she still suffers to some extent.

* * *

Sr. Almeda Wertz, of Washington Boulevard Hospital, Chicago, and her brother, C. M. Wertz, of Rockford, Illinois, planned to eat their dinner on New Year's Day

with their mother in Lanark; but their plans were suddenly changed. On December 31 Almeda submitted to an emergency operation for appendicitis in the hospital above mentioned. Condition reported, favorable.

* * *

Besides having charge of three churches, Bro. H. A. Sheets, Maurertown, Virginia, has been teaching public school since last September. His usual week-end work consists of delivering two sermons and teaching two classes. In October he conducted a two weeks' evangelistic meeting at Browntown in addition to his

public school work.

He reports that the work is progressing nicely in Virginia. "All are well and working."

On January 3 he writes of one church, that it is "highly pleased" with the first lesson of the Truth Seekers' Sunday School Quarterly. Of another, he says the "people report the quarterly as far more satisfactory than any yet tried here."

* * *

REPORT FOR DECEMBER, 1926

Sermons: Pleasant View, 1; Rensselaer, 2; Burr Oak, 1; Plymouth, 1; Hillisburg, 1. One funeral at Brush Creek, Ohio.

Money received: Pleasant View, \$25.00; Rensselaer, \$25.00; Burr Oak, 5.05; Plymouth, \$15.00; Hillisburg, \$12.50; Conference Board, \$29.14.

Expense: \$11.69.

J. H. Anderson.

* * *

THE PEACE OF GOD

We ask for peace, O Lord!
Thy children ask for peace;
Not what the world calls rest,
That toil and care should cease,
That through bright sunny hours
Calm Life should fleet away,
And tranquil night should fade
In smiling day,—

It is not for such peace that we would pray.

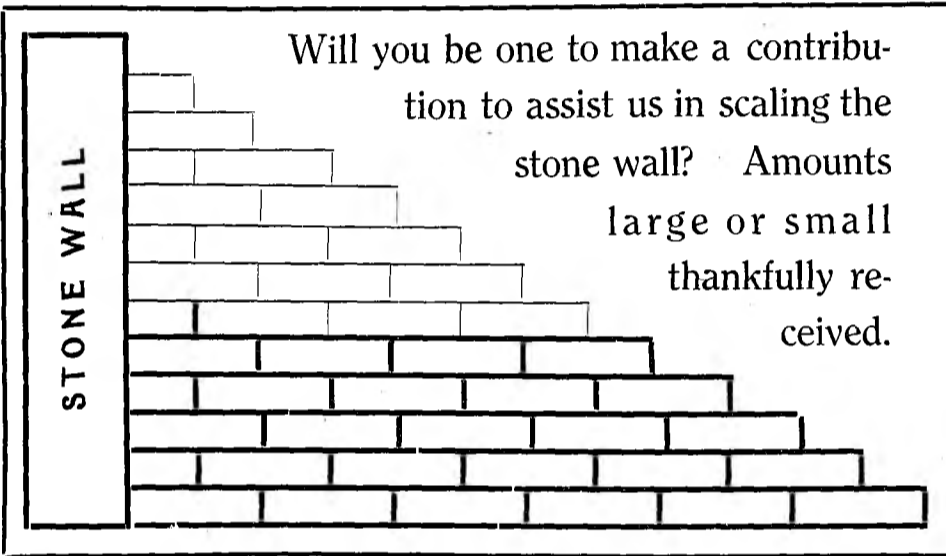
We ask for peace, O Lord!
Yet not to stand secure,
Girt round with iron pride,
Contented to endure:
Crushing the gentle strings,
That human hearts should know,
Untouched by others' joys
Or others' woe;—

Thou, O dear Lord, wilt never teach us so.

We ask Thy peace, O Lord!
Through storm, and fear, and strife,
To light and guide us on,
Through a long, struggling life:
While no success or gain
Shall cheer the desperate fight,
Or nerve, what the world calls,
Our wasted might:
Yet pressing through the darkness to
the light.

It is Thine own, O Lord!
Who toil while others sleep,
Who sow with loving care
What other hands shall reap:
They lean on Thee, entranced
In calm and perfect rest:
Give us that peace, O Lord!
Divine and blest,
Thou keepest for those hearts who love
Thee best.
A. A. Proctor, in The Christian.

We now have a good start on the second \$1000.00. Each stone laid represents \$50.00. Let's see that the steps are finished soon.



A THANK OFFERING

National Bible Institution,
Oregon, Illinois:

Enclosed find \$-----, a Thank Offering to aid
in furthering the work of the Gospel.

Name -----

Street -----

Post Office -----

State ----- Date -----

THE WAY OF OVERCOMERS

By Samuel E. Haney

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.

Overcome what?

Although "many men have many minds", apart from God's word, no person is competent to give a requisite answer to this momentous question. So it behooves us to (1) go to God's word: search the scriptures and get first-handed information; (2) Introspect our hearts and minds; (3) after a careful recapitulation, figure out our status "in the Lamb's book of life"; for "every one of us shall give an account of himself to God", even of "every idle word", Rom. 14:12; Matt. 12:36.

Brethren, this excels the double entry mode of book-keeping. This word is a mighty sharp instrument: "The word of God is quick, and powerful, and sharper than a two-edged sword." No slipslop work here! Our Judge is as exacting as He is merciful. Remember that idle, frivolous words affect our characters.

All bookkeepers know that a cent error is harder to locate than is a hundred dollar error; and Christians of experience know that the little sins are more treacherous than the large, conspicuous ones. How necessary it is to watch our step these days! It is the only way to get life through the blood of the Lamb. It will not do to wait until the next age to put on the finishing touches of our salvation, as many imagine they may.

Moreover, knowing that words and acts are the fruition of thought, how important that our minds are kept clean by Paul's advice, "Whatsoever things are true", honest, just, pure, lovely, of good report, virtue and praise, "think on these things", Phil. 4:8.

Not only our lives, but the substratum and power of our bodies are influenced by our mode of thinking: Faith, peace and joy mean free breathing, expanded pores, cells and arteries; while fear and worry close the tubes and subways of the body. Paul would have our bodies, as well as our souls (lives) free, and working smoothly.

Pardon the apparent diversion.

Question: Overcome what?

Answer: Self, the world, and the devil.

"And they overcame him by the blood of the Lamb, and by the word of their testimony; and they loved not their lives unto death", Rev. 12:11,—death of self. Self is the "old man", flesh personified, which at baptism is dethroned by the "new man" in Christ Jesus, and is reckoned by God as dead. Paul says, "For I know that in me, that is in my flesh, dwelleth no good thing: . . . O wretched man (*Lamentation of the 'new man'*.—S. E. H.) that I am! Who shall rescue me from this body of death?"—Rom. 7:18, 24. (Last clause quoted from Diag.—Ed.)

Self got the mastery of Peter and Judas Iscariot which would have proven fatal to both had not Jesus prayed for Peter, that his faith fail not, Luke 22:31, 32.

There are many Peters these days who think the Lord dwells preeminently in their hearts while self is constantly cropping out. Peter had great love (fighting love) for Jesus, but in a showdown, self prevailed. Then through bitter weeping repentance came.

To get rid of self is a prerequisite act to the overcoming of the world; for trying to overcome the world while self is a part of it is worse than a man trying to lift himself from the earth by his bootstraps. We cannot take self and the world into the kingdom. So let us rid ourselves of both, and strive earnestly for a place on our Master's throne.

To the extent that we keep self subjugated we are immune from Satan's attacks. "For whatsoever is born of God ('Born of water and of the Spirit'—Jesus, John 3:5.) overcometh the world".1 John 5:4.

"They (*my disciples*) are not of the world, even as I am not of the world".—Jesus.

"Know ye not that the friendship of the world is enmity with God. Whosoever therefore will be a friend of the world is the enemy of God".—James.

"As he is (*was*) so are we in this world".—John.

"If the world hate you, ye know that it hated me before it hated you".—Jesus.

These texts should suffice to give us our status in
(Continued on page 239, column 1)

SUBSCRIPTION INFORMATION

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

THE RESTITUTION HERALD advocates: The soon coming of Christ, Acts 1:11, and life only through Him, Col. 3:3; the literal resurrection of the dead, John 5:28; the immortalization of those in Christ, 1 Cor. 15:53, 54; the final destruction of the wicked, 2 Thess. 1:9; the restoration of Israel as the kingdom of God under the kingship of Christ, Luke 1:32, the church being joint-heirs with Him, Rom. 8:17, and Israel to be made head over Gentile nations, Isa. 60:13; the "restitution of all things, which God hath spoken by the mouth of all His holy prophets since the world began", Acts 3:21. It also firmly advocates repentance and immersion in the name of Jesus Christ for the remission of sins, Acts 2:38, and a consecrated life as essential to salvation.

The Children's Page



PRAYER IN THE CHRISTIAN LIFE

By Daisy Nokes

ONE night Jesus ate supper with His disciples. He had washed their tired feet. This showed that He was ready to do anything for those whom He loved.

After the meal was over He felt very sad and lonely; for He knew that bad men were planning to do Him harm. So they went for a walk till they came to a garden. Here He told some of them to wait at the gate while He took three of them, Peter, James, and John farther into the garden.

"I am so sorrowful", said Jesus, "you wait here and watch".

Jesus walked a little ways beyond and fell on the ground and prayed to God.

Then He came back to Peter, James, and John, but found them sleeping instead of watching. He woke them up and said sadly to Peter, "Could you not have watched with Me one hour?"

He went again to talk with His heavenly Father, and came back and found them fast asleep. He left them and went the third time to pray and said to God, "Not My will, but Thine, be done".

Jesus was all alone and so sad, but God sent an angel from heaven to comfort and give Him strength. The heavenly Father answers prayer.

One day He taught His disciples the prayer that we know as "The Lord's Prayer". How many of you can shut your eyes and pray this prayer?

"Our Father which art in heaven, Hallowed be Thy name. Thy kingdom come. Thy will be done in earth, as it is in heaven. Give us this day our daily bread. And forgive us our debts, as we forgive our debtors. And lead us not into temptation, but deliver us from evil: For Thine is the kingdom, and the power, and the glory, for ever. Amen."

BLESSED CHEERFULNESS!

BLESSED BE CHEERFULNESS! It is promise at the dawn. It is preparative of rest when we lie down to sleep at night. It is coin current in all social experiences. It is like a breath of wholesome outdoor air in

stuffy rooms. It is a claim on attention and remembrance. It is even an element in the divine satisfaction when we are told that "God loveth a cheerful giver". When the cynic and the grumbler come into the room we are glad of an excuse to leave. When some cheerful soul comes breezing in we sit up and pay attention and forget our grudges against life and fate. And in our most discontented hours, even when we take pains to conceal our own disheartenments, are we not inclined to be intolerant of other people's gloom?—*Rufus A. Curtis.*

WHAT IF THEY HAD QUIT?

A DREAM

By C. K. Ober

I BEHELD in my dream, and five men—Peter, Andrew, Matthew, John, and Paul—sat on a hillside, looking out over the Sea of Galilee. It was twenty years after the "Day of Pentecost", and they had met by appointment to talk over a crisis in the lives and programs of three of their number.

The work was going hard with them. Paul had suffered the loss of all things; Peter had left all to follow Christ and was finding it hard to support his family; and Matthew had just had an attractive proposition at a large income to return to his old place in the custom house.

Peter, as usual, opened the discussion. He said, "Simon the tanner has inherited the estate of his brother, who was a fisherman and an old friend of mine in Bethsaida, and he has offered to give me a complete fishing outfit, boats, nets, and tackle, with an established trade at Capernaum. It looks like a providential leading, especially as my wife's mother has opened a boarding house in Capernaum and it will cost us almost nothing to live with her while we are getting started again. I can make a good living and a little more by fishing five days in the week, and I will have all my Sundays for evangelistic work in cities around the lake. I am getting along in years and am afraid I can't stand the pace at which I have been working. And, then, too, I need the money."

"Paul said, "Aquila and Priscilla have been greatly prospered in the tent-making business in Ephesus and have offered me a position at a good salary, to open a branch in Philippi and from there to develop and supervise their interests in the principal cities of Macedonia. I can do this work; it will not be any harder for me than the care of all the churches, and I will have abundant opportunity for Christian work and can lay by a little something for a rainy day which I can see is coming."

Matthew said, "My story of the life of Christ is having a large sale and is bringing me in enough to pay my expenses, but my business experience tells me that I ought to have a larger margin. Persecution may come and sales would fall off. I have a chance now to take my old position, and I know that I can make enough out of it, not only to support myself and family, but to take

care of the rest of you if you should get into trouble. And then, too, I will have more leisure for writing and can probably help the cause more in this way than by traveling about the country."

Andrew said, "Peter, do you remember the day when you thought you had lost your wife's mother? Do you see that sand beach over there? That is where we beached our boat after the miraculous haul of fish, and where we quit the fishing business, and where the Master said, 'Fear not, from henceforth thou shalt catch men.' How long a time is 'henceforth'? Do you see that hillside over there? That is where the Master fed the five thousand, and I can see the very spot where that lad stood when I asked him to give up his lunch for the Lord to multiply. Don't you remember the look of compassion and longing on the Master's face when He looked out over the multitude and asked us to pray that laborers might be thrust forth into His harvest? If we are going to continue to pray that other men may rise up, leave all, and follow Him, can we do less?"

John, who was leaning against Peter, felt a big tear fall on his hand, and looking over to Paul, he saw his jaw set, the old fire came back into his eye and the old war-horse look into his face, and quietly he said, "Men I don't think we need to talk about this any more; let us pray." And as they prayed, the things of time and sense receded; a light breeze rustled in the the nearby treetop, reminding them of that "rushing mighty wind" of the day of Pentecost, and of the marvelous power with which Peter had preached the gospel on that day; they seemed also to see the Master Himself standing on the shore, just a few rods away, and to hear Him saying to them again, "Launch out into the deep and let down your nets for a draught," and "Fear not, from henceforth thou shalt catch men."

They looked, and the evening caravan for Tyre was just swinging into sight. "Good-bye," said Paul. "I must catch the next boat for Ephesus, and I will get Aquila to put up the money for a campaign in that old city that will shake the whole of Asia."

"Good-bye," said Peter. "Andrew and I will just say, Good-bye, to the folks and we will have time to join the midnight caravan for Babylon, and may keep on East as far as the land of Sinim."

"Good-bye," said Matthew. "There is a group of publicans down in Jerusalem who were going in with me on this tax-gathering proposition, but I will get them to join me in financing a five years' campaign in Egypt and up the Nile as far as Ethiopia. I have heard from the Ethiopian Treasurer that practically the whole country is open to us and he believes that all of Ethiopia will soon stretch out its hands unto God."

"Good-bye," said John, and he sat there alone till the stars came out and the waves on the beach, impelled by the rising wind, sounded like the voice of many waters, and he said to Him that stood by, "Lord, do not charge this thing against them. I have felt that way myself at times, as Thou knowest, and I would have left this work but for the fact that Thou didst prevent and strengthen

me. They, too, are ready to live and to die for Thee, as I am.

"I thank Thee for Andrew, for his deep life and steady faith. If it please Thee, let him stay and work with Peter and then the one who can chase a thousand shall put ten thousand to flight.

"And now, Lord, let us see Thee ever before us, ever hear Thy voice and walk and work with Thee, and we will not fear what men can do unto us."

A sudden storm broke over the lake, and I awoke, and as I thought upon the dream I heard the voice of a modern John calling to me out of his rich experience:

*"Go labor on, and be spent,
Thy joy to do the Father's will;
It is the way the Master went.
Should not the servant tread it still?"*

*"Go labor on, 'tis not for naught,
Thy earthly loss is heavenly gain;
Men heed thee, love thee, praise thee not,
The Master praises. What are men?"*

*"Go labor on while yet 'tis day,
The world's dark night is hastening on,
Speed, speed thy work, cast sloth away,
It is not thus that souls are won."*

The only real way to prepare to meet thy God, is to live with thy God so that to meet Him shall be nothing strange.—*Lyman Booth.*

RELIGION SEEN AS HEALTH AID

THE ultra-microscopic bids fair to raise the average span of man's life to seventy years, or more, by aiding science in the treatment of disease, Dr. William J. Mayo, noted surgeon of Rochester, Minnesota, said in an address on October 25, before the Canadian Club in Montreal.

"The future of medical science," he said, "lies in further investigation of the ultra-microscopic field, and as the microscope carried the average age of man from 20 to 58 years, so the ultra-microscope bids fair to raise it up to three score and ten—or more."

Dr. Mayo laid great stress on the value of religion in healing. He said that the appeal to the emotions, which existed before the practice of medicine, is not to be ignored. He described spiritualistic seances as the work of fakers, who first "deprive their victims of their sense of sight, the most important means of obtaining true knowledge, by taking them to a dark room and there conjuring up fraudulent conceptions."

"I cannot speak too highly of the work done by churches in hospitals," he said, "and I consider it would be better for the world if more time still were given to endeavors of this kind, and less to establish man-made institutions."—*Detroit Free Press.*

DOINGS AT HEADQUARTERS

SUNDAY SCHOOL QUARTERLY

THE quarterlies were mailed last Friday—1100. Subscribers living at the most distant points should receive their copies in time to distribute Sunday, the 16th, for use Sunday, the 23rd. Realizing that it would be impossible to get the quarterlies to destinations in time for distribution a week in advance of use of lessons, the first three lessons were mailed to ALL schools as leaflets. This extra expense was wholly borne by F. L. Austin personally and will not enter into the cost of the quarterlies.

Work has already started on the next issue which is scheduled to go to press March 1, and made ready for the mail March 10, for Sunday School distribution March 27.

Preparatory work on these lessons should have been made six months ago. Until there is opportunity to get lessons written well in advance there must, of necessity be more or less of confusion with possible inability to keep schedule.

Effort was made to secure a map for inside front cover. Only one house was located that would furnish this, and that house wanted only \$40 for the cut to use. This price is impossible unless our subscription is more than doubled. Effort was made to get illustrations for the lessons. The Providence Lithographing Company was written but the correspondence necessarily entered into details that, if completed, would have delayed still more, the publication.

These and other matters must be taken up as circumstances will permit.

EXTRA WORK

Much gratis work has been contributed by Oregonians the past two months, much of which has been owing to extra work occasioned by these quarterlies.

Forty-seven Sample Copies were mailed last Friday to localities where it was presumed that there are Sunday Schools or should be Sunday Schools of the Church of God, and where in most instances the people would be aiding their own cause very much by patronizing their own publishing house.

THE MORE COPIES PRINTED AND SOLD, THE BETTER OR CHEAPER CAN THEY BE MADE, TO EACH.

So here is a chance for extra work by all. First: Help to perfect the quarterly by writing the National Bible Institution of the many defects therein—that they may be rectified hereafter. Second: **GET BUSY RIGHT NOW, AND HELP TO GET THESE QUARTERLIES INTO YOUR OWN AND OTHER SUNDAY SCHOOLS. SOME OF YOU PREACHERS AND ELDERS WHO ARE THE LIGHTS IN YOUR CONGREGATIONS, GET BUSY AND HELP A LITTLE.** Others also, everybody, if in-

terested in seeing the Church of God advance, should be willing to do all possible to spread the work. Third: Send Ten Cents for a copy for yourself—if you are an isolated member. There are a hundred extra sheets printed, ready for making up if called for. This is the best Ten Cent reading that the N. B. I. has put out this year. It is an excellent tract; put it into the hands of the best Sunday School workers in other Sunday Schools. They will get a point or two that will do them good.

Let's Go!

Help us to help you by helping yourself to our help. The financial success of this effort depends on multiplying the subscription list. Only large lists are profitable to any publishing house.

In the meantime, do not neglect to hustle suggestions for correction and improvements to Oregon.

* * * *

COSTS

Few people have reason of the "costs" in the production of Church work. The majority appear to think that all that is needed is to tell someone to "Go Ahead", that the rest is automatic. Not so.

The *great big* cost in any undertaking is in getting started. This cost is unavoidable—AND IT IS BIG. To the inexperienced it seems almost impossible that it could possibly be so much.

This cost is in no way justified unless all hands are going to take hold and build the initial efforts into something very much greater. And in a congregational matter it must of necessity be commonly understood that in no instance can any particular effort suit everybody perfectly. To be perfectly satisfactory and successful each effort must be the work of a single individual. But this is in every way impossible; besides, statistics show that more than 60 per cent of these efforts are complete failures, and experience proves probably 90 per cent are unsatisfactory, even to the originators. So, in a congregational matter it should be a well settled rule that when the people *as a whole* decide on an undertaking, *all* should give *perfectly loyal support* to the effort. If the work is improperly managed, or teaches improper principles, then ALL should, as one, make proper changes in management and **KEEP RIGHT ON PULLING AND PRAYING TOGETHER, AS ONE, FOR THE GROWTH AND SUCCESS OF THE WHOLE UNDERTAKING.** *This reduces costs of every kind.*

In the new Truth Seekers' Sunday School Quarterlies: It costs just as much to prepare the lessons for the first printed book as it would for a million books; it costs just as much to set the type, to make the form ready, etc., to make one book as it would to make many thousands. Now, to do all of this for only one book, would be prohibitive; for two books it would cost just half as much per each; for ten, one-tenth; etc. By far the largest

cost of printing the quarterly was in getting it ready for the printing press to run. It makes little difference in cost whether, after the press starts printing, a hundred extra copies are run or not. A matter of a few minutes and a few extra sheets of paper would tell the story. But the cost comes in getting the "copy" ready, into type, on the press; then, after the printing is over, to take the type off and distribute. These are the costs.

The same thing is true with the printing, weekly, of The Herald. The getting ready and the cleaning up costs are identically the same whether 1500 copies are printed or whether 50,000 are printed. The extra time for printing, the additional paper, ink, mailing, etc., are the only extra cost.

Getting Ready

Getting ready is where the BIG COST is. Are you going to operate a silver mine? To get the hole dug, the plant started for the first hour will cost thousands of dollars. The costs thereafter are, in comparison, trivial. Going to operate a railroad? To level the right of way, lay the track, build stations for telegraphers to move the trains safely,—to get the first train READY TO GO is the Great—BIG—Cost—. To put the second train out costs little in comparison, in fact it helps to divide the cost of maintaining the trackmen, agents, etc., along the line.

Our Church work is just the same. The Great Big Cost is in GETTING READY.

Now, in proportion as all will get hearts and souls under the work and unite in multiplying the demand for the work that is largely Gotten Ready, in some such proportion will the work cheapen and grow.

The Restitution Herald could be printed at much less cost per subscription if the subscription list were multiplied by 2, or 3, or 4, or 50.

So the work of the Church of God is a matter of Costs. The more carefully all will realize this the better will it be for the work.

As all unite to carry forward the work systematically and earnestly, the work will, under God, prosper. This Church stands for some of the richest and choicest promises of God. The world is literally hungry for them. But we do not unite to the full opportunity to produce results at economical costs.

Let's work as one. It is better in every way.

THE WAY OF OVERCOMERS

(Continued from page 235)

this world, and with its devotees; and the fact that no one can follow both Christ and the world and become an "overcomer". So let us examine ourselves and ascertain whether we are honestly trying to overcome the flesh and the world, or whether we are being overcome by these enemies. Or, are we just drifting with the tide, and getting nowhere?

As for overcoming the devil, this is a small matter if we comply with the foregoing. Take for granted that the devil is a "yellow", skulking coward, and you have his number. James says, "Submit yourselves therefore to

God. Resist the devil, and he will flee from you." Ambuscading, and *kicking* a fellow when he is *down* are samples of his bravado.

As the writer understands it (pardon the intrusion of personal views), the "overcomers" will consist of daily-cross-bearing-saints who shall have yielded everything that was inimical to their spiritual growth in the stature of Christ. They will constitute the bridal class; and the living ones will escape the approaching trouble by God's miraculous intervention.

The "foolish" ones are now ubiquitous as flies in August.

Note: The "wise" ones are *voluntaryist*, while the "foolish" ones are *conscriptionist*. Of the former Jesus says, "And he that overcometh, and keepeth my words unto the end, to him will I give power over the nations: and he shall rule them with a rod of iron", etc.—Rev. 2: 26, 27. Let us meet our Lord with a happy, courageous, rather than with a shameful, pusillanimous spirit.

Jude, referring to the "foolish" ones, says, "And of some have compassion, making a difference: and others save with fear, pulling them out of the fire; hating even the garment spotted by the flesh".

Paul says, "If any man's work shall be burned, he shall suffer loss: but he himself shall be saved; yet so as by fire".—1 Cor. 3:15.

These "foolish" ones will be merely *guests* at "the marriage supper of the Lamb", Rev. 19:9, after the marriage shall have taken place.

Next we locate them by David: "The King's (*God's*) daughter (*overcomers*) is all glorious within: her clothing is of wrought gold. She shall be brought unto the King (*Jesus*) in raiment of needlework: the virgins (*foolish ones*) her companions that follow her shall be brought unto thee. With gladness and rejoicing shall they be brought: they shall enter into the King's palace".—Psalm 45:13-15.

The "foolish" one's accession to "the King's palace" will be attained by God's merciful *bath of fire*, burning out self—the world and the devil—cleansing their ring-streaked, speckled, and spotted garments.

Jesus says, "My yoke is easy, and my burden is light". Such is the case with those that are in the world, but *not* a part of it. But, O, how galling is His "yoke" to many Christians; made so by their obstinacy in yielding all on the sacrificial altar! Heb. 12:1. And how heavy the burden!

Were such dear ones to know what they are missing, they would quickly drop their cumbersome load at the feet of Jesus, and continue the journey with lightsome and gladsome hearts.

WE AGREE with Rowland Hill when he says: "I would give nothing for that man's religion whose very dog and cat are not the better for it."

Let us pray, and learn the sweet influence of frequent communion with our heavenly Father.

SOME CURRENT EVENTS

A DISMAL HOPE

While there are not a few who are convinced that the Anglo-Saxon race has a prominent place in fulfilling prophetic announcements relative to the end of this Gentile age, yet it must be true that not by any concerted effort of man will "Peace on Earth" be attained. The Prince of Peace is, by the same prophecies, declared to be the God-appointed Power to bring in this ideal.

However, in this connection, the following news item from *The Philadelphia Enquirer* of December 30, last, is suggestive of man's ideality, even though he relies upon impossible man for results. It reads as follows:

"If the British Empire and America will work together for the rehabilitation of Europe, and the promotion of peace, there is hope for mankind. If they do not, nothing mankind can devise can possibly succeed."

"This was the burden of the plea made by Prime Minister Stanley M. Bruce, of Australia, to the three American audiences which greeted him to-day at the Bankers' Club, the English Speaking Union reception at Roosevelt House, and the banquet of the Pilgrims at the Hotel Biltmore in the evening.

"The friendship between English speaking Commonwealths, he pointed out, was the 'silver lining' to the dark clouds which appear to be hanging over civilization at this hour.

"The economic reconstruction of Europe first and the question of disarmament are the two immediate tasks which face the allied Anglo-Saxons of the world, Mr. Bruce continued. Cooperation between the British Empire and the United States to be 'rammed down the throat of the world, if necessary', he advised.

"At the Pilgrim dinner, Mr. Bruce paid tribute to the American ideal of self-government as the agency which was responsible for the present happy status of the British Empire.

"Had Australia, with her freedom loving and independent people, been in existence in the days of your War of Independence, I say, without hesitation, that she would have been up on your side', he said."

SOMETHING ABOUT MEXICAN AFFAIRS

In issuing a statement on December 19, last, in reply to a recent "pastoral letter" of the Catholic hierarchy in the United States setting forth its views on the religious controversy in Mexico, Arthur M. Elias, Consul General of Mexico, made the following statement, according to an Associated Press news item from New York.

"The Mexican Government,' Mr. Elias says, 'is happy indeed to have this particular issue—the issue of the Catholic Church in Mexico versus the Mexican people—judged by American standards,' as the pastoral letter asked.

"He says that the fundamental tenet of the American

people is religious freedom and tolerance, attained in the First Amendment of the Constitution adopted in 1791, and then asks, 'What was the situation in Mexico?'

"Mr. Elias recites the struggle of the Mexican people for independence and asserts that at the time that struggle began the Holy Inquisition still existed.

"So dominant was the Catholic hierarchy,' he continues, 'that it was able to write into our Constitution, not merely that the Catholic religion would be the State religion, but that none other would be tolerated.'

"There began, he declares, and is still in process the struggle to attain what the American people achieved at the time of their independence.

"The Mexican people thought they had achieved it in the middle of the last century when Benito Juarez managed legally to separate Church and State, but he states that although the reform laws remained on the statute books, they were nullified in practice and in fact.

"In concluding, Mr. Elias says:

"It is true that there exists now in Mexico restrictions to limit the political activities of the clergy which do not exist in the United States.

"It is true that there is an attempt now being made in Mexico by legal means to limit the further perpetuation of superstition and ignorance among the Mexican masses.

"Such conditions do not exist in the United States and could never exist because in America there has been tolerance and religious liberty.

"If the Roman Catholic clergy in Mexico would confine themselves to their spiritual duties, then the so-called religious question—which is not a religious question at all—would have been settled long ago."

"The average Christian is so ingratiated with this world's elite, and its kaleidoscopic panorama that one might as well try teaching a tortoise to climb a tree, as to try alienating him from his idols. Too top-heavy."—*Haney.*

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THE RESTITUTION HERALD

VOLUME 16

OREGON, ILLINOIS, JANUARY 18, 1927

NUMBER 16

HE COMETH!

BY C. E. RANDALL

THE SIGNS indicate that the coming of the Lord draweth nigh, that it is even at the door. All signs, as given by prophets and Christ, point to the near unveiling of Him, who shall be crowned King of kings. What a glorious thought, that our Savior returneth soon! This hope, this expectation should be an incentive to every weary sojourner traveling to the "city of the great King" to press onward. The way may seem hard and the burdens heavy, but it "worketh for us a far more exceeding and eternal weight of glory".

The path to Golgotha was rocky and rugged and the crude cross was heavy, but Christ considered the results worth the sacrifice. The nearer He reached the victory grounds, the more weary and tired He became. The nearer we reach the dawning of the new day, the more heavily will iniquity bear upon us. The hope of His returning will help us to be ever faithful, watchful, waiting, considering the "mark for the prize of the high calling of God in Christ Jesus" greater than all effort and sacrifice.

If we believe the Scriptures, there need be no speculation as to the certainty of His coming. It is the foundation of all scriptural hope, the pivot around which all of God's plans and purposes will be finally consummated. The second coming of Christ and the establishment of His kingdom is the golden thread of hope upon which all the beads of scriptural truth are strung.

God's promise that the seed of the woman would crush and destroy the serpent, is meaningless apart from the fulfillment of the promise of Christ—"I will come again". Before sin and death—man's great enemies—can be destroyed, Christ must come and reign to put down all rule, and all authority and power, and destroy the last enemy, death. If we want sin destroyed and death vanquished, let us live for His coming and pray, "Come, Lord Jesus, and come quickly."

The tidings that "He cometh" is as good news from a far country.

The promise to Abraham, that he should be the heir of the world, and that in his seed all families of the earth should be blessed, can only be realized by Christ coming in power and glory and taking unto Himself

(Continued on page 252, column 2)

THANKFUL!

BY M. A. WOODWARD

"Giving thanks always for all things unto God and the Father in the name of our Lord Jesus Christ."—Eph. 5:20.

ARE we able to do this? It is required of us if we would be right before God.

But we did want so badly to go to that Christmas dinner. Mother will be so disappointed. And I cannot see any good reason for its happening just this way.

Wait, I am not the only one who is disappointed; the rest of the family wanted to go as badly as I did. Then it is up to me to do my part in making the whole family have a joyful time in spite of the great disappointment. But what shall I be thankful for? Thankful that I am well enough to care for these little ones; that I may show a spirit of love and patience with them; that I may get nearer to their troubles, for troubles are so real to a child. Let them know that mother loves them too well to complain at these unavoidable conditions. Yes: we are thankful that this sickness was not unto death. Yes, we are thankful for the growth of mother-love in the heart that understands the childish troubles more and can help them. The husband has grown to understand the home attachments more, and the children love him with a tender, childish love they did not know before. Yes, this has been a blessing in disguise, and I believe many of the happenings of life that are sore troubles to us at the time prove to be great blessings in disguise.

Another blessing: I called one day at a cozy, little home and was met at the door by my friend. I knew something was wrong when I looked at her. "Well, Belle, what is wrong?" I said. "Why?" she asked. "You look as though you had been drinking vinegar or eating lemons," I said. "Well," she said with a laugh, "I am sour; I have sat here and sewed and thought unpleasant things until I am sour all through."

"I was just thinking of how mean Alice talked about me, and how ugly I talked back, until I just hate myself and every one else."

"Phsaw! my dear! Throw down that sewing and come out in God's beautiful sunshine and you will soon feel better." We had not gone far when we met Alice.

She hesitated just a moment, then spoke: "Belle, I

was just coming over to tell you what an ugly crab I was the other day. I am so ashamed and sorry for all I said and did, and I want you to forgive and forget about it. Will you, Belle?"

"Indeed, Alice, I was as much to blame as you, and if you will forgive me we will start over and not let such small things annoy us again."

Were those girls thankful for anything? Did it make any difference with their lives as Christians when they acknowledged their mistakes and made them right. Belle went home so happy she could sew and sing and be ready to greet the children with a smile and the husband with a kiss, and the home was a happy place, because—just because—those two women made every unjust word right.

I once read this: "If your surroundings are not what you wish they were, try to make them better. If you cannot, then try to put up with what you have." But it does not make them better if we are grouchy and unpleasant about it all the time. If we have kind friends who are doing their best to make us comfortable, and we act so unthankful for it all that no one cares to come near us because of our fretfulness and unkind actions, we are to blame, not them, for being unhappy. Let us have enough of the thankful spirit in us to prove to God and to our friends that we are willing to work thankfully in the corner God has placed us in, for there is work in that little corner that none but us can do.

The apostle was right when he wrote those words to the Ephesians. There is always something that might be worse and we may be thankful for all things, even though "all things" may seem very hard.

Get the habit of looking on the bright side of life, for there always is a bright side; always the cloud with the silver lining, and above it is the gracious smile of God. And, as His child, He is looking to you for an answering smile. Have one ready even though it may be through tears; His tender love is waiting to help you bear the sorrow or the trial. Trust Him and be thankful.

GOD SHALL WIPE AWAY ALL TEARS

REVELATION 21:4

BY N. H. GEISELMAN

TO THE minds of many, the Book of Revelation presents a peculiar aspect, and seems to be difficult of understanding. This is due to the fact that it was written in such a symbolic way, metaphor and symbol, and used to represent great events and changes in world history. God's story of the age in which we now live and of the great work yet to be done in the age to come is such that "none of the wicked shall understand". But to the saints of God, those aided by divine wisdom, it unfolds itself in a grand and sublime way, dealing with events of the greatest moment and leading them on and on until the climax of the great plan of human redemption is complete.

The word *revelation* itself indicates a revealing of something. Then there is a command as from a mighty

one, "seal not the sayings of this book". So we must conclude that Revelation, like the other books of the Bible, was written for our learning, that we might be thoroughly equipped in the things of God. In the course of its teaching it refers to events of the greatest moment. Mighty elements rock the earth; mighty angels fly; the tumultuous earth reels and trembles under the power of these events until the seals are opened, the vials of wrath poured forth, and Satan bound so that he should deceive the nations no more. Not only does it deal with these passing events, but it reaches far into the future, when the dead shall be raised, the judgment shall sit, and the groaning creation shall at last be delivered from its bondage of corruption into the glorious liberty of the sons of God, and man and his home shall be redeemed.

Among the interesting things we find in this book is the language of our text, "God shall wipe away all tears". Tears are an index of the condition of the heart, whether they flow because of great joy or intense suffering. The indications are that John was connecting tears with suffering, sin, and death.

You doubtless recall that this apostle was banished to the Isle of Patmos and there served in a rock quarry. While in this circumstance he was carried forward in vision to the Lord's day. Of the same day Jesus says of Abraham, "Father Abraham rejoiced to see my day and was glad." Not the day of His Aaronic priesthood, but of His Melchisedec order, an order yet future, when He shall come to bestow His gifts and blessings to a needy world. These scenes, standing before John, in which wickedness, extreme wickedness on one hand, and righteousness and loyalty to God on the other, played their important parts, were dramatic indeed. John doubtless saw a man chained to a post (one of the inquisitional horrors) and left there until wasted with hunger and thirst, he was placed with his head in such a position that the sun would shine directly into his eyes. To make his sufferings more excruciating his tormentors lifted the eye lash with a knife so the sun could shine directly in the eye-ball.

In contrast with all this, John saw the triumphs of the redeemed through the mercies of Him who loved them and gave Himself a ransom for them; with their victory he saw the tender, loving hand of the Almighty wiping their tears away.

The act of wiping our tears away, brethren, is God's way of saying, Your sorrows and sufferings are ended, banished from this world for ever. There could have been no tears before sin entered this world and there will be none when sin is banished—banished from the world for ever.

O how every heart longs for the coming of the Lord, and for the time when God Himself shall tabernacle with men and not only fill us but our homes with His glory.

*Such hope, like the gleaming tapers' light,
Adorns and cheers our way,
Though dark and dreary be the night,
Such hope emits a brighter ray.*

ABOUT PROBATION

An Address at London Conference by J. R. Norrie
SELECTED BY A. C. BOYER

STRICTLY speaking, this is not a Bible subject, for the word does not occur in the Authorized Version. It has crept in once, however, into the Revised Version, in Romans 5:4, where it takes the place of the word "experience". The original Greek word employed here is quite different from *krisis*, the word usually translated "judgment". The subject of "future probation", however, has been persistently held up by a section of the religious community who make this idea a prominent feature in their propaganda, and unsettle the minds of many Christians, while some are carried away by their plausible but erroneous interpretation of certain scriptures. The safe and reasonable principle of understanding obscure passages by plain ones seems in some cases to be reversed, and plain passages are bent into harmony with a questionable view of an obscure one.

A certain class believe in *post mortem* probation—probation during death—a variation of the Roman Catholic idea of purgatory, in spite of many plain statements in Scripture such as:—"The dead know not anything", Eccl. 9:5; "The dead praise not the Lord", Psa. 115:17; "If the dead rise not, then they also who are fallen asleep in Christ are perished", 1 Cor. 15:16-18. This phase of probation has been so long and fully exposed that it is not necessary to do it now. Attention will therefore, be confined to post-resurrectional probation. An appearance of reasonableness attaches to this view at first sight, which disappears on a closer examination of Scripture.

JOHN 5:29

Great stress is laid upon this verse as supporting post-resurrectional probation—"they that have done evil, to the resurrection of damnation" (R. V., "judgment"). The Greek word here is *krisis*, which occurs 49 times; 41 times rendered judgment, 3 times condemnation, 3 times damnation, twice accusation. Here is how Probationists deal with this passage:—"Any English dictionary will inform you that the word 'judgment' means 'trial', and that the word 'trial' means 'probation'." It is very painful to have to deal with such a bold perversion of facts as this quotation shows. No English dictionary of any standing says that "judgment" means "trial", and that "trial" means "probation". Even if an English dictionary *did* say this, the question would not be settled. The real question is what did *krisis* mean when used by the New Testament writers in the first century, and what did "judgment" mean when the Authorized and Revised Versions were printed? It will be admitted on all hands that the ripest available scholarship was used in the preparation of both versions. Further, if probation is the true meaning of *krisis*, it should fit all the occurrences of the word. Let us try it. Here are some examples of how the transposition would work. Does judgment mean probation in the following?—

Matt. 5:21.—"Whosoever shall kill shall be in danger

of the judgment" (probation). See also verse 22.

John 5:22, 27, 30.—"The Father hath committed all judgment (probation) to the Son, . . . and hath given him authority to execute judgment (probation) also . . . As I hear, I judge, and my judgment (probation) is just."

See other passages in John's gospel, viz., 7:24; 8:16; 16:8, 11.

Acts 8:33.—"His judgment (probation) was taken away."

2 Thess. 1:5.—"A manifest token of the righteous judgment (probation) of God."

1 Tim. 5:24.—"Some men's sins are open beforehand, going before unto judgment (probation)."

Heb. 10:27.—"A certain fearful looking for of judgment (probation)."

James 2:13.—"He shall have judgment (probation) without mercy; and mercy rejoiceth against judgment (probation)."

2 Peter 2:4, 9.—"If God spared not the angels that sinned . . . to be reserved unto judgment (probation) . . . The Lord knoweth how to . . . reserve the unjust unto the day of judgment (probation) to be punished."

1 John 4:17.—"Herein is our love made perfect, that we may have boldness in the day of judgment (probation)."

Jude 6 and 15.—"The angels who kept not their first estate he hath reserved in everlasting chains under darkness unto the judgment (probation) of the great day. . . . The Lord cometh with ten thousand of his saints to execute judgment (probation) upon all."

See also Rev. 14:7; 16:7; 18:10; 19:2.

John 3:19.—"This is the condemnation (probation, judgment, R. V.), that light is come into the world, and men loved darkness rather than light."

James 5:12.—"Let your yea be yea, . . . lest ye fall into condemnation (probation, R. V., judgment)."

Matt. 23:33.—"Ye serpents, how can ye escape the damnation (probation, R. V., judgment) of hell?"

Mark 3:29.—"Is in danger of eternal damnation (probation)."

Other passages are:—John 5:29; 2 Peter 2:2; Jude 9.

The mind which seriously surveys passages like the above and finds in them proof that judgment and probation are equivalent terms cannot be complimented on its clarity of vision. The most charitable but sorrowful and inevitable conclusion open to the unprejudiced reader is that, in such a case, there is an utter disregard of facts, or a presumed ignorance on the part of the readers.

(To be continued)

EVERY DAY

We are living examples;

—Some one reads our epistle;

—We should do some deed of worth;

—We are dependent upon God.

—Should be a day of thanksgiving;

—Brings Christ's coming nearer.

C. E. Randall.

EIGHTEENTH AMENDMENT WORKABLE

THAT the hue and cry about the Eighteenth Amendment being non-enforceable because of its being so unjust is largely the fluttering of a mother bird to distract attention from a nest full of cherished birdlings, is again evidenced in a statement given to the press by United States district attorney for the district of Chicago and several nearby counties, Edwin A. Olson, upon the eve of the expiration of his term of office. Mr. Olson's term expired with the year 1926. His management of his office has been cause for many other officers of the law to openly fail in giving, what to many fair-minded, observers, seemed just, legal, and common sense support in the handling of the fearful crime wave. That this crime wave is more or less the direct creation of people whom the citizens elect to office, or who are appointed to their respective positions, and who are paid from the millions of taxes collected from the people, is suggested in more ways than one. Though *The Herald* has no desire or intention of meddling with the affairs of government, it is, nevertheless thought best to "pass along" to its readers some of the utterances of this man, who, to say the least, is apparently in no partnership with the bootlegger, nor with that large class of attorneys who, protected by their robes, shrink not from openly resorting to any and every method to puncture, rip or tear the law so as to allow law breakers of whatever hue to gain their liberties and pursue their devastating works upon harmless and innocent victims.

According to the *Chicago Herald and Examiner* of December 30, Mr. Olson said in part as follows:

"My office has convicted over 6000 bootleggers in the past four years, a larger number, I am told, than any other prosecuting office in the country. We have secured more twelve-month padlocks than any other office in the United States.

"I have had occasion to study the bootlegger at close range. I know the network of his protection, from the gunman in the 'Valley' clear up to the hypocrites who sit in high places.

"The booze business could not exist in any community without the protection of crooked officials. The liquor law has not made officials turn crooked. It has only provided already crooked officials with an added source of revenue.

"Grafting officials who protect the bootlegger for a price are the same grafters who have always protected gambling, prostitutes, dope peddling, thievery and other forms of crime.

"It has been estimated that the graft collected from booze, vice and crime in this district amounts to the princely sum of \$30,000,000 a year.

"The influence of thirty millions of dollars of yearly graft money is a force to be reckoned with in politics. It reaches into high places. It finances campaigns. It will stop at nothing to prevent the prosecution and punishment of its beneficiaries, or to discredit and destroy

any honest public official who refuses to touch its dirty money or to listen to its seductive offers of political advancement.

"My four years' experience has convinced me that the manufacture and sale of liquor as a business can be stopped in this district, whenever the government receives proper cooperation from local law enforcement officials.

"The most effective weapon to enforce prohibition is by injunction, but local authorities refuse to invoke that remedy in the local courts. Section 23 of the Illinois prohibition law gives the cooperation counsel of the City of Chicago the same power to close by injunction as the United States district attorney has under the Volstead act. The Circuit, Superior, and County courts have jurisdiction to hear such cases.

"The Chicago police department brings into my office the evidence of about thirty padlock cases a month, and these, together with an equal number from the prohibition department and private agencies, are disposed of by a federal judge.

"My office has taken and is now taking every padlock case tendered by the police department, and has always and is now, thoroughly cooperating with every law enforcement agency both public and private. We have only three judges in the Federal District Court; and they must handle all litigation, both civil and criminal, arising in nineteen counties, containing more than one-half the population of Illinois.

"There are fifteen times as many judges in Cook County who can hear injunction cases. Suppose that the 6000 policemen in Chicago, instead of filing thirty padlock cases a month with me, where one judge can only give a few hours a week in the hearing of such cases, would file fifteen times as many per month in the local courts.

"Is it not safe to assume that if the federal government could close more than 2000 places in four years, the corporation counsel, with an appropriation of more than \$600,000 a year, and the state's attorney of Cook County, with an appropriation of \$500,000 a year, and with fifteen times as many judges, could have closed 30,000 places in four years?

"Is there any one who believes that if seven hundred and fifty million dollars' worth of real estate, instead of fifty million dollars' worth had been padlocked during the past four years, the manufacture and sale of liquor as a business would now be in existence in Chicago?

"Yes, liquor laws can be enforced, but not by politicians. The law enforcement machinery must be placed in the hands of those who believe in their enforcement and enforceability. That day is not yet here, but it is on the way.

"The Volstead act has given the government a weapon by which recreant officials can be driven from power. The office of sheriff loses its attraction to politicians when they find that the county bastille must be run as a jail, and not as a pay-as-you-go plan hotel.

"Other law enforcement offices will, no doubt, become less desirable when it finally commences to dawn

upon the untterrified that a public office calls for the performance of certain duties and that lining up 'the boys' is not one of them."

Cases involving 10,000 defendants have been handled by his office in four years, Mr. Olson says, with acquittals in only 125 cases. Total sentences to jails and penitentiaries were 1,745 years. Fines and penalties collected totaled \$2,603,637.77—\$1,752,445.51 from defendants in criminal cases.

"The fight we are fighting is in part a fight against ourselves, a fight against appetite, unrighteous thoughts and unholy desires."

PAUL A CHOSEN VESSEL UNTO THE LORD

By LYMAN BOOTH

(Continued from last week)

WHEN we consider Paul's youthful environment, we find it had much to do in fitting him for the life of service to which the Lord called him. His native city at the time of his birth was the rival of Athens and Alexandria as a place of learning. Strabo, a Latin author of fame, was a student at Tarsus when Paul was a boy. The great philosopher, Apollonius was a student also at Tarsus. When Julius Cæsar wanted an instructor for his successor, Augustus, he went to Tarsus and got Athenodorus. There has come to us also one Aratus, the Tarsian poet, whose works have been translated by Cicero, from whose writings Paul quoted in his stirring sermon on Mars Hill, (for we are his offspring). This and other quotations from Greek and Hebrew poets are evidences of his familiarity with Greek and Hebrew literature. In 1 Cor. 15:33 he quotes from a play composed by Menander, "Evil communications corrupt good manners". Also in Titus 1:12 he uses an epigram from Epimenides in which the Cretan character is summarized in the words, "The Cretans were always liars."

Even if he never attended the university under whose shadow he was reared, the mere circumstance of having spent his youth in such a city, no doubt, had a very beneficial influence upon a mind like his. From infancy he must have been familiar with the sight of Roman soldiers marching through the streets of Tarsus, bearing aloft the Eagle, the emblem of Rome's iron will and power. He grew to young manhood under such environment, and, no doubt, felt as others did, a pride in the fact that he was a part of the great empire, which had extended its rule and authority to the ends of the world, and had all nations tributary to the proud city on the Tiber River, a city in which the glory of earthly kingdoms had reached its extreme height. It is said that a bridge still stands at Tarsus, a relic of Rome's great thoroughfares, under whose arches Paul may have passed many times.

Paul's hereditary qualifications may have had much to do with fitting him for his life-work, to which he was called by the Holy Spirit. Bishop Wilson has written the following: "Almost every man of note in the Bible had

a pedigree on which he might look back with pride. When God wants a 'Chosen Vessel' He takes the precaution to provide for it before it is needed." Paul's parents were "Hebrews of the Hebrews", and they must have exercised most careful parental training in his youth as the time to store up knowledge, as helps in wisdom and grace. I dare say he never squandered his life-force by the use of cigarettes and other harmful indulgences like the present-day youth. The fact that he acquired so great learning indicates that he looked forward to a career of great importance, and, therefore, his ambitions must not be imperiled by mistakes in early life; for he who was destined to be a "Chosen Vessel" must be prepared for the strain of the stormy sea.

When he was about thirteen years old he went to Jerusalem and sat at the feet of Gamaliel, who, perhaps, was one of the most successful, if not the most profound instructor of his time. Under his instructions, Paul was nourished in the rich inspirations of Hebrew literature and history, and later became a member of the sanhedrin. He must have become thoroughly imbued with the Old Testament writings, for we find him quoting them in every turn,—in every emergency in life's struggles. No unlearned fisherman, though bold as Peter or as lovable as John could preach, write, calculate, like Paul, whose whole life was one strenuous, ever-increasing process of intellectual culture, and of spiritual development. His labors verify the statement that the preaching that has been the most effective, and has stirred to action the lazy, selfish masses, and uplifted people out of sensual degradation has always been the preaching by men who have lived close to the word of God.

His means of acquiring knowledge was not confined to parchments; for Tarsus, Jerusalem, Antioch, Athens Damascus, the rocks of Sinai in Arabian solitude, Ephesus, and Corinth, and last of all the "Mistress of the world" were laid under tribute to prepare this "Chosen Vessel", sent of God to overthrow false religion, and for the destruction of idol-worship by preaching a universal gospel. It would seem that Providence superintended his education. Languages and civilizations were his textbooks. He found congenial companions in every city, teachers in all races, and great opportunities everywhere for doing good, for which the God of Abraham was his governing power and the cross of Christ his abiding inspiration. He said, "What things were gain to me, these things I counted loss for Christ, and I count all things but loss, for the excellency of the knowledge of Christ Jesus my Lord." To him the knowledge of Christ gave new splendors to every purpose in life, and revealed the heights of all hopes and aspirations. It did far more for him than heredity and secular schooling. His epistles show that he was constantly delving deeper and deeper into his exhaustless theme—Christ in whom are hid all the priceless treasures of divine wisdom and knowledge. "It pleased God . . . to reveal His Son in me"—one of the most significant expressions of spiritual biography in the literature of the world.

(To be continued)

EDITORIAL

F. L. AUSTIN, Editor.

F. A. STILSON, Ass't Editor.

SIN'S PRESSURE ELEVATES RIGHTEOUSNESS

THE TEMPTATION of our Lord and Master affords the Christian a most inspiring example in his own Christian experience. It is true that human nature many times naturally leads and inclines toward the things that are sinful. To those who are inclined toward evil, evil inducements naturally have a pull downward, but to the individual who does not have such inclinations or who is firmly reaching for righteousness, such evils have a tendency to press the individual away from the wrongs. It seems altogether true that there was nothing in our Savior's life which caused Him to joyfully incline toward a wrong; rather, His joy was toward the right and, as such, the evil pressed Him away from the wrong.

A portion of air liberated under a heavy volume of water immediately begins dodging currents and obstacles, always ascending. If, in dodging, it turns behind or into an inverted hood it ascends until trapped, there to remain; but if it avoids traps, it bounds around every obstacle in its urge to reach the highest level.

Christ was liberated amidst the heavy pressure of the sin of death. The pressure did not entice Him; the heavier it was, the more was the urge to rise above it. He avoided all traps and attained to God's right hand.

Man to-day finds himself liberated in his Christian profession amidst sin's heavy weight. Some are seduced, they become entrapped; others seek earnestly His way, avoid the traps, and are crowded by sin into higher levels.

Temptation lifts the Christian who is in Christ's way.

* * * *

MYSTERIES

THERE SEEM to be varied and opposite understandings by Herald readers regarding the articles in past Heralds entitled "The Mysteries of Ancient Days". The Editor has made careful inquiry of different readers, and, in addition, letters have been volunteered. From these we find that some are very much pleased in that the articles offer study and research for a better and larger understanding of the Scriptures. They feel that the author presents a line of thought which confirms, strengthens, and establishes the Scriptures as a source of truth and as a Book of promises for complete reliance. Some others feel that the author's position denies Bible statements and falsifies God. These differences are mentioned, not for the purpose of criticism relative to the articles, but for the purpose of revealing to Herald

readers the one great fact that is always present, namely, honest people, reading the selfsame sentence, often construe it diametrically opposite to the construction given by other equally honest readers, and frequently opposite to the earnest and honest intentions of the one presenting the thought. It seems almost impossible that able, well-meaning people could gather such extremes of thought from the one and selfsame series of statements. But such is the fact; such has always been the fact; such always will be true. How carefully, then, should each and every reader endeavor earnestly to discover the author's earnest intent and refrain diligently from allowing self to inject one's own thought or interpretation into the author's intent, and then, worse still, to injure others by the persistent presentation of one's own, injected interpretation, making the author responsible.

When these articles were first started, it was mentioned in this column that they were really not the type of articles for which The Herald was intended. They were offered, not because of editorial sanction of the things stated, but because they were well written, after evident wide study, and were presented in a way to aid others in deeper and wider research along Biblical lines. But inasmuch as the articles are evidently misunderstood, and are not likely to benefit as was intended, the Editor has reluctantly decided to discontinue publication of them. In this decision, he asks the author's kind forbearance.

* * * *

The first of three articles on Future Probation will be found elsewhere in this issue. Its author sets forth many inspiring truths relative to the church. These should not be confused by the readers with numerous other glorious truths relative to the restitution work that is to be entered upon at the return of our Lord in the establishment and completion of His throne and kingdom nation. See Acts 3:21; Rom. 11:25-27; Isa. 2:2-5; et al.

(The Editorials are continued on page 255.)

HERALD RECEIPTS

Mrs. Cora Cole; Mrs. H. C. Starbuck; Mrs. Isaac Fish; Mrs. Geo. W. Young; Henry Partlow; Mary E. Elton; Geo. Renner; Zoa Hamilton; Lucy B. Groat; E. E. Groat; Vernon Groat; R. E. Griner; Mrs. B. C. Bratcher; Wm. Birkey; Mrs. J. M. Harkenberry; Mrs. E. H. Wyman; Mrs. Elizabeth Frier; Mrs. E. B. Eccles; Mrs. N. J. McLeod; Howard H. Moore; Mrs. Edith Titus; Madeline Gardiner; Mrs. Arthur Knott; Mrs. Curtis Edson; C. F. Nelson; John Threatkill; M. Fetters; Mrs. David Long; Mrs. John D. Bronk; Emma B. Smith; Mrs. M. A. Lillybridge; E. T. Renner; A. B. Wilson; C. L. Furry; Elizabeth Beyer; Mrs. John Jacobsen; Jessie Upton; J. C. Peck; Chas. W. Howe; Mrs. H. H. Harrington; Daniel Fraser; Mrs. John Howard; Mrs. Sarah Austin; Mrs. Albert Logsdon.

National Berean Department

H. E. Siple, Editor, Oregon, Illinois

OFFICERS OF NATIONAL BEREAN SOCIETY

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South Bend, Indiana

Mrs. Idona Romine, Cor. Sec.
1506 South High Street
South Bend, Indiana

Mrs. Emma Garard, Treas.
714 S. Broadway
Dayton, Ohio

For Berean Literature address, "The National Berean Society," Oregon, Illinois

FOUR from Oregon motored to Rockford, Illinois, on Saturday night, January 8, and cooperated with the Berean class there. This is a young class, but it is doing splendid work.

* * * *

Thursday, the 13th, was spent with the Bereans at Kewanee, and Friday at Macomb, Illinois. The worst blizzard of the season seriously hampered the work on this trip, but we are glad to report that things are progressing very nicely.

* * * *

Taking a general glance at our church work in its various branches and departments the country over, we are struck with the seriousness of one prominent fact: We lack the proper spirit of cooperation. Have you ever figured out the advantages of and possibilities in cooperation?

* * * *

We hitch up a team of horses, but there is difficulty in handling even a moderate load if one pulls ahead first, and then drops back as the other starts. However, if they keep the double-tree straight and both lay to steadily together, it is amazing what they can accomplish.

* * * *

A twelve cylinder Packard motor is capable of developing a tremendous horsepower, but this is true only when each one of the cylinders fires at the exact time necessary to cause it most successfully to cooperate with the other cylinders. When the timing is off, and the explosions work against each other the whole valuable mechanism is simply a useless mass.

* * * *

The reason we, as a church, have not accomplished more in years gone by is because we are too much inclined to act like the untrained team, or explode "out of time". We possess a vast amount of the most valuable of talent in almost every line of life, but when each horse pulls for himself, the load pulled is small.

* * * *

This is not only true in a general sense, as regards the church as a whole, but where is there a local church, or a Berean class of which the same thing may not be said? Look your own class over. Is it doing all you would like to have it do? If not, what about you who are its personnel? Forget the little, petty peeves and jealousies and differences of opinion that amount to nothing after all, and each put a steady shoulder to the wheel and PUSH!

Then when something worthwhile has been done, think of the satisfaction that will fill your heart as you realize that you helped make it possible.

* * * *

This morning we spent two hours stuck with a big bus in a drifting sea of snow. The zero temperature made it very unpleasant outside, so some would rather sit in the bus than get out and help. But just now we are comfortably warming our feet by a hotel radiator—how thankful we are that we pushed!

* * * *

The work of the kingdom age will be a work of cooperation. This is our training period. Will we be needed then, or will the Christ be able to use us if we fail to learn the lesson of cooperation?

* * * *

Pride makes one want to pull alone—to star for himself. Humility recognizes weakness in self and in others, and realizes the need of putting the strength of all together for the common good. Let's be humble!

* * * *

An Ohio Berean sends the following:

*Across the loom—the silver shuttle flies—
While slowly grows the weaving—day by day—
A scarlet thread, a gleam of gold and then—
Perchance we've naught but gray.*

*Till hearts grow faint and eyes grow dim—
As through our fingers slips the loosened skein—
Until the master weaver, bending low—
Bids us take up the task again—*

*And, lest we fail—he gives—his gift of dreams.
So after all—what have we but the dreams—
These dreams that haunt us always—everywhere—
We cannot see the finished pattern now.*

*But it grows wondrous fair—for dreams of faith—
and dreams of love—
Shine through the shadows that seemed dark with
tears—*

*And all this tangle we call life—
Grows glorious—throughout the years—
For after all—what have we—but our dreams.*

(1 Corinthians 2:9)

* * * *

"Of the spoken word thou art the slave—but of the word not yet spoken, thou art the master." *An old proverb.*

PRESENT FULFILLMENT OF PROPHECY

By Robert T. Lore

WONDERFUL is the fact that the prophecy given by Jesus, recorded in Matthew 24 is rapidly being fulfilled in this, our day. The events foretold by our Lord are being heralded throughout America by newspapers and magazines. Yet, how many there are who are blind to the fact!

In this chapter, we note the events to occur during this age, and on to its end. So we read:

"Many shall come in my name . . . and shall deceive many"; "wars and rumors of wars"; "famines, and pestilences"; "earthquakes in divers places"; "many . . . shall betray one another, and shall hate one another"; "false prophets shall arise"; "iniquity shall abound, the love of many shall wax cold"; "this gospel of the kingdom shall be preached . . . for a witness unto all nations"; "and then shall the end come".

False Christs

Two false messiahs and one reincarnation of a false god have been announced to the public: Abdul Baha, Agag Khan, and Krishnamurti. Baha, with six million followers, exclaims:

"Christ was the highest until I came, and now it is the duty of mankind to listen to me, instead of listening to the teachings of those who preceded me."

Again: "Theosophists claim that when the divine spirit has fully manifested itself in Krishnamurti he will bring a new era of 'peace and good-will' into the world."

"Wars and Rumors of Wars"

Those who have closely watched the news dispatches have seen this prophecy in fulfillment—while representatives of nations sit at the peace table of the League of Nations, war is raging in certain sections up to this present minute. Those who are leaning upon the League of Nations are leaning upon a broken crutch.

"Famines and Pestilences"

Time and again have we noted reports from various sources. Recall the awful toll of lives taken by the "Flu"—estimated at 25,000,000!

"Earthquakes in Divers Places"

The writer has possibly 80 to 90 reports of earthquakes in such localities as Alaska, New England, Florida Keys, China, Manila (50 quakes in 48 hours), Formosa (79 shocks in one day), Texas, New Mexico, Oklahoma, Kansas, New Hampshire, Central America, Europe. Surely in "divers places". In the United States and territories, 230 quakes were recorded in the first three months of 1925.

"Many . . . betray . . . hate one another"

What terrible news comes through the press each day, of betrayal and hatred. To behold it in "birds-eye" view, is sickening and should spur us on to the more rapid spreading of the Gospel. Also, of *abounding iniquity* and the *coldness* of the masses toward God and the Gospel, need no proofs here.

"Crime has increased 400 per cent since 1910. In

1910 there were 50,000 divorces, last year there were 165,000, an appalling increase. Social diseases kill 300,000 annually."

In 2 Timothy 4:3 we see the prophecy of the departure from the faith. Through the press is coming the awful portrayal of this apostacy; from certain missionaries comes the cry from their breaking hearts because of the spread of modernistic, infidel teaching on the part of those who are supposed to preach the Gospel. Rev. James M. Gray, D. D., says:

"This conflict to-day between modernism and evangelical truth is, perhaps, the most insistent effort ever made to destroy the faith of our fathers."

" . . . Gospel . . . Shall Be Preached . . . for a Witness unto All Nations; and Then Shall the End Come."

That we are near the fulfillment of this prophecy of Jesus, is apparent when we read:

THE LAST STRONGHOLD YIELDING.

"At a recent meeting of the General Assembly of the Presbyterian Church, it was reported that four missionaries . . . had crossed the Persian-Afghanistan border and were located within Afghanistan.

"Afghanistan has, up to the present, been the most absolutely closed mission field in the world."

Return of the Jews

One of the astounding movements of this day is the present return of God's covenanted people to their homeland of Palestine. The writer could give pages of news concerning this profound event, and has in his possession photographs and reproductions showing the wonderful rebuilding taking place in that erstwhile dead, barren land. A prominent Jew recently announced that indications point to the coming of the Messiah.—*Selected by Glenn M. Birkey, from "Gideon Magazine"*.

SIX HUNDRED SIXTY-SIX

DEAR BRETHREN: For the benefit of the new readers of The Herald, I submit the following:

V	5	L	30
I	1	A	1
C	100	T	300
A	0	E	5
R	0	I	10
I	1	N	50
V—U	5	O	70
S	0	S	200
		Total	666
F	0		
I	1		
L	50		
I	1		
I	1		
D	500		
E	0		
I	1		
Total	666		

On the Pope's crown in the Vatican Museum are these words, which mean, Vicar of the Son of God.

Lateinos equals Man of Latium.

Latium—City from which the Romans derived their language.

Hanna Barber.

With Our Sunday Schools

LESSON PREPARED BY F. L. AUSTIN

LESSON V.—January 30.

THE CHRISTIAN OVERCOMING TEMPTATION

Luke 4:1-13; 1 Corinthians 10:12, 13.

Devotional Reading: Romans 8:31-39.

GOLDEN TEXT.

In that he himself hath suffered being tempted, he is able to succour them that are tempted.—Hebrews 2:18.

A STUDY OF THE SUBJECT.

Temptation. To tempt is to make trial of. It is generally used in a good sense, in order to ascertain the character. It is also used in a bad sense with ill intent. Crit. Lex.

Christ's Temptation. God draws or leads on by better, higher, nobler objectives. He never leads downward, entices to evil. James 1:12. It was the "well pleased" God who led Christ by His Holy Spirit into the wilderness. He was led by the Spirit of God, Luke 4:1, for good. The only effect the evil then present had on Christ was to increase His distaste for it. The Puritan zealots fought the fire by which they were tried for evil spirits. They were not enticed by the fire. Christ vanquished the evils speedily; He was not enticed by them. Never. In no evil sense did He linger longingly upon the words of the devil. Quickly He swung His "sword of the Spirit" with, "It is written", and speedily freed Himself from the tempter—from the fires of the evil.

Christians Are Tempted. Christ was wholly tempted, "in all points", Heb. 4:15. So also is every Christian wholly tempted, tried, tested, before he is assigned to fulness of new life and its full duties. When he is tried he receives the crown of life.—James 1:12. Trial is essential to the Christian life. God tries every son whom He receives. Heb. 12:6. The pain of a fiery trial lasts only so long as one remains in the fire, clings to the wrong.

"An idle mind is the devil's workshop", is too true. An idle, pleasure-seeking generation is much induced to evil. Such are hardly Christian, hardly "babes in Christ". The Christian with an aim may be led of the Spirit of God midst any or all grades of evil. He uses them as problems to be solved, as battles of faith to be fought. He gains his bread, his authority, his ability, elsewhere; and the victory of the test gives

Him exceeding weight of glory. 2 Cor. 4:17.

THE GOLDEN TEXT.

For, in that he has suffered, seeing that he was tempted, he is able, those who are being tempted to rescue.—(Rotherham) Heb. 2:18.

The glorious thought, "he is able"! He was tempted in all things like as we and, because He was victorious, became a perfect example of one who could conquer. "He suffered" in the hour of temptation. How is there suffering in the hour of trial? It was an inner, mental suffering and not one of excruciating pain.

So, when we are face to face with temptation, we will yield easily without pain or will fight it off with the rest depend on your own strength alone. God will help by providing a way of escape. But, better still, avoid the path that you know will lead you in the way of temptation. Then if we do fall in temptation, remember we have an advocate with the Father, our Lord and Savior, and He will help if we come to Him in prayer.

PRACTICAL APPLICATIONS.

Christ's vision brightened daily with His continued progress. Evidence on evidence attested that He was being developed for ever larger service for God. His temptation must be considered in the light of these facts.

Similar God-announced truths have been flashed upon the dome of sin's dark night that hopeful, trustful saints might visualize bright hopes from God: sons of God, Rom. 8:16, 17; like Christ, 1 John 3:2; glorified, Phil. 3:20, 21; immortalized, 1 Cor. 15:53, 54; service, 2 Tim. 2:12,—all attesting a preparation by God for future status and power for the church. For such, temptation by God is not a drawing unto evil but a means of rising above it. It is Heaven-given opportunity.

The student, the athlete, the laborer, the business man, all demonstrate their

abilities in their several lines mastering difficulties. Hindrances and oppositions produce growth.

Christians are schooling and preparing for invigorating service with Christ in breaking all oppression, Psa. 72:4, in the age to come. They will do this in His way, not in man's way. Temptation affords opportunity for those loving Christ's ways to rise therein by mastering, in His way, would-be inducements to oppose Him.

God allows no other temptation than such as is human by nature and assures He will make a way for escape. 1 Cor. 10:12, 13.

TOPICS FOR STUDY AND DISCUSSION.

The Temptation of Jesus: Was it a test concerning status in the family of the first Adam, or for position in the second Adam family?

The temptation of the Christian: Is it with reference to natural life, or to spiritual?

Discuss the advantage of temptation.

QUESTIONS.

What is the meaning of the statement, "Jesus being full of the Holy Spirit"?

Was Jesus led into the wilderness by the Holy Spirit, by His own inordinate lusts, or by the devil?

Being the Son of God, and full of God's Spirit, did the temptation problems originate from the Holy Spirit, from Himself, or from some other source?

What is the purpose of temptation?

Is temptation necessary for Christian development?

Does God enable the earnest Christian to gain victory?

Temptation is a ladder by which the Christian climbs.

Temptation accomplishes two things: It does not make a Christian a sinner, it reveals the sinful traits in him which nature craves to satisfy, and which satisfied, strengthen sin: it does not make a sinner a saint, it reveals opportunity to strive to conquer sin, which striving strengthens and increases Christian life.

DOINGS AMONG THE CHURCHES

Bro. and Sr. Sydney E. Magaw, after several weeks of diligent and effective gospel work at Bain, Minnesota, and its environs, are about to leave for their home at Lester Prairie, Minnesota.

Bro. Magaw is one of the ministers who is dotting the country with Heralds, this, in cooperation with the Minnesota Conference.

* * *

Sr. Hazel Logan, of Plymouth, Indiana, is reported to be recovering nicely from scarlet fever. Her father, Bro. Marshall Logan, is suffering somewhat from a trouble of some different nature.

* * *

Bro. Austin is leaving at once for a few days of relaxation.

* * *

Sr. M. A. Woodward has gone to 227 W. St. Joseph St., Lansing, Michigan, stopping enroute for a few days at Kalamazoo.

* * *

At least one horse and cutter and a few bob-sleds have been seen on Oregon streets the last week. Such sights are

almost so ancient as to be "new", especially to some of the younger ones.

* * *

The Ripley, Illinois appointment for last Sunday was canceled because of snow. Bro. Siple spoke at Macomb Friday evening, but a telephone call to Ripley brought the word that the highways were completely blocked.

* * *

The death of Sr. Eva Norris, wife of W. H. Norris, occurred at their home hospital in Aurora, Illinois, January 12, 1927. The funeral was conducted January 15 by Bro. F. L. Austin. Obituary will appear in these columns, D. V., next week.

* * *

Sr. Dora Morgan, Box 1787, Breckenridge, Texas, asks if there are any of the brotherhood living in or near Breckenridge. "If so, I would appreciate hearing from them."

Any one able to inform her of others of the faith living near may be the means of not only aiding her at this time, but possibly of organizing a new work in that vicinity later.

Dear Restitution Herald: We wish to extend to all who sent greetings to our mother, Sr. N. J. Wilding, on her 77th birthday, November 15, her heartiest appreciation for the many letters and cards received, which came from either coast and so many different states.

Mother was very poorly at the time, and we had to hold the messages for her and read them to her. She has been confined to her bed for three months. At this writing she has gained some in strength and is able to sit up a short time each day.

Nettie M. Daharsh.

* * *

Bro. and Sr. Nelson Morton, of La Porte, Indiana, members of the church at South Bend, may be addressed at 3212 University Avenue, San Diego, California, where they are visiting while the snows drift about their old Indiana home.

Bro. and Sr. Morton are examples of the work of The Herald. Several years back a copy of this paper fell into their hands. Without the voice of evangelist, they became convinced of the truthfulness of its teachings and, as a result, went to South Bend, where they were baptized by Bro. R. C. Railsback. May they wear the crown of righteousness.

Send The Herald to your friends.

* * *

ST. CLOUD, MINNESOTA

The St. Cloud Church of God held its first business meeting of the year on January 5, when the officers were elected and music and visiting committees were appointed. The church has had regular preaching services conducted by Bros. T. Daubanton and T. M. Savage. The evening services are well attended. Our Sunday School has an average attendance of seventy.

We find it a good way for the church to keep in good working order, by meeting and making plans the first of the year for the church work.

Instead of having a Christmas program, and giving the children presents this year, we gave sacks of candy to the children and sent baskets of groceries to needy families. At the evening services Bro. Daubanton preached, and the choir sang a number of Christmas carols. In this way we felt it to be the true Christmas spirit of giving in His name.

Mrs. T. M. Savage, Church Clerk.

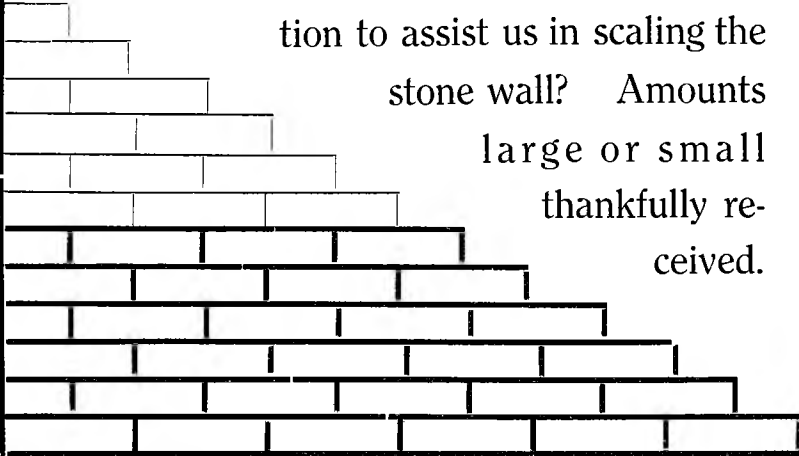
* * *

FRANK O. GRAY

Was born May 23, 1864, and died December 30, 1926. He was 62 years 7 months and 10 days old.

STONE WALL

Will you be one to make a contribution to assist us in scaling the stone wall? Amounts large or small thankfully received.



His first wife preceded him in death and was buried in the Arapahoe (Nebraska) cemetery in which he was laid to rest by her side.

He leaves to mourn his death, his wife, Edith; and two daughters, Mrs. Greta Poff, of Seattle Washington, and Mrs. Glenva Cooper, of Portland, Oregon; two grandchildren; and one step-son. He also leaves his mother and one brother in Washington; two sisters and three brothers in Missouri; and two brothers in Wisconsin; also other relatives and friends in Nebraska, where the early part of his life was spent.

He was a member of the Church of God, and lived a consistent Christian life.

He was received at the home of his brother-in-law, D. F. Prime, at Arapahoe, Nebraska, Tuesday morning to await funeral services, which were held in the Christian church, and conducted by Elder J. E. Cowles, of Moorefield, Nebraska.

* * *

**LET YOUR SUNDAY SCHOOL
RING TRUE
TO
CHRIST**

Whence comes crime? Could we locate its origins, much human misery could be prevented. The Washington Voice declares that it appears in about 40 per cent greater volume among aliens than among native-born Americans. To some extent, therefore, it is a matter of immigration control. Wiggam suggests it comes from a comparatively small element in our population. He says that, "In Indiana, nearly all crime is committed by about one hundred families". Therefore, a wider study of eugenics may disclose another means of prevention.

Whatever light eugenics or experts in immigration restriction may throw upon the beginnings of crime, churchmen know of powerful factors working in crime-prevention. Captain Duncan Matheson of the San Francisco police recently said to the Commonwealth Club there: "In this country we have fallen down completely in the administration of justice. We are making criminals faster than we can take care of them. But", he added, "in all of my police experience I have seen but one boy who had graduated FROM BOTH HIGH SCHOOL AND SUNDAY SCHOOL COMBINED come into the hands of the police."

In this day, when America holds the record for murders, when our very Republic is being tested, as never before, by a minority advocating nullification of a Constitution they cannot amend, the churchmen may well tell Captain Matheson's story to his unchurched neighbor. He can remind the latter that the taxes paid for the cost of crime do not go for Sunday School graduates.

LOVING WORDS

Loving words are rays of sunshine
Falling on the path of life,
Driving out the Gloom and Shadows
Born of weariness and strife.

Often we forget our troubles
When a friendly voice is heard.
They are banished by the magic
Of a kind and helpful word.

Keep not back a word of kindness
When the chance to speak it comes;
Though it seem to you a trifle,
Many a heart that Grief benumbs

Will grow strong and brave to bear it
And the world will brighter grow
Just because the word was spoken.
Try it. You will find it so.

Selected by L. A. C.

* * *

CHRISTIANITY.

The meaning of this word is of first importance to whoever would be Christian. It means more, vastly more than a mere following after a teacher, as an apprentice follows after a master workman; more than following one who is an example in things noble, and pure, and true even though that one be the Lord Jesus Christ.

Christianity is the life of him who lives the life of Christ.

A Christian as revealed by Paul's preaching, as taught "by the revelation of Jesus Christ", Gal. 1:11,12, is one who is in Christ; who is a new creature, 2 Cor. 5:17; who is likened by Paul, 1 Cor. 12:18, 27, unto a member set in the body of Christ by the will and good pleasure of God.

To become really a new creature one must be changed from his original life, that is, must first become dead to the nature of the Adam family in order that he may be given the life of and participation in, the new family, the family of Christ the second Adam. Such change is impossible for man himself to make. One and only One can perform this work; that One is God, the Creator of both of these families.

This new standing is the direct favor and gift of God, and in no measure can it be accounted as the result or fruitage of man's work. In Rom. 6 and Col. 2:12; 3:1-13 Paul vividly recites this truth and exhorts, "If ye then be risen with Christ, seek those things which are above". In such newness of position and standing, Christianity is the fruitage, the outflow, the result of the activity of one who is in Christ. While it will, as it ought, be a life of cleanliness, of purity, of kindness, of love, yet Christianity is not to be determined exclusively by such characteristics.

The Christian not only follows Christ the Teacher, but he also become a teacher in fact or example. He not only patterns after Christ the great Workman, but he also becomes a workman similar to Christ. Christianity is more than following, it consists in living the Christ-life.

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To Stop Paper—It will be our policy to follow the general desire of our readers and to continue sending THE RESTITUTION HERALD to subscribers until notified that discontinuance is desired. Therefore, if you do not wish your paper continued, kindly write us to that effect promptly upon expiration of your subscription. When paper is ordered stopped please remit for any arrearages on subscription.

THE RESTITUTION HERALD advocates: The near return of Christ, Acts 1:11, and life only through Him, Col. 3:3; the literal resurrection of the dead, John 5:28; the immortalization of those in Christ, 1 Cor. 15:53, 54; the final destruction of the wicked, 2 Thess. 1:9; the restoration of Israel as the kingdom of God under the kingship of Christ, Luke 1:32, the church being joint-heirs with Him, Rom. 8:17, and Israel to be made head over Gentile nations, Isa. 60:13; the "restitution of all things, which God hath spoken by the mouth of all His holy prophets since the world began", Acts 3:21. It also firmly advocates repentance and immersion in the name of Jesus Christ for the remission of sins, Acts 2:38, and a consecrated life as essential to salvation.

The Children's Page



THE CHRISTIAN OVER- COMING TEMPTATION

BY DAISY NOKES

OUR last Sunday's lesson was about talking to God in prayer. Did you learn the Lord's Prayer? Some little folks, when asked to pray in Berean class, give this prayer that Jesus taught to His disciples. He taught them to say: "Thy kingdom come. Thy will be done in earth, as it is in heaven." So you see Jesus taught that God's kingdom was to be on earth, a real kingdom, and He would be King and rule and make those happy who love and obey Him.

Now we will tell you about to-day's lesson.

When Jesus was thirty years old, one day He went to the river Jordan where His cousin, John, had been preaching about Jesus and was baptizing in the river, those that believed. Jesus asked John to baptize Him just as he was baptizing the other people. When He was baptized God said, "Thou art my beloved Son, in whom I am well pleased". So Jesus pleased God, and if we are to please God we must believe and be baptized as He was.

Now Jesus knew that He must start on His great works for the heavenly Father. He had been a good boy at home, always obeying His parents quickly. He never allowed bad children to influence Him. He learned to say, "NO," to everything that was wrong, when He was young. This helped Him to say, "NO," to temptation when He became a man. After He was baptized He went away where He could be alone for a while. Perhaps He wanted to think and pray and get ready for His great work. He had been in the wilderness forty days and gone without food and was hungry. All about Him were stones and He could have turned them into bread; for God had given Him great power to do miracles. Satan knew how hungry Jesus was and said, "If thou be the Son of God, command this stone that it be made bread". Jesus knew the scriptures and gave him an answer from God's word. Satan then promised Him the kingdoms of this earth. Again Jesus gave him a scripture answer.

Again Satan tempted Jesus. This time Satan wished Him to throw Himself off the high temple, depending

on the angels to save Him from danger. To this Jesus also gave an answer from God's word.

Then Satan left Him and God sent angels from heaven to feed and care for Him.

* * * *

QUESTIONS

Do I know Bible answers to say when tempted to do wrong? We will be tempted as long as we live.

What little word must we learn to say to wrong? (No.)

Who will help us if we ask Him? (Jesus.)

Will some of you write me a letter to be put in this column, telling what you believe about baptism?

Mrs. Daisy Nokes,

Lincoln Park, Route 7, Rockford, Illinois.

* * * *

DEAR MRS. NOKES: I certainly do thank you for this nice little book you sent me. It was real kind of you to remember me so nicely. I like the story about the sheep. My father keeps a lot of sheep. I have a sheep. I sold her lamb this fall and put the money in the bank.

Mamma read something to me about the "J. I. M." pin. I have been wondering if you still have any yet and what I must do to get one. I like very much to have Bible stories read to me. Hope you have had a nice Christmas.

Very truly,

Thornton R. Cleek,

Warm Springs, Virginia.

You will receive your "J. I. M." pin soon, Thornton.

* * * *

DEAR MRS. NOKES: In answer to the question of the little Hindu boy, I would say:

We believe that God is a person. We believe that Jesus was the Son of God and came to the world as the Savior of man, and that He is now at the right hand of the Father. But soon He is coming back to set up His kingdom on earth. And His saints will dwell here with Him forever.

I am a little girl, eleven years old.

Louise Walden,

Herando, Mississippi, Route 2.

HE COMETH!

(Continued from front page)

that kingdom, whose right He alone possesses.

Do we want the kingdoms of this world to become the kingdom of our Lord and of His Christ? If so, say the word to bring back the King. His kingdom is the only one that can and will bring peace to this sin-cursed world. Man has failed in all his governmental attempts. We cannot expect peace and good will to be everywhere present as long as the kingdoms of this present order exist. The soon coming Prince of Peace is our only hope. Pray that we may be found watching, waiting, when He returns; for we know not the day nor hour of His returning.

MELCHISEDEC

BY C. E. RUTLAND

SEEING that "It is the glory of God to conceal a thing: but the honour of kings is to search out a matter", we step into the fourteenth chapter of Genesis and the eighteenth verse to find ourselves confronted—minus any ceremonious introduction—with Melchisedec, king of Salem, bringing forth bread and wine as a priest of God most high.

How does he come by his priesthood? Why is he termed Melchisedec? What does his priesthood signify?

Where and who was he before he met Abraham and blessed him? All these questions arise in one's mind. Standing at the door of Psalm 110:4, we find it testifying of a certain one, and saying, "The Lord hath sworn and will not repent, Thou art a priest for ever after the order of Melchisedek."

Our pulses quicken at this saying, for we are now hearing of an order of priesthood that is to abide for ever—an everlasting priesthood! Our interest deepens. We recall to mind the Apostle Paul's statement in Hebrews 7:15 wherein he declares that after the similitude or likeness of Melchisedec, there ariseth another priest who is made, not after the law of a carnal commandment, but after the power of an endless life. In this whole 7th chapter Jesus is plainly referred to as being a fulfillment of the "Melchisedec order".

God wraps everything up in bundles for we who are the called to open and pry out, hence we have to march back to Hebrews 7:2 to unlock the meaning of the name, Melchisedec. Paul ably assists us and we perceive that it is "first being by interpretation King of righteousness, and after that also . . . King of peace."

Now we are progressing very nicely, and are on safe, scriptural ground in believing that the name, "Melchisedec", embodies within itself everlasting life, righteousness, peace, and kingship. It is furthermore written of Melchisedec that "he was without father, without mother, (without pedigree, margin), having neither beginning of days, nor end of life; but made like unto the Son of God; abideth a priest continually". Is there any room for doubt as to the intent of the apostle's meaning in regard to genealogy concerning Melchisedec? Hebrews 7:5 deals with the Levitical priesthood and verse 6 goes on to say, "But he whose descent (margin, genealogy) is not counted from them received tithes of Abraham." This is the sense, then, I take it, that Melchisedec's genealogy was "NOT COUNTED" from the Levitical tribe and in this sense, therefore, he was "without genealogy".

Also he was without father and mother. That is to say, he claimed no sonship from, and hence no claim to priesthood through being born of a Levitical father and mother under the law.

To speak Levitically, then, he was fatherless and motherless. Neither had he "beginning of (Levitical) life" as a priest, because "the law maketh men priests who have infirmity", and Melchisedec, whoever he is, does

not typify "beginning and ending", or infirmity, but rather "consecration for evermore", whereas of the Levites it is written, "they truly were many priests, because they were not suffered to continue by reason of death". What a man this one must be, then, who, appearing to Abraham as stated, is "without father, without mother, without genealogy, having neither beginning of days, nor end of life, and having been made like to the Son of God, remains a priest for the continuance".—Diag.

It now being proven that the Levitical priesthood was not counted nor considered as a type of perfection that was to continue in everlasting life through the King of righteousness and peace, where are we to find what God, in His wisdom, has seen fit to conceal, the type to our blessed Lord, "who is made, not after the law of a carnal commandment, but after the power of an endless life"?

Consolation of consolations! Here comes Amos the prophet! Isaiah the prophet, too! They are good men and bear good news! This is the glorious message! "Surely the Lord God will do nothing, but he revealeth his secret unto his servants the prophets." "Remember the former things of old: for I am God, . . . and there in none like me, declaring the end from the beginning, and from ancient times the things that are not yet done". We got the first message from Amos 3:7, the second from Isaiah 46:9, 10.

These compelling messages leave us no room to doubt that "the end has been declared from the beginning", neither can we disbelieve that our gracious and eternal Father has cleverly tucked away in some portion of His blessed writings, information relating to and expounding every event and outstanding personage mentioned in Scripture. Truth is there, indeed, covered prophetically either by a bold declaration or in a picturesque and typical manner. There is nothing accidental in God's Book. Experience has taught us that apparently trifling incidents and sayings recorded in the New Testament have a deep religious and doctrinal relationship and association with "Moses and the prophets". God's word is all providential, hence, when we read in Jude, verses 14 and 15, that "Enoch also the seventh from Adam prophesied" of certain ones, we pause to ask ourselves the question, Why is Enoch the seventh from Adam? Why mention seven in connection with Enoch? Not accidentally, we may be sure, but providentially! Every "Berean" knows the number seven signifies completion or perfection—a finished work.

Let us use one illustration of this principle applied as it was in the times of plague upon Egypt prior to Israel's departure. The first three plagues were poured out on Egyptians and Israelites alike; the last seven, or God's completed program, on the Egyptians only. Seven gives us a key, then, to unlock information regarding Enoch, and what do we find?

We find Moses in Genesis 5:22, declaring, "Enoch walked with God after he begat Methuselah three hundred years, . . . and all the days of Enoch were three hundred and sixty and five years: and Enoch walked

with God, and he was not; for God took him."

To this Paul adds in Hebrews 11:5 that "By faith Enoch was translated that he should not see death; and was not found, . . . for before his translation he had this testimony, that he pleased God." Here is the type, then, to the Lord Jesus Christ who is a priest for ever after the order of Melchisedec, as will be those also associated with him in governing "the nations upon earth".

Enoch, the seventh from Adam! Not permitted to see death! A king among the righteous sons and daughters of the Almighty! King of righteousness and King of peace! Life—not death—his portion! A fitting and glorious type of our Lord and Savior Jesus Christ, who was, to use another expression, "head and shoulders above His brethren." The seven-stemmed lightstand of the Diety—the accepted members of the "seven Ecclesiastics", the members of the "seventh from Adam"—all who belong to the "translation class" will shortly, we believe, constitute that "seventh" or "Enochian angel", that Melchisedec priesthood that shall turn away "blindness from Israel", darkness from the Gentiles, and fill the whole earth with God's glory.

May this be the happy portion of all those who are striving lawfully to enter into the kingdom of God.

EVIL IN GOOD

BY R. H. JUDD

THE *Evangelical Christian and Missionary Witness* seeks by frequent repetition to make known the fact that they "will never knowingly handle any literature which is not in accord with the fundamentals of the Word of God."

Of course that statement is from their point of view, for from any other viewpoint what the scriptures declare and what the "Evangelical Christian" declares are strikingly at variance. This terrible reality is vividly brought out in an appeal for funds on behalf of a Leper Mission in India:

Two lepers, brother and sister, had, for three weeks, made earnest but unavailing appeal for admission into the Home. Accommodation did not permit. Disappointed, heartbroken, and in despair, the sister committed suicide by drowning. Rightly, the Society makes known its needs by the publication of this pathetic incident, and we hope that some hearts will be touched to give. But what else does the *Evangelical Christian* state by implication? After stating that the sister "jumped into the river to end her misery", it adds the words "so she thought", thus hoping to gain the further sympathy of its readers by the suggestion that instead of entering that condition "where the wicked cease from troubling and the weary are at rest", her miseries were only increased by life in another sphere—an eternal hell of torment.

Oh, the cruel irony of such a thought! The framers of this appeal for funds with their own, every need supplied, thus dare to cast a slander on the GOD of love,

and a libel on His name, in that they charge Him with wickedness immeasurable and unspeakable. "He that hath My Word, let him speak My Word faithfully."

A QUESTION

THE VALLEY OF DRY BONES

QUESTION: Please give the meaning of the valley of dry bones in Ezekiel 37.

The word "valley" in Ezekiel 37 is the same word as "plain" in Ezekiel 3:22, 23; 8:4; etc. It may refer to a plain lying between the mountain ranges in that district.

God tells Ezekiel the exact meaning of the vision. First, the hand of the Lord carried Ezekiel "in the spirit of the Lord, and set him down in the midst of the valley which was full of bones". It is similar language with evidently like meaning as is found in Ezekiel 1:1, 2; 8:3; where he was carried in vision to stated places. Whether this is the valley of Megiddo, which in Joel and elsewhere is cited as the valley of great battle like unto great battles in the same valley in former days, may be a question. There are suggestions in the context that such is the case. God expressly tells Ezekiel, v. 11, "These bones are the whole house of Israel", and in expressing it as the "whole" house and then afterward mentioning the house of Judah and his companions and the house of Ephraim and his companions it is evident that the word "whole" refers to the entire twelve-tribed nation, rather than to either one of the divisions of the nation as they were understood in the days of Ezekiel. The whole house, the twelve-tribed house, is to bestir itself and is to receive new breath. The word "breath" is "ruach", the same as the word "spirit" in nearly all Old Testament references.

The following vision of the two sticks united, with the explanation, vv. 21, 22, that God will unite the two houses of Israel and make them one nation in the land upon the mountains of Israel, indicates that this reviving of the bones refers principally to the reviving of the scattered people of Israel in which scattered state the nation, as such, was dead, lifeless, unable to reinstate itself. Such newness of national life must of necessity be the gift of God. In this sense, regarding the bones as Israelites everywhere, the valley would necessarily refer to the face of the earth wherever Israel is scattered.

That definite, literal resurrection of individual Israelites may also be included in the vision is possible. This would be in harmony with other scripture statements.

Such regathering is the work of the Messiah for whom Israel was praying when our Savior was born in Bethlehem. That He will yet regather Israel is definitely stated in Rom. 11:26; Matt. 19:28; et al.

"If you are tempted to lose patience with your fellow-men, stop and think how patient God has been with you."

DOINGS AT HEADQUARTERS

Golden Rule Home is glad to report health and happiness in its family.

MANGEL

We have been waiting for some time for completion of transaction so announcement could be made about the Mangel. Several machines have been demonstrated to Sr. Thayer and others. The Home has not been without a demonstrating sample of a machine since the first one was put in over three months ago. Machines that have been highly recommended, and which are undoubtedly A-1 for some places were found to be inadequate for an institution of this size where so much bedding is washed. Selection has been made of a \$160 machine concerning which further statement will be made as soon as the company representative at Rockford, Illinois, has time to complete the deal.

The last week of the old year and the first week of 1927 gave the heaviest floral trade for funerals experienced in our history. The demand for flowers throughout this section has been greater than the wholesale market could supply.

It is pleasing to report that Mr. Bergstrom has had an extra good crop of carnations just at this time, every bloom of which has been sought by wholesale buyers at prices much in advance of usual retail figures. Of course the local retail trade has been first attended to.

THE FOLLOWING voluntary letter and its announced contribution is gladly given place in The Herald. As a favor in the general office, we ask that each one responding to this effort will kindly sign full name with accurate and complete address carefully written.

Sister Elma Wilson, or whom she may designate, will kindly look after furthering the work according to the intention of the Holbrook Willing Workers.

The National Bible Institution office is grateful for the cooperation. It should be explained, however, that there is no direct indebtedness against Golden Rule Home itself; it is indebtedness against other cooperating property.

F. L. Austin, Manager.

DEAR BRO. AUSTIN: At a recent meeting of our Willing Workers Society we voted to start what we wish to call a church membership drive, for the purpose of raising a fund in which every member of our church, every where, can have a part.

The amount asked from each one is only twenty-five cents. This money we wish to be paid on the indebtedness of the Home at Oregon, Illinois.

To start this fund we are enclosing Ten Dollars, which

has been contributed by forty members whom we have been able to see personally.

Through The Restitution Herald we wish to send out the plea to each and every member of the Church of God to make this small contribution to a representative fund, that each one may feel that he has a little part in helping in the common cause of raising the indebtedness on the Home

Signed by Committee appointed to start this drive.

Elma Wilson,

Holbrook, Nebraska.

EDITORIAL

(Continued from Editorial Page)

The Herald heartily congratulates Our Hope, of Mendota, Illinois, on the completion of its excellent new Hope Press Building.

This achievement is a monument to the faithful work performed, not only in the publication of the weekly organ of The Western Advent Christian Publication Association, but also in the printing of hundreds of thousands of Christmas cards, tracts, etc.

This well-lighted, spacious building should greatly facilitate and increase their service.

* * *

IN READING Sr. Barber's article, entitled "Six Hundred Sixty-six", the reader should distinctly remember that the letter valuations are as used by the Latins and the letters themselves are the spelling of Latin words. Numerous words of varied meanings and uses may be likewise computed, giving the same result.

* * *

HOW TO STAND IN TEMPTATION

TEMPTATION IS not a hideous monster to which weak man is subjected by an all-powerful God. Rightly understood, it is one of God's rich blessings making it possible for man to find his weaknesses and correct them in his Christian growth. Temptation is a testing. True, the wrong is present. It has certain appeal—to the one accustomed to sin, wrong has a strong appeal. This, usually, is not the temptation. The temptation is the test showing one's strength to master the wrong.

Just as ability to run a race is increased by previous thought and practice or testing, so Christian life is strengthened and developed by the testing called temptation. We need it—much

Christ is our teacher, trainer, for and in these tests. He teaches us the Christian ideals; He shows how to handle them best.

He assures us victory—IF we persevere in His way.

CHRISTIANS ARE NOT CHRISTIAN

Dr. Jerome Davis, Professor of Practical Philanthropy at Yale University, became diagnostician to the United States, says the Philadelphia Inquirer of January 10, as he detailed the evils and ills of the present mode and trend of national life and prescribed its cure.

Dr. Davis wanted it understood that he was speaking from a Christian platform and a Christian position, also that "he loved our country dearly".

His theory was that the United States, as a nation, takes too much pride in material advances and great strides and not enough pride in human and spiritual relations to the rest of the world. He cited that about 85 per cent of the population is admittedly Christian and that 15 per cent are atheists, and added that "considering the average 'atheist' as living a Christ-like life, I would choose those who lived a religious rather than those who merely had a conviction and stored it away for use one day a week.

"Every one of the teachings of Jesus is being violated frightfully", Dr. Davis went on. "We are confronted with problems of sex, race, wealth and others. Roger Babson tells us that 5000 new millionaires were made during the World War. Greed was running rampant while our boys were being sacrificed in Europe. Eighty-two per cent of our population earns less than \$2000 yearly in wages. Look at our lynching record. It is mounting again."

Leaving America for a moment, the doctor took up the question of his topic, "Christianity and International Relations." In international relations, he said, America needs to know the truth. That, unfortunately, is a very hard thing to know, he added.

"Among the barriers to truth are the complexities of the problems and the 'compartment thinking' of many people. By compartment thinking, I mean that people have a different pigeonhole in their mind for everything, but that things never are reasoned out in their relation to other things.

"The very fact that we call ourselves a Christian nation and are confronted with the inadequacies of our social structure, proves that we do not apply our Christianity to every day life, but that we 'pigeonhole' it for Sunday."

Then the doctor returned to the United States and continued his recital of its ailments. He cited ex-Secretary Fall and his "little black bag". He swung his axe of criticism at the Pennsylvania Senatorial race, and added that "men have spent millions to be elected."

"But they haven't uncovered any \$100,000 in a little bag in Soviet Russia. No corruption has been found in the department of justice of the German republic.

"I'm not condemning our government; I love my country dearly. I'm just trying to make you realize that we have mental pigeonholes. What would we say of such goings-on in a foreign country?"

"We should be more tolerant. We should shake off the

bias of our social heritage. Our civilization is a wonderful thing. The only thing wrong seems to be with the content."

Then war came in for its share. He suggested that war "be portrayed to the youth of the land as it really is".

Then he turned his guns on America again by asking where she was going, and by answering himself that she was "going on the road that leads to hell".

"Intervention in Nicaragua, Mexico, China, and the Philippines, the refusal to recognize Soviet Russia and the inter-Allied debt policy give the world to believe that America is 'sleek, rich and comfortable.'"

STRONGHOLD OF CHURCH IN CITY

The following, unmarked, is clipped from a Chicago paper:

Cities have a big lead over the country in church attendance, according to Rev. F. D. Goodwin, former head of the national rural division of the Episcopal Church, a speaker recently at a meeting of the Woman's Auxiliary of Chicago in State-Lake Building.

Eighty-three per cent of the members of the Episcopal Church in America are residents of cities, Rev. Goodwin said. Of the 55,000,000 persons living in country districts, only 9,000,000 are members of any church.

The fault is with the churches, Rev. Goodwin believes.

"We do not realize how the country has changed, due to improved roads, automobiles, radios, advanced methods of farming, etc.," he said. "The church is still struggling along with ancient methods. Still we wonder why we have failed to reach the country people."

"The greatest work that is given us in this world is the building of character, which is all we can carry with us when we move on."

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THE RESTITUTION HERALD

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O JERUSALEM, JERUSALEM!

BY SYDNEY E. MAGAW

THOUGH Jesus was strong in denouncing the life and doctrine of the Pharisees, He was filled with sorrow as He looked over their city, Jerusalem. That city was more sacred to Him than to them. From the Holy City He was to reign, a stronger than King David. Jerusalem was His city, the city Jesus knew would some day crown Him the King of kings. But as He viewed Jerusalem then, He saw it as a doomed city, because its proud people refused their King.

Then, with voice of prophecy, He bade her a sad farewell: "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."

To speak such words of doom upon the Holy City must have brought deep grief to Jesus; but Jerusalem answered His farewell with only her mocking cry, "Crucify him."

In the year 70 A. D. the temple, their house, was destroyed, but only a few may have remembered that Jesus had foretold it. The curse was not only upon the temple, but also upon the whole "house" of Israel. As literally as the temple fell, so did all Israel fall and come under the curse of desolation.

As any nation would mourn the death of its leader, so does Israel suffer the loss of hers, though she knows not why.

How long shall Israel wait for her King? How long must the temple lie in ruins? O Jerusalem, Jerusalem, when will you have your throne, your King, and kingdom?

That day will come. It is nearing! Then "ye shall say, Blessed is he that cometh in the name of the Lord." Oh! Jerusalem! Your King is coming back; for "this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go". You shall see the prints of the nails in His hands, and know that it is Christ your King. Then you will praise Him, and crown Him King upon the throne of David,

"whose right it is".

"Behold, the Lord cometh with ten thousand of his saints." "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".

"They shall see the Son of man coming in the clouds of heaven with *power and great glory*".

O Jerusalem! Prepare for your coming King. Rejoice, and sing, "Behold, he cometh", for soon "ye shall say, Blessed is he that cometh in the name of the Lord". Then "out of Zion shall go forth the law, and the word of the Lord from Jerusalem".

"Of the increase of his government and peace there shall be no end, *upon the throne of David*, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even for ever."

"Righteousness shall be the girdle of his loins, and faithfulness the girdle of his reins. The wolf also shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf and the young lion and the fatling together; and a little child shall lead them." "They shall not hurt nor destroy in all my holy mountain; for the earth shall be full of the knowledge of the Lord, as the waters cover the sea."

WITNESSING

BY LOTTIE E. YOUNG

IN THE first verse of the Gospel by John, we read these words, "There was a man sent from God whose name was John", and later on we learn what his mission was, John truly had a wonderful work to perform, but the question arises in my mind as to whether we, too, have not a definite work to do. People sometimes suppose that such men as Moses and John and Paul were exceptions. They truly had their own specific mission; God sent them on definite errands, but do not we common people have something to do by which we can show to the world that we are followers of the greatest Teacher who ever came to instruct men? Even though we never saw God in a burning bush nor received a commission from His lips,

still I think we have a work to do for Him.

Are we doing in this world what He wants us to do? This is an important question and we should not stop short of an honest answer to it; for we shall have to give an account some day of the manner in which we have used the "talents" He has entrusted to us. Any life is a failure, no matter how rich or famous it may be, if it does not accomplish that which God sent it into the world to do. We find our work and mission by simple obedience to God and submission to Him, and we miss it by taking our own way rather than God's.

One of the duties of every Christian is to bear witness of the Light. The Bible says that "the spirit (or life) of man is the candle of the Lord"; but in our natural state the candle is unlighted. It is capable of being lighted, but until the Holy Spirit touches it and sets it ablaze, even as at Pentecost, it is dead and dark. When the candle is lighted, however, it shines within us and makes us light. Thus it is that we bear witness of the Light; it is Christ in us that shines; our light is but a little of His light breaking through, and every one that sees us, sees in us a few gleams of the true Light.

There is another way also in which we may bear witness of the Light. We cannot save any perishing one or give life which shall never end, but we can point lost and dying ones to Christ, the great and true Light; we can tell others in their need and sorrow of the fulness there is in Christ. We should bear this witness to Christ in many ways. We can do it by our words, telling what He has done for us. If a physician heals us, we speak his praise among all our friends. Why should we not thus bear witness of Christ? We can bear witness, too, by our lives, showing in ourselves what Christ can do for others who will come to Him. We should all be good witnesses, true representatives, never giving any wrong impression of our Master by word or act. Let us remember that men and women are reading us far more diligently than they are reading the Bible, and show ourselves as worthy "living epistles" which can be read with profit to all.

Do It

If you have a kind word, say it—
Throbbing hearts soon sink to rest;
If you owe a kindness, pay it—
Life's sun hurries to the West.

Can you do a kind deed, do it,
From despair some soul to save;
Bless each day as you pass through it,
Marching onward to the grave.

Days of deeds are few, my brother,
Then to-day fulfill your vow;
If you mean to help another,
Do not dream it, do it, now.

—Selected by A. J. C.

THE COURAGE OF FAITH

BY JAMES A. FRANCIS, D. D.

"He brought them out that he might bring them in."

THEY have left Egypt. They have made the long, hard trek from where they probably crossed the Gulf of Suez, an arm of the Red Sea, to the very border of the land that was the ancestral home of Abraham, Isaac and Jacob.

Let us have clearly in mind that as far as material civilization is concerned the tribes that now inhabited the land that we call Palestine were on a much higher plane than the Hebrews. The latter were rude, desert nomads, and the long sojourn in Egypt had not entirely robbed them of this character. The tribes living in Palestine were settled agriculturists, had walled cities and, to a considerable extent, carried on an interchange of foreign trade. The very fact that after Jericho was destroyed there was found among the ruins an expensive Babylonish garment speaks volumes and means that this country at the western tip of what is known as the "Fertile Crescent", was inhabited by a people who had moved a long way upward in the scale of civilization.

This does not alter in the least the fact that yonder nomads, with their goats' hair tents, camping on the border between the farm land and the desert, have arrived at some conceptions of God which not only lifted them higher than the Canaanites, but which are destined to remake the map of the world.

A scouting party was organized, one man from each of the twelve tribes, and they were sent to spy out the land as far north as Hamath, the pass that leads out of Palestine toward Damascus. It took them forty days. The likelihood is that they divided their party and divided the territory. They have come back and rendered their report. There is a majority report of ten, and a minority report of two. The interesting thing is that while they had all seen the same things, the appraisals on their return by the ten and the two are widely different. The ten said, "It is a land that eateth up the inhabitants thereof." The two said, "It floweth with milk and honey." These last even brought a bunch of grapes so large that it had to be carried on a pole between two. The ten said, "The inhabitants are giants. We were in their sight as grasshoppers, and so were we in our own sight." The two said, "We are well able to take it."

They all viewed the same country and the same people, but with what different eyes! What made the difference? The ten looked at the strength, or rather the weakness of Israel, and the might of the people who inhabited the land. The two saw both of these but added in their calculations the strength of Israel's God. No truer picture of the two frames of mind that have always obtained was ever drawn. It is a parable for all time. It means that the kind of vision with which we approach a situation is quite as important as the situation itself. From the point of view of what is called "hard common sense", the ten were right. How could this horde, so

rudely armed, with no country to fall back on, no base of supplies, attack and conquer these strongly entrenched people in the land they had occupied probably for centuries?

But, we will say to this committee of ten, "Gentlemen, have you counted all your resources?" "Are you not the children of Abraham, Isaac, and Jacob: "Did not Jehovah make certain definite promises to them?" "Has He not renewed these promises to Moses in your own generation?" "Have you forgotten what happened in Egypt and at the Red Sea?" "Are His promises a dead letter?" "Hath the Lord said it and shall He not do it?" You looked to the Canaanites like grasshoppers. How did the Canaanites look to Him? He taketh up the isles as a very little thing. "Lebanon is not sufficient for a burnt-offering". "He setteth the stars in their courses." "He is God Almighty in heaven and on earth." He is your real base of supplies. Why not count on Him? This is exactly what the two did.

Behold the result. The ten men who believed that they could not enter and conquer, never did, enter, and the two who believed it could be done lived through the long period of waiting and came to their inheritance in the land of promise.

There was probably the same division in the multitude that there was among the twelve spies; a majority accepting the report of the majority, and a minority ready to accept the report of the minority. We say it reverently—there was nothing else for God to do with a people in that state of mind but to march them back into the wilderness and let them wait until that entire generation had passed away and the new generation had taken their place, in whom dwelt a different spirit.

In response, indeed, to the stinging reproof of Moses, they then and there made an abortive attempt to enter, but were beaten back. Indeed, they were beaten before they started. The attempt itself was an act of disobedience. A gesture in imitation of faith without the real faith to back it up is a poor, silly thing.

What lessons shall we draw for our later day from this old story? God is always calling His people to do the impossible. The impossible becomes possible when we look with the eye of faith. Judson said, "The prospects are as bright as the promises of God." When we view our tasks, whether they be the conquest of our own sinful nature; whether it be the upbuilding of the church of God; whether it be the remaking of society for His kingdom, or whether it be the entering of some territory heretofore unclaimed by the people of God, the issue is always the same. "All things are possible to him who believeth", while the life of unbelief always spells failure.—*Adult Leader.*

*"Spirit of love, at evening-time,
When weary feet refuse to climb,
Give us thy vision, eyes that see,
Beyond the dark, the dawn, and thee."*

THE MOUNTAIN OF LIFE

BY SIDNEY JACKSON

A FEW years ago two young Englishmen announced that they were going to climb Mount Everest. They spent some time in conditioning themselves for the adventure, and then one morning started out to climb. When they first announced their intentions a certain "hard-headed" business man asked them what they expected to find when they reached the top. What was the use of it all?

Their answer was that they expected to find the top.

Less than a week after their start up the mountain, the papers came out with large headlines, telling of the two frozen bodies lying far up on the mountainside. These two young Englishmen had given their lives in an effort to find something which, after being found, would, in all probability, be of no physical value. The only reason known is that they had been drawn by the calling of the unconquered peaks.

We, too, have a mountain to climb, but it is a different kind of mountain. Our mountain is the mountain of life which leads into the kingdom of God. To say that it is easily scaled, would be folly; for it is a long and hard journey, but to the "little children" there is the voice of Jesus Christ, the King, calling, calling, calling.

In the attempt to climb this mountain, as in the attempt to scale Everest, there are scoffers who ask, "What is there at the top when you get there?" We can answer, "A home with our Savior".

What if we do stumble and tire. Our Master will aid us. And if we fall, yet try to continue, He, in His infinite mercy, will reach down to us and lend us a helping hand.

We, too, will die in the journey, but if we die with our faces looking up toward the wonderful summit, our Christ, the great Shepherd will come out on the mountain and carry us on into the fold, that everlasting kingdom, whence there is no death. Thus may we "press toward the mark for the prize of the high calling of God in Christ Jesus", knowing that in the end His promise will take us into the kingdom; for He has said, "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."

? "AS UNTO THE LORD" ?

ACCORDING to the compilations of the economists, the average American is now spending \$5.02 a year for jewelry and 15 cents for art. He is spending \$27 for joy riding and \$1.28 for the work of the church. He is blowing in \$3.00 for ice cream and 98 cents for books. He is spending \$45 for fancy foods and 8 cents for the salaries of the professors. He is giving up \$4.15 for soda water and 6 cents for ink. He expends 11 cents for health service and 65 cents for coffins.—*Exchange.*

THE TESTIMONY OF THE GOSPEL

BY SAMUEL E. HANEY

"And this gospel (good tidings) of the kingdom shall be preached in the whole world (inhabited world) for a testimony unto all nations; and then shall the end come."
—Matthew 24:14, R. V.

AS WE peruse this subject, let us note the testimony's effect upon mankind. With the possible exception of two small nations this prophecy has been fulfilled. And God, in this instance, as is His custom, has given "good measure, pressed down, and shaken together, and running over" to the inhabited earth.

James tersely gives us God's object of the Gospel's promulgation, i.e., "to take out of them (Gentiles) a people for his name", Acts 15:13, 14, adherents of His dear Son, for a future specific purpose of tremendous importance.

Through the printing press, which God brought forth opportunely, the Gospel has been printed in the necessary languages and dialects to meet all requirements. And He has had a Bible placed in virtually every home in Christendom. True, few understand the Gospel, or have a desire to give its pages even a cursory investigation. But that is no fault of God's. He has done His part; and man, with a functioning mind, has his part (choice) to perform.

However, to say the least, every adult professing Christianity knows that between the two lids of the great Book lies the story of Jesus Christ, the Son of God, who came to the earth to save sinners; and that for this purpose, He "was delivered (suffered death) for our offences, and was raised again for our justification".—Rom. 4:25.

Nineteen hundred years ago the Lord "sowed good seed" (truth), and "while men slept" (became derelict) the enemy sowed tares (error). Now the harvest time is here. And what a big crop it is! Statistics give us 600,000,000 humans in the "field". We often wonder how many of the Lord's consecrated little ones are among them. Doubtless, few. But from the very facts that these millions have taken the name of Christ, Christian, and that God has made such copious and timely provisions for their education and enlightenment, it would seem He should expect them to be serious and consistent about their profession. For God did not give up His dear Son to be persecuted and crucified only to be treated as "an unholy (common) thing". Heb. 10:26-31.

No one has ever trifled with God's Word with impunity; and to jest with it now, at the end of the age, is playing with "fire".

"Many are called (all that recognize and accept Christ as their Savior), but few (wise ones) are chosen". Read the parabolic story, Matt. 22:1-14. "A man which had not on a wedding garment", v. 11, illuminates the subject. This "man" symbolizes the "many" of Matt. 7:22, 23—"Many will say to me in that day, Lord, Lord, have we not prophesied . . . And then will I profess unto them, I never knew you: depart from me, ye that work in-

iquity".

Jesus says, "If ye love me, keep my commandments"—not some but all. Every one knows that the world's ways are perverse to Christ's ways. Hence, it is a mistake to suppose that the people, apparently unconcerned about matters religious, know nothing about Calvary's tragedy. They quickly disabuse our minds when serious trouble or sickness overtakes them. A friend of mine, dying of suicide, caused by his god (money) slipping from him, called for his son, and said, "Son, learn all you can about Jesus Christ, and never be a coward like your father."

Yes, the great bulk of Christians are cowards, and ashamed of Jesus and His teachings. They figure on slipping into "heaven"—the kingdom—by some hook or crook. But the writer believes the Lord's precept and practice proves they misconstrue His standard of clemency.

In John 15 Jesus refers to the "world's" conduct toward His disciples—a befitting application to-day. He then shows, v. 22, how His teachings manifest the works of the devil—sin; and affect fallen man: "If I had not come and spoken unto them, they had not had sin: but now they have no cloak (excuse) for their sin". Verse 6 clarifies the frightful position of unregenerate man, now facing the wrath of God: "If a man abide not in me, he is cast forth as a branch, and is withered; and men gather them, and cast them into the fire, and they are burned".

Paul informs us that this is what the Christian escapes: "Saved from wrath through" Christ: as we, "were by nature (the flesh) the children of wrath, even as others".—Rom. 5:9; Eph. 2:3.

Then the great apostle explains the only safe ground, the Solid Rock, Jesus Christ: "Now if we be dead (dead to self and the world) with Christ, we believe that we shall also live with him", Rom. 6:8,—live *forever with Christ*. GLORY!

Peter says, "For the time is come that judgment must begin at the house of God (consecrated saints): and if it first begin at us, what shall the end be of them that obey not the gospel of God?" There can be but one inference about the "they that obey not the gospel", they must have had knowledge of the gospel to "obey not". The inhabitants of the Fiji Islands cannot disobey the gospel, having never heard it.

"AND THEN SHALL THE END COME"

The end of what? Many things. A few of the foremost importance: the end of the gospel call for "a people for his name"; the end of Satan's reign; the end, by gradual elimination, of the "works of the devil". And who can enumerate the innumerable concomitant phases that have been leading up to death by such a diabolical regime of 6000 years!

Man's 6000 years of estrangement from his Creator; and under the domination of the evil one! O, what a saddening condition such an existence has entailed!

John's version: "And there came one of the seven angels which had the seven vials, and talked with me, saying

unto me, Come hither; I will shew thee the judgment of the great whore that sitteth upon many waters: with whom the kings of the earth have committed fornication, and the inhabitants of the earth have been made drunk with the wine of her fornication".—Rev. 17:1, 2.

And the finale: "And the great city was divided into three parts, and the cities of the nations fell: and great Babylon came in remembrance before God, to give unto her the cup of the wine of the fierceness of his wrath".—Rev. 16:19.

Dear reader, there is but one exit of escape from the fierceness of God's wrath—Jesus Christ; and Paul's position is germane in all cases: "But God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world."—Gal. 6:14.

This means an unconditional surrender—no compromising with self (the old man), the world, and the devil.

"A man that hath friends must shew himself friendly: and there is a friend that sticketh closer than a brother."—Proverbs 18:24.

PAUL A CHOSEN VESSEL UNTO THE LORD

BY LYMAN BOOTH

(Continued from last week)

LET US now consider some of the uses of this chosen vessel. Consider the number, the variety, and the greatness of Paul's gifts and achievements. What of the literature he gave to the world? What of the communities he transformed? the public sentiment he elevated? the many abuses he corrected? the leaders he raised up? the great thoughts he expressed? the churches he organized? and best of all, the souls he saved? He wrote thirteen of the twenty-seven books of the New Testament. He may have written more, but if so, they are lost. His writings are like a lighthouse on the seashore that guides the mariner safely into the harbor. They shed their effulgent rays across the centuries, guiding wandering seamen safely into life and glory. If we read the Romans or Ephesians, or the fifteenth chapter of 1 Corinthians, the eloquence of profound thought will greet us pleasantly. His conceptions of the possibilities of a gospel for Gentile as well as for Jew will show the wealth of Spiritual power and thought equalled only by the words of Jesus and the prophecies of Isaiah.

The universality of the gospel was the chief and transcendent characteristic of Paul's teaching. It brought as much beauty and grandeur into his mind as the Copernican theory did to astronomers, which taught that all bodies in our planetary system circle around the sun, from which they all receive their light and heat. So, Paul viewed the gospel as the central sun around which Jews and Gentiles alike could receive and reflect the same light, and all work in harmony in one grand purpose—fellow-members of the one body, fellow-heirs, and

fellow-partakers of the promises. Paul's intellectual and spiritual grasp of the world-wide significance of the gospel and its power to save, enables us to understand why his preaching was "in demonstration of the Spirit and power".

His executive ability was seen in his faculty of quick and permanent organization. It is one thing to convert men, and quite another to lead them on to perfection. In his first journey, his efforts were directed to the primary work of salvation and the organization of churches. His second was to the confirmation and establishment of the churches firmly in the faith. Indeed, what there is of firmness in the church to-day may be largely credited to his powers. How he brought things to pass is illustrated by his work at Ephesus. At the close of his ministry, it was said, "All they that dwelt in that province of Asia had heard the word of the Lord Jesus." He won souls wherever his footsteps led him. At Lystra he found and won Timothy; at Philippi, a company of noble women; at Athens, a member of the Areopagus; at Antioch and Corinth, many; and at Rome, multitudes.

We look upon Paul as a great moral hero, without a peer, except his Lord. The things that were lacking in Christ's sufferings fell mercilessly upon him; but what cared he for pain and poverty; the scorn at Athens; the weeping at Miletus? He had faced the rulers at Jerusalem, Felix, and Agrippa. He had been stoned at Iconium, and the enraged mob at Lystra trampled upon him and cast him out for dead. He had fought with beasts at Ephesus. He had been shipwrecked at Malta, and summoned before Nero. Still he marches onward in his eventful career. "He hears afar the Allelujahs of martyrs ringing round the amphitheatre", and he cries, "What mean ye to weep and to break my heart? None of these things move me."

If we search the pages of history and of the Scriptures, where will we find, among God's hardest workers, deepest thinkers, and greatest leaders, Paul's equal? It seems to me that from that memorable day on his journey to Damascus to the day he was offered up at Rome he did more for the world's future than has ever been done by mortal man. Where was there ever so much wisdom, manly heroism, genuine goodness and greatness embodied in one person?

May I ask what was the crowning service of our "chosen vessel"? Be it remembered that he was a Roman as well as a Jew. He could make friends more easily with a Roman soldier than with a Jewish priest. Turn to the close of his epistle to the Roman brethren, where he mentions more than twenty friends and only three of them were of his kinsmen. He was a Roman by birth when only a small number of her millions were free men. Out of six hundred thousand, five hundred thousand were slaves.

(Continued next week)

*"When everything goes crooked and seems inclined to rile,
Don't kick, nor fuss, nor fidget, just you smile."*

EDITORIAL

F. L. AUSTIN, Editor.

F. A. STILSON, Ass't Editor.

BY SCOURGING, God tries every son whom He receives. Hebrews 12:6.

To those exercised thereby, testing yields "the peaceable fruit of righteousness". Heb. 12:11.

Fire consumes only combustible matter; sin tempts only those taking pleasure therein.

Sacred history proves that God provides a way for every man loving Him to escape from all allurements.—F. L. A.

* * * *

REPORT YOUR WORK

A LETTER from a Sister in Iowa in which she complains of the lack of church news of that state, is also true generally. We have given a department of the paper to just this phase of the work, "Among the Churches", and also "Berean Department". We personally know that a great percentage of the Herald readers turn to this department first upon receiving the paper. It is the department which keeps up the personal interest in the general field.

In view of this, we would suggest that some person in each of the different localities appoint someone to report the items of a *general* interest concerning the work. If no one is appointed,—well just appoint yourself. Make your items brief and to the point.—F. A. S.

* * * *

PRAYER

PRAYER IS DEFINITE.

Its employment certifies belief in a prayer-hearing and a prayer-answering God.

Without such a definite belief, prayer is a useless mockery. That philosophy that teaches that prayer is useful only as it exercises the mind to higher thought is non-biblical. It presumes a deaf Creator, not to be disturbed by His weak, finite creatures.

Prevailing prayer must be in accord with God's plans. That is, a murderer's prayer for a gun could not be granted. A Christian's prayer for punishment upon his enemy is contrary to God's working rule; it could not be granted. Likewise, "Ye ask, and receive not, because ye ask amiss, that ye may consume it upon your lusts".—James 4:3. Such is contrary to God's working plan of righteousness. It cannot be conceded.

God's plans are to build man. He especially helps the Christian who by faith reaches beyond the ability of the natural man; seeks help. He cancels sin, Acts 2:38; He strengthens to walk in newness of life, Rom. 6:4; He forgives even until seventy times seven; He guards as seen in the instance of Peter in Acts 12:5; He helps, guides, strengthens, throughout life. Therefore, in order for prayer to prevail, the one praying must learn the will

and wish of God. Such are found only by a careful, thorough, and continuous study of His Word.

The disciples were constantly with Jesus and beheld Him on numerous occasions applying Himself in prayer to God. Not only had they seen this, but they had observed the definite, repeated responses of God in answer.

—F. L. A.

* * * *

CHRIST IN US

TENNYSON SINGS:

"O, for a man to rise in me,

That the man I am may cease to be!"

And what a great thought if we think of that one to rise in us as Christ!

Paul says, "I delight in the law of God after the inward man", Rom. 7:22, and also exhorts, "Put off concerning the former conversation the old man, which is corrupt according to the deceitful lusts; and be renewed in the spirit of your mind; and that ye put on the NEW man, which after God is created in righteousness and true holiness."

We build up the inner man by feeding him. His growth in us is, to a great extent, the result of our thoughts, our meditations. Paul says, "Be renewed by the spirit of your mind". Then how can this inner man be built up in one who has his mind occupied with the impure; who is an habitue of places of questionable character, or chooses companions among the worldly, pleasure-mad class who have no thought, and less regard, for the finer spiritual things which build up the Christ within us?

If we would put off the old man with his lusts, we must not seek his companionship. We will find him in our presence often enough at best.

To build up the Christ in us we must feed on Him. We are not feeding on Him except that our thoughts and meditations are on Christ and things concerning the gospel and redemptive work,—the spiritual.

O, that we might say with Paul, "The love of Christ constraineth us;" and, "that they which live should not henceforth live unto themselves, but unto him which died for them, and rose again".—F. A. S.

HERALD RECEIPTS

O. Williams; Mrs. Edw. Twibel; Hattie A. Gearhart; Daniel V. Davis; Wm. G. Ford; Zola Stedman; A. Gilbey; Mrs. R. Overholt; Mrs. Sadie Clark; James Moore; Flossie Houston; Mrs. Chas. E. Miller; Mrs. M. O. Webster; Mrs. O. J. Dorsey; Mrs. W. H. Lindsay; Silas Overton; Mrs. Thos. Beadle; Mrs. Henry Stowe; Sylvester Logan; Mrs. Ed. Canaan; Mrs. Edwin Dopp.

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1506 South High Street
South Bend, Indiana

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714 S. Broadway
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For Berean Literature address, "The National Berean Society," Oregon, Illinois

THE OREGON class had a very interesting lesson on January 16, the subject being, Assurance, Lesson 67. Webster defines assurance as meaning firm persuasion, full confidence or trust, freedom from doubt, the utmost certainty.

* * * *

If a man has been able to accomplish certain physical feats in life, he naturally has assurance that he can do those same things again. So is it also, that certain experiences in one's religious life give him convictions and assurances that all the argument in the world could not take from him.

* * * *

One of the texts referred to in the lesson that deserves a great deal of consideration is 1 John 5:13, "These things have I written unto you that believe on the name of the Son of God; that ye may know that ye have eternal life", etc. The big question is, can we know that we are saved?

* * * *

Personally, we feel that one should never come to that place in life where he feels that he positively will not and cannot sin, and therefore say, "I know I am saved." Such a position appears to us as being one of pride and self-confidence, and always recalls, "Let him who thinketh he standeth take heed lest he fall."

Yet, on the other hand, if one has honestly, sincerely, and intelligently applied himself to the word of God, and obeyed its precepts to the extent of experiencing the Father's forgiveness and guidance, then that person has a right to feel himself in line for salvation up to the time then present.

* * * *

There can, then, be a certain legitimate feeling of the certainty of salvation on the part of the Christian, who has experienced God's favors and forgiveness in the past, and therefore has a deep assurance and conviction that the Father will be true to future, promised blessings. In fact, it is this assurance that gives the Christian a consolation in life that is far richer than anything the worldly person can know. This calm trust and confidence in God carries a person through the severest of storms, and makes it possible for him to make sacrifices, and meet temptations and trials that otherwise he could not cope with.

* * * *

But, let him always bear in mind that there is still

a liability of failure. He is not saved yet. He must continue to fight. He that shall endure to the end, the same shall be saved, or "Be thou faithful unto death, and I will give thee a crown of life."

* * * *

"Ideals live only as we strive toward them."

* * * *

GOLDEN RULE

A Missouri Sister found the following on the Golden Rule, and sends it in for the benefit of Bereans everywhere:

IF ALL OF US could always do unto others as we would have them do to us as individuals, as a community, as a state, and as a nation, what a different world we would make our little sphere!

This living of the Golden Rule is the greatest need of the world's industry, it is the greatest need in the home, it is the greatest need in humanity, it is the greatest need even in our churches.

The Golden Rule can be applied with advantage, not only in business and in industry, but also in all the relations of life.

The application of the Golden Rule on a large scale must begin with each of us as individuals, for the community and the states are merely aggregations of individuals.

Let us make 1927 the best year of service for the others in our entire experience; then we will show our religion, whatever it may be, by our works. If we desire to look at the matter from a purely selfish standpoint, we will find that the way to secure the greatest happiness for ourselves is to serve our neighbors and humanity.

* * * *

"For many people the rain seems a little more wet on Sunday."

* * * *

"The time to make the most of to-day's opportunities is to-day."

* * * *

We are accustomed to discount the promises of God in a way that would utterly dishonor any human being.—Sarah F. Smiley.

GOD

BY H. H. HAWKINS

"The fool hath said in his heart, There is no God."—*Psalm 14:1.*

A GREAT many in this day and age deny the reality of God and declare that the Creator of the great universe has neither body, parts, nor passions, and exists in nature only. "I am the LORD, and . . . there is no God beside me".—Isa. 45:5. The words, "I am", certainly must convey the thought of material existence. It is very consoling to believe that we have a real, material heavenly Parent that exists and is a rewarder of them that diligently seek Him.

"From the place of his habitation he looketh upon all the inhabitants of the earth."—Psa. 33:14.

"His eyes are upon the ways of man, and he seeth all his goings".

(Christ) "who is the image of the invisible God".

Suppose we consult Webster as to some of the words just stated for their real meaning: HABITATION—place of abode; IMAGE—a representation or similitude of any person or thing—copy or likeness; LIKENESS—that which resembles something else.

Now, as we have some of these things cleared in our minds, let us turn to some passages, and let them bloom out some more wonderful thoughts from the only source of information that we can rely upon.

"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.

"God thundereth marvelously with his voice; great things doeth he which, we cannot comprehend."—Job 37:5.

"The eyes of the Lord are upon the righteous, and his ears are open unto their cry. The face of the Lord is against them that do evil."—Psa. 34:15, 16.

"Behold, God is great, and we know him not, neither can the number of his years be searched out."—Job 36:26.

"God judgeth the righteous, and God is angry with the wicked every day."—Psa. 7:11.

"Who only hath immortality, dwelling in the light which no man can approach unto; whom no man hath seen, nor can see".—1 Tim. 6:16.

"Hast thou not known? hast thou not heard, that the everlasting God, the Lord, the Creator of the ends of the earth, fainteth not, neither is weary? there is no searching of his understanding".—Isa. 40:28. "Yea, before the day was I am he: and there is none that can deliver out of my hand".—Isa. 43:13.

"God is a Spirit: and they that worship him must worship him in spirit and in truth."—John 4:24.

"The Spirit of God (invisible power) moved upon the face of the waters".—Gen. 1:2.

"God is love; and he that dwelleth in love dwelleth in God, and God in him."—1 John 4:16.

"I love them that love me; and those that seek me early shall find me."—Prov. 8:17.

Attributes of God such as spirit, love, kindness, etc., are descriptive terms, denoting the characteristic properties of God; these attributes, in themselves, cannot be God; but the above references seem to indicate personality, and that God is a Being of glorious spirit substance. The universe everywhere manifests design, and whenever there is design, there must be the operation of an intelligent mind.

In the Scriptures, God is emphatically called "the living God". And there are ascribed to Him "head", "hair", "throne", "garment", "feet", "hands", "voice", "smell", "eyes", "ears", "face", "mouth", "heart", "nostrils", "mind", "thoughts", "breath", "form", "soul", "spirit", "dwelling place", "person", etc. When these terms are applied to man, they at once convey very definite ideas to the mind, implying "body and parts", Why do they not mean similarly when applied to God?

Jesus said at the great Sermon on the Mount: "Blessed are the pure in heart; for they shall see God", not a phantom without body, form, or parts, but see God, a glorious, just, and holy Being.

We understand that "his greatness is unsearchable", and have in a small way tried to point out the reality of God, and that He is something more than just a part of nature.

If God is not a person, He could not have made man in His own image.

"For therefore . . . we trust in the living God", "who only hath immortality", "who is the Saviour of all men, specially of those that believe", "to whom be honor and power everlasting. Amen." 1 Tim. 4:10; 6:16.

MY DAILY CREED

*Let me be a little kinder,
Let me be 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 temptations bid me waver;
Let me strive a little harder
To be all that I should be.
Let me be a little meeker
With my brother that is weaker.
Let me think more of my neighbor
And a little less of me.*

—Selected.

Salvation not only saves from sin, but gives work to those who are saved. Therefore true Christians are faithful workers.—C. E. R.

With Our Sunday Schools

LESSON PREPARED BY F. L. AUSTIN

LESSON VI.—February 6.

THE PRACTICE OF CHRISTIAN STEWARDSHIP.

Matthew 25:14-30.

Devotional Reading: 2 Corinthians 9:6-11.

GOLDEN TEXT.

Thou hast been faithful over a few things, I will make thee ruler over many things; enter thou into the joy of thy lord.—Matthew 25:21.

A STUDY OF THE SUBJECT.

This again, is one of a series of studies to discover active Christian life for to-day. While the parable of our study has to do with the coming of our Lord and with regard to servants at that time, yet to-day's study is an effort to learn present Christian duty while yet the Lord is absent.

Christian service of all kinds must necessarily be prompted by the devotedness of the servant to the Lord. In this devotion every true servant will utilize all of his powers for the purpose of increasing his own qualifications, as well as for the purpose of accomplishing for the Master.

Like servants of the parable, all Christians have different abilities. Man can approximate the degrees of his own ability by the degrees of success in the pursuit of life's labors. It will be noticed that the Savior presented the parable so as to require more of the man of five-talent ability than of the one of two or of one. That is, He required all of the ability of each servant. Undoubtedly this is the great lesson which He is teaching for to-day. The one with the ability to accept the command of Mark 16:15, and go forth to preach the gospel will undoubtedly be held responsible for the use of such. Should he hide his talent under carnal ambition it is evident, from the Lord's illustration, that He will regard him as a wicked and unfaithful servant. The same is true of Christian service in whatever line the Christian may possess ability.

The minister of the gospel is not more bound to use his full time, power, and life for the service of his Lord than is the man of commerce, of farming, of finance, or of any other activity of life. Each should regard that "not I, but Christ" that "liveth in me", He doeth the work. This requires that nothing in any line or work of life shall be done by the Christian excepting as it can be done under the direction and approval, and in the service of, the Lord. Col. 3:23; Eph. 6:6, 7. In such service and in such labor every Christian is steward of his strength, his time, his life, his all, for Christ. Rom. 12:1, 2.

In all but two instances the Bible use of the word "steward" is from the Greek "oikonomos" which is the same word that is translated "dispensation". The meaning of the word as applied to an individual is, a house manager, one who manages servants, tasks, affairs—acts for the

master.

It is very evident that any individual giving himself to Christ, as a disciple or Christian, gives himself wholly from that time on. He manages his own strength, facilities, revenues, abilities—everything—for his Lord. The Lord, upon His return, will evidently, from this and many other scriptures, award each of His disciples, not according to his apparent success in life, but according to his faithfulness in utilizing life's powers for His work. The particular field in which any individual shall best prove himself faithful to his Lord is that field in which he is best fitted to serve.

THE GOLDEN TEXT.

Well done! good and faithful servant! over a few things thou wast faithful, over many things will I appoint thee: enter into the joy of thy master.—Matt. 25:21, Rotherham.

It is worthy of note that the Master did not require any high degree of success, but he did require faithfulness. The reward comes because of faithfulness. The servants faithfulness was measured or judged by his works.

Your faith will have its reward. We must prove ourselves able and willing, by an earnest, consecrated life of faith wrought with works, to do service for Him in the age to come. God will not give out the compliment, "Well done", to a lazy Christian. Faithful service, also has its reward in this present life. If you would climb upward in position and standing among men, it must be the result of genuine service if it be lasting.—F. A. S.

PRACTICAL APPLICATIONS.

Christian Stewardship. Stewardship is the same in every field of action. It embraces the need of one person for the service of another. The one needing the service needs it because of his superior ability which cannot be fully exercised without the aid of others. Those who render aid are called servants and those servants who have charge of particular phases of the master's affairs are called stewards. As such, they should devote their best abilities to the managing of that phase of the master's work which is committed to their hands.

God is a master. His greatness is un-

measured. He has always used stewards. Adam was one. He failed. Noah was a steward; Abraham was another. So also were Moses, Samuel, and others. Jesus was God's greatest Steward. He committed to Him the affairs of saving the world from sin, of removing the curse from the earth, of redeeming Israel to its kingdom position. These amazing labors for God required all the ability and service of our Lord. He was faithful—faithful to death. God rewarded Him. Heb. 1:8, 9.

Jesus is a Master. His greatness cannot be measured. He needs servants in His work. He has, through the gospel, called to all the world for servants. Christians. To these He has committed certain portions of His affairs: witnessing for and of God; proclaiming the gospel; building the church; caring for the members of the church; enlightening the world; and other affairs. This all requires ability. It requires ability to manage self and others—managing ability for temporal things: property, labor, everything in life. Like the steward in any particular business enterprise, so the Christian steward should devote his entire life and strength to the conduct of the affairs of His Master, Christ.

The Sunday school teacher is a steward of the scholars of his class regarding their Christian education and development. The pastor is steward of the congregation and as such is answerable to his Lord. The church is, in a measure, the steward of the gospel—to proclaim it in its mission of salvation and to exercise watch-care over those in whose hearts the Word, as seed, lodges.

Christ developed the parable story to teach that He Himself would reward, not according to largeness of gain, but according to faithfulness, according to use of strength and ability.

The reward will be realized at the Master's return. See 2 Tim. 4:7, 8. In the meantime, each and every servant is left to use his own discretion as to the faithfulness of his devotion throughout life to his Lord.

TOPICS FOR STUDY AND DISCUSSION.

The Christian as a slave, servant, to Christ.

The meaning of steward in relation to servant.

God as a Master.

Christ as a Master.

The work of God allotted to Christian stewards.

The work of Christ allotted to Christian stewards.

DOINGS AMONG THE CHURCHES

Bro. Sydney Magaw writes that plans have been made to continue the work at Bain, Minnesota, for another month. Therefore, he will not return to Lester Prairie, as was stated in last Herald, until the last of February.

* * *

In last week's Herald, Sr. M. A. Woodward's address was given as 227 W. St. Joseph St., Lansing, Mich. It should have been 223. Correspondents please note correction.

* * *

Bro. Austin has slipped away for a few days, we suppose to get accustomed to leisure before he takes a more extended vacation.

* * *

The office is particularly busy at this time of year closing up the work and preparing statements for the past year.

* * *

A letter from Sr. Clara Chaffee indicates that they have been enjoying (?) some real winter in the "Sunny South". Sr. Chaffee expects to take up her residence again at Golden Rule Home about the middle of March.

After filling his regular fourth Sunday appointment with the Chicago brethren Sunday morning, Bro. Siple spoke to the Oregon congregation Sunday evening, January 23.

Bro. Paul C. Johnson filled the Oregon pulpit Sunday morning.

* * *

Bro. F. E. Siple plans to fill the pulpit at the Dixon church both morning and evening on Sunday, January 30, and also the following Sunday, February 6. The extra Sunday is due to the fact that there are five Sundays in January this year.

* * *

MRS. EVA M. NORRIS

Mrs. Eva M. Norris was born to Samuel and Sarah Jackson at Naperville, Illinois, in 1853, and died at Aurora, Illinois, January 12, 1927. With the exception of seven years lived in Kansas from 1878 to 1885, Sr. Norris lived her entire life, after three years of age, in or near Aurora. In November last she and her husband celebrated their 55th wedding anniversary in their pleasant home at

520 S. Broadway, where he, after loving and faithful service through life, through sickness, through death, hopes to continue to abide. Besides her husband, there remains of her immediate family, one brother, D. B. Jackson, of Los Angeles, California, to mourn her loss. Their only child, Mrs. Clara Rupp, died several years ago.

Sr. Norris was a life-long servant of our Lord, faithfully advocating the beliefs and hopes of her staunch parents, which she heartily believed were the promises of Sacred Writ. Though absent from any "Church of God", she was a faithful worker with the few who could meet together in her city and faithfully labored with heart and purse to convey the gospel of salvation to others.

The Herald commends Bro. Norris to Him who is Victor over all the foes of man and who has assured His every saint of a grand, triumphal resurrection.

* * *

"GOD CANNOT BE TEMPTED WITH EVIL".—James 1:13.

"Evil", in N. T. refers both to the principle of "depravity" as a phase of "disposition", and to the act of exercising that disposition and acting depraved, evil. The former is referred to by the Greek word "kakos", the latter by the Greek word "poneria". The word "with evil" in James 1:13 is "kakos", being the dative case and plural number of "kakos". "Kakos", in plural, James 1:13, assures that God is not depraved in any manner, does not have bad or depraved disposition of any kind, while the dative case, represented here by the English preposition "with", states that He does not move, tend, or incline to it.

"Cannot be tempted" is here translated from the verb "esti" which is the present tense of the verb "eimi", "to be", and from the word "apeirastos" which means "inexperienced, or untried, or incapable of being tried";—Anal. Lex.; "incapable of being tempted, temptation-proof."—Crit. Lex.

The whole phrase then states that God does not possess bad or depraved disposition; "cannot be tempted" to such; and does not tempt "any man" in that way.

Therefore, when man is tempted toward such, the temptation cannot be of God. God's whole instruction, assistance, and provision has always been away from such. Surely He does not induce any with such leadings.

Own lusts. The construction of this term also is dative, plural. It means, "earnest desire; . . . ; specially, impure desire".—Anal. Lex.; "desire which attaches itself to or upon its object. It is used exclusively of sinful desire, . . .".—Crit. Lex.

Enticed. "Properly to entrap, take or catch with a bait." Therefore, when tempted, one should never say, "I am tempted, (trapped, baited) of God."

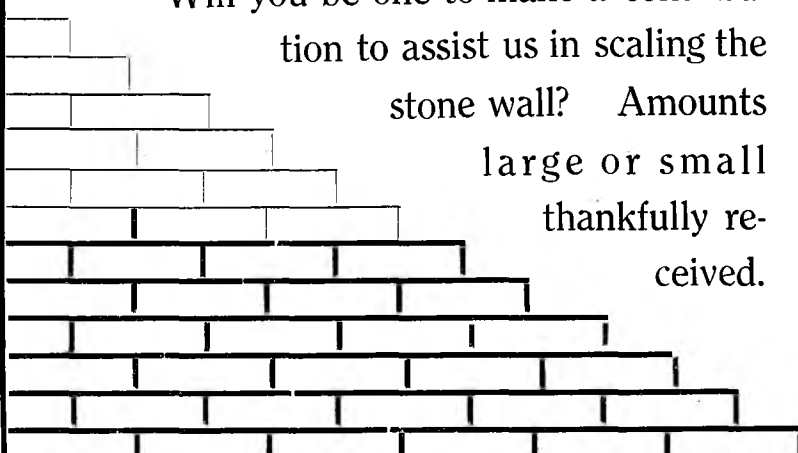
The steps are steadily, but slowly, going up. They now indicate that nearly \$1500 has been contributed, for which we are very thankful. But we are in great need of the remaining \$500 of the \$2000 requested. We wonder if the brotherhood will not rally to our assistance and get this matter out of the way. With this done it is hoped the regular contributions will suffice to keep up the current need as we go along.

The print shop is more than paying its way, also the greenhouse. Golden Rule Home is operated at a loss and the office, which includes the editorial work, has very little income outside of contributions. This is where we fall behind and will continue so until the profits from our industrial efforts will be sufficient to meet all demands.

F. A. S.

STONE WALL

Will you be one to make a contribution to assist us in scaling the stone wall? Amounts large or small thankfully received.



WORSHIP IN THE SUNDAY SCHOOL

IT IS not easy to conduct a helpful service of worship in the Sunday school, but it is important, fully as important as instruction, and the superintendent is the one mainly responsible for it. If he, with the help of the pastor, will plan as carefully to lead in worship as the teachers study and plan to teach, he will render a good service to the entire school.

Talk over these plans at the Sunday school workers' conference and enlist the cooperation of every officer and teacher. For example, have the assistant superintendent act as head usher, with as many helpers as he needs to keep late comers from disturbing the program of worship. Be sure that the secretary, treasurer, and other officers drop their other duties for the time and that no one is moving about the room during the service. Help every teacher to lead his class to enter into the spirit of worship. During the church service, we lay aside other things in order to unite in worship. Why not in Sunday school?

If all the school, or those above twelve years, meet together for the opening service of worship, adapt the

songs, Scripture-reading, and prayers to the twelve-to-fourteen-year-old pupils. If the service appeals to them, it is almost sure to appeal to the older members of the school. Get expressions from the teen-age classes as to the hymns, responsive readings, prayers, and talks they like best.

When little or no time and care are given to the preparation of a service of worship, the result is disorder, confusion, and general lack of interest on the part of the pupils, and a sense of weakness and shame on the part of the leaders.

When the service of worship is brief, not over fifteen minutes, and well-adapted to those who are most difficult to control; when every part of the room is provided with helpers to keep order and to secure united attention, it becomes a joy and satisfaction to the leaders, and an inspiration and help to the pupils.—*Selected.*

“God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty; . . . that no flesh should glory in his presence.”—1 Corinthians 1:27-29.

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THE RESTITUTION HERALD advocates: The soon coming of Christ, Acts 1:11, and life only through Him, Col. 3:3; the literal resurrection of the dead, John 5:28; the immortalization of those in Christ, 1 Cor. 15:53, 54; the final destruction of the wicked, 2 Thess. 1:9; the restoration of Israel as the kingdom of God under the kingship of Christ, Luke 1:32, the church being joint-heirs with Him, Rom. 8:17, and Israel to be made head over Gentile nations, Isa. 60:13; the “restitution of all things, which God hath spoken by the mouth of all His holy prophets since the world began”, Acts 3:21. It also firmly advocates repentance and immersion in the name of Jesus Christ for the remission of sins, Acts 2:38, and a consecrated life as essential to salvation.



The Children's Page

THE PRACTICE OF CHRISTIAN STEWARDSHIP

BY DAISY NOKES

GOD HAS given us so many things and been so good to us that we should be ready to do our best for Him each moment of the day, not just on Sunday, but on every day in the week. Whatever we do, wherever we are, we should strive to please Jesus; then some day He will say to us, "Well done". He gave us hearts to love Him, eyes for studying the Bible, ears for hearing the troubles of others, hands for helping, feet for carrying us to places where we would not be ashamed to have Jesus find us. Can you think of other ways in which you can work for Jesus?

Jesus tells a story about a man going away for a time into a far country. He called three servants to him and told them that they were to take care of his things while he was away. To one of the servants he gave five piles of money, as he knew a lot about money making. To another he gave two piles of money. To the third, the master gave one pile of money. He told each of them to make the money earn more piles while he was away.

The first servant was ready and quick to please the master, and he worked hard and made five more piles of money, so that now he had ten piles of money to give to his master when he returned.

The second servant went to work and did his very best work for his master. He made two more piles of money, so that he had four piles to give back.

Now comes the sad part of the story about the third servant. He was very selfish and lazy. He did not have a loving heart like the others, that wanted to please the master. He could have tried, at least, and the master would have been pleased. This lazy and selfish man dug a hole in the field and buried the money out of sight where it could not do anybody good.

When the master came home, he called his three servants to him. The first two told how they had worked and what they had made. The master was so pleased that he said, "Well done, thou good and faithful servant; thou hast been faithful over a few things, I will make thee ruler over many things." These two must have felt very happy to receive such a reward for their work.

The third servant brought the one pile of money and began to say unkind things to the master. That was very unkind, for the master had been good to trust him with the money at all; but bad people are always ready to accuse good people of being bad too.

The good master was not pleased with this servant and told him that he should have put the money in the bank where others could have used it. The master took the money and gave it to the one who had ten piles of money, because he would work so hard to use it. The bad servant was shut out of the house where the others were having such a happy time.

THE FIRST MAN AND THE FIRST WOMAN

BY MRS. VERNA C. THAYER

Memorize Genesis 2:7

THE FIRST man was Adam. Do you know how God made him? He made the first man out of the dust of the ground. No doubt he must have looked much like a statue when he was first made. He had arms, but they could not move; legs, but he could not walk; eyes, but he could not see; a heart, but it was not beating. Then God breathed into his nostrils, or nose, the breath of life, and what do you think happened? This man Adam was alive. He could move, see, hear, and think the same as you and I.

But Adam must have a home. So God planted a garden and placed Adam in this garden to live. It was called the Garden of Eden. It must have been a very, very beautiful place. Every tree that was beautiful to look at, or that had fruit that was good to eat was placed in the garden. Two trees especially were there, the tree of life, and the tree of knowledge of good and evil.

Through the garden ran a sparkling river, which divided into four parts as it reached the outer edge of the garden.

God placed Adam in this garden and told him to care for it. God said, "For food, you may eat freely of every tree, but one. Do not eat of the tree of knowledge of good and evil. If you do you shall die."

Adam named all the animals, the birds, and all living creatures that God made. But Adam must have been lonely, for he had no one to help him or to talk to him. God decided that He did not want Adam to live alone in the garden. He said, "I will make an helpmeet for him." He caused Adam to fall into a deep sleep, then He took a rib from his side, and formed a woman out of it. Her name was Eve.

Then the two, Adam and Eve, lived together in the Garden of Eden. But one day the serpent, or snake, came to Eve and said, "Did God tell you not to eat fruit from some of the trees in this garden?" Eve said, "He told us we could eat of every tree that was in the garden, but one, the tree of knowledge of good and evil. If we eat of that tree we shall die." "Oh, no, you will not die," said the serpent, "you'll just be much wiser

if you'll eat of it. You'll know all about good and evil things, and be wise as gods." Poor Eve! She believed the lie the wicked serpent told her, and took some of the fruit and ate it and gave some to Adam and he ate also. They did not need to wear any clothes before this, but now they felt ashamed and made them clothes of fig leaves.

In the cool of the day, God came walking through the garden. He did not see Adam and Eve, for they were so ashamed that they hid themselves. God called, "Adam, where are you?" Adam said, "I was afraid, so I hid; for I was naked." God said, "Who told you that you were naked? Have you eaten of the tree that I told you not to eat of?" "Eve gave me some of the fruit and I ate it," said Adam. "The serpent deceived me and I ate of it," said Eve. God said to the serpent, "For this, I will make you go upon your belly all the rest of your days, and you shall be cursed above every animal." God said to Adam, "I am going to cause thorns and thistles to grow in the ground, and you will have to work to make your living."

So God drove Adam and Eve out of the beautiful garden, and placed a flaming sword that turned in every direction to keep them out of the garden. Don't you imagine they were very, very sorry because they had disobeyed God?

HAVE WE A LIGHT IN OUR DWELLING?

By Mrs. A. J. Chaplin

AND the Lord said unto Moses, stretch out thine hand toward heaven, that there may be darkness over the land of Egypt, even a darkness that can be felt. And Moses stretched forth his hand toward heaven, and there was a thick darkness in all the land of Egypt three days: they saw not one another, neither rose any from his place for three days. But the children of Israel had light in their houses.

We are told in the scriptures that what happened during bondage of the children of Israel, and then during their wilderness journey was written for our instruction.

What lesson can we find in this? To me, the thick darkness over Egypt corresponds to the times that are approaching the world. Even now we are in the twilight of that thick darkness. Darkness covers the earth and gross darkness the people. Men's hearts are failing them for fear, and for looking after the things that are coming on the earth. In many things they, the world, admit their complete failure. There were never more frequent disasters than in the last twelve months—cyclones, tidal waves, mine disasters, storms on land and sea, with terrible loss of life; business failures, bank failures, everything getting pretty dark. Crimes of every kind are on the increase.

Joel 1:16—Alas for the day of the Lord is at hand, and as a distinction from the Almighty shall it come. Joel 2:1, 2—Blow ye the trumpet in Zion, and sound an alarm, in my holy mountain let all the inhabitants of the land

tremble: for the day of the Lord cometh; for it is nigh at hand. A day of darkness and gloominess, a day of clouds and thick darkness. Ask yourselves the question, Is this prophecy beginning to be fulfilled? If so, "Is there a light in your house"? Our lesson says, "There was a light in all the dwellings of the Israelites." Do we, who also claim to be God's chosen people, have a light in our dwellings? Can the beacon light be seen through the darkness, telling to the world that we are God's children? "Ye are the light of the world." Let your light shine. Let us not put it under a bushel, but let it shine, that others may see our good works, and glorify our Father which is in heaven.

I can imagine when those three dark days fell upon the land of Egypt, so very dark they could not see one another, that from their (Israel's) dwelling places, twinkling here and there in the darkness, they could see the light in the dwelling of the Israelites, and know God was with them. It will be a serious thing for us if we have not a light in our dwelling, the light of the glorious gospel; for we are admonished to let our light shine even more and more unto the perfect day. If we who ever have had the light and let it grow dim and finally go out, which it will do unless we keep it supplied with the oil of constant service, we are trampling the word of God under foot and counting the blood of the covenant wherewith we have been sealed an unholy thing. For such there remaineth no more a sacrifice for sin, but a fearful looking forward to judgment. If we want to escape this, let us arise from our slumbering attitude, trim our lamps, and get ready, peradventure He will hide us in the day of His wrath.

"Hypocrisy is the legitimate offspring of pride and vanity."—Haney.

A CHRISTIAN'S BODY

GOD MADE our bodies, they belong to Him, and we should use them in such ways that righteousness shall be promoted, that God shall be pleased, and that spiritual interests shall be served.

The Christian should never despise his body, but he should seek to develop it for health and efficiency. There have been those who, in the name of religion, have subjected the body to indignities and torture. Others have ignored the body and have even declared that it has no real existence. Some have even refused to bathe the body on account of fancied religious scruples. All this would have seemed strange to Jesus and His disciples.

Anything that hinders the efficiency of the body is unchristian and sinful. To neglect to care for the body externally, or to take anything into the body that is harmful, is unworthy of a follower of Christ. It is a Christian's duty to always keep the body as healthy, as capable, and as attractive as possible. No Christian has a right to say, "I do not care how I look."—*Selected.*

JESUS TAUGHT RESPECT FOR LAW

BY KATIE DAVIS

JESUS told the Pharisees to render unto Cæsar the things that were Cæsar's and unto God the things that were God's. He knew their evil hearts; He knew they did not respect law as they should. Jesus may not have had sympathy with Roman law, but He taught the people to respect the law as long as it did not cause them to sin against or usurp that which belongs to God. I believe church and state should be separate. The church should not meddle in affairs of the state, but do the work God intended it to do,—the teaching of His word and things pertaining unto salvation and the kingdom of God. He told the disciples, "My kingdom is not of this world: if my kingdom were of this world, then would my servants fight". Put up thy sword. The church should not fight with carnal weapons, but with the "sword of the Spirit", putting on the whole armor of God against the wiles of Satan. A good soldier is not without his armor.

In Mexico the Roman Catholics are at war with the government. President Calles says that all obey the law but Roman Catholics. He deported priests because of their meddling in politics. They respect no law but the Pope's law. I think he is justified in the stand he has taken to free Mexico from the slavery of Catholicism. The history of the dark ages when the Papacy and the Roman government were combined shows that no freedom exists where they rule.

Daniel, the prophet, tells of the rule and downfall of all earthly kingdoms, and of the kingdom of God, not made with hands to break in pieces all other kingdoms. And God's kingdom shall stand forever. Jesus also tells of the time of trouble. When we see these things coming to pass we know the end is near, and the final victory of the church, when her redemption is complete.

We must respect the laws of our country as long as they do not force us to break the divine law. Should a government arise that would force us to worship what God forbids, we would have to refuse or accept the mark of the beast. God's true people in ages past gave up their lives rather than receive his mark. The shining light of the prophecy stood forth to guide them, and it shines to-day, as in a dark place, as a light to those who know and love their God and keep His word. Be not deceived, is Paul's injunction, he that endureth to the end shall be saved, and they that turn others to righteousness shall shine as the stars forever in God's kingdom. The Lord is our hope; in Him is our strength. His grace is sufficient for us if we trust in Him, and believe His word, and keep His commandments. Paul said we wrestle not against flesh and blood, but against the rulers of darkness, those in authority. We know all things will be fulfilled, and perilous times will come, and men's hearts will fail them, looking after the things coming on the earth.

Let the words of Paul comfort our hearts, and stablish us in every good work unto the coming of the Lord. Blessed are those whom the Lord shall find watching.

Walk in the light of the truth that you fail not, lest He cometh unawares. Let your lights be burning. Be not overcome with the snares of the world, but be ready for the Master when He comes. Pray for one another, encourage one another, and do not forget the Golden Rule: "As ye would that men should do to you, do ye also to them likewise"; for if a man says he loves God and hates his brother, he is a liar, and no liars, or anything unclean, can enter into God's holy kingdom. Amen. Even so come Lord Jesus.

ABOUT PROBATION

BY J. R. NORRIE

(Continued from last week)

JOHN 1:9

THAT was the true light which lighteth every man that cometh into the world." This verse suffers much at the hands of Probationists, or believers in the "Fair Chance" theory, as it has been called. The Greek text is ambiguous, according to the Cambridge Bible for Schools and Colleges, and other authorities. It has been variously rendered by different commentators. The phrase "that cometh" may refer either to the light or to the man. The true way to get the right meaning is to compare with other scriptures, and construe it in harmony with their general sense. It is argued that here "God" has promised to enlighten every member of the human race, and that He is, therefore, now under an obligation to keep His promise. This is quite a mistake, and a wrong interpretation of the passage. There is no promise in it, but a simple statement of the result of Christ's coming into the world. It is admitted He did not enlighten "every man" who came into the world at that time. The Pharisees and others heard but rejected His message. Our Lord said to them: "Ye will not come to me that ye might have life", John 5:40. Here, then, is one class which, on the Probationist's own showing, will never be enlightened; for those Jews had an opportunity of hearing and accepting the gospel but rejected it, thus destroying their chance of hearing it after resurrection.

Common sense and a little reflection show that the future probation view is really an impossible one. Christ knew from the beginning that He and His message would not be accepted by the great mass of the people, yet He went on with His message, thus knowingly destroying the chance of thousands obtaining an opportunity of hearing it in the Millennial age under conditions more favorable for its reception. This extreme and unsupported sense of John 1:9 is untenable because of other passages such as John 5:28; Acts 24:15; 1 Cor. 15:22-23, which are silent about probation, while dealing plainly with resurrection.

The expression "every man" in this passage is also improperly applied. It can mean only those who are willing to receive enlightenment. Christ is not willing that any should perish, but no one is *compelled* to receive the gospel, or to enter His kingdom. Paul told the Colossians, 1:23, that they heard the gospel "which was preach-

ed to every creature which is under heaven." Surely "every creature" is as comprehensive as "every man". Either every person was enlightened in the apostolic age or he was not. If he *was* enlightened, he had no need for a future opportunity. If he was not enlightened, then he had rejected the light which had been brought to him, and had forfeited any claim to a future chance. Either way future probation is found to be a fallacy, and we are thrown back on our common sense to see that the provision is ample, suitable and available for *all*, but every one does not accept of it. To use a simple illustration, it is just as if we were to say, "The London Parks are provided and sufficient for *all*, but *all* do not use them."

One mistake into which probationists fall is in giving an absolute and unlimited sense to the word "all" when it occurs in this controversy. A little examination of the New Testament usage shows that it is often employed in a narrow and limited sense. Here are a few out of many examples:—

Matt. 3:5 and 10:22.—"Then went out to him all Judea and all the region round about Jordan." "Ye shall be hated of all men."

Mark 1:37 and 5:20.—"All men seek for thee." "All men did marvel."

John 3:26; 4:39.—"All men come to him." "He told me all that ever I did."

See also Acts 4:21; 17:31; 19:19; 22:15.

1 Cor. 10:33.—"I please all men in all things."

Heb. 12:14.—"Follow peace with all men."

Thus a good many extraordinary and incredible things could be proved by adopting an irrational system of interpretation which only leads to confusion and absurdity.

(Concluded next week)

CHRISTIANS REACH THE HOLY TOWN

PARTICIPATE IN CHRISTMAS EVE SERVICES

THOUSANDS of Christians," says a daily despatch, "of all sects, were converging in Bethlehem to-day to participate in the Christmas eve services in the Church of the Nativity which is built over the stable in which Jesus Christ was born, 1926 years ago this month. It is estimated that about 4,000 visitors would be present for the Christmas observance, which is vastly different there from that in the countries where St. Nick and his toy-filled pack is the major figure. Green Christmas trees are unknown there. Instead of the exchange of presents, there will be rejoicing and singing of carols. The ceremony of singing, praying and worshiping will continue through Christmas eve until noon, Christmas day.

"Many pilgrims who already have arrived believe that Jesus Christ is coming on earth a second time and that His return is rapidly approaching. Jesus is again coming to the world, an old Arab merchant told the United Press, but this time He will not be born in a stable and laid in a manger. He will come as a King, a great King. All unrighteous people will perish, but those who have lived according to their light will be saved. All nations will

bow to Him and accept Him as their Lord. The same belief prevails among many Christians throughout Palestine. They said Jesus would return soon and that henceforth the world would live in peace and brotherhood."

"This mode and method is in harmony with the belief of the Church of God, in Holbrook (*Nebraska*)."

"S. W. HARLAN."

REVELATION TWELVE

BY A. W. TAYLOR

I HAVE read with interest the daily readings on Revelation in The Herald. May I offer a few thoughts:

I do not expect I understand all that is written in this book; but if we take the explanations in the first chapter, it must help us to understand other symbols and what follows.

The first chapter, verse 20, tells us the stars are the messengers of the seven churches, the candlesticks are the churches. In the 12th chapter, the woman crowned with twelve stars and clothed with the sun is the true church. The twelve stars are the twelve apostles; the sun with which she is clothed is the gospel new covenant; the moon, the old covenant under her feet. The Dragon, pagan Rome; the man child was Constantine the Great. She travails and brings forth a man child. Forty prophetic weeks, 280 days symbolic of years from A. D. 33, Christ's resurrection, brings us to A. D. 313, when Constantine the Great accepted the Christian faith and issued his famous edict granting civil and religious liberty to Christians, and deposed—cast down—from civil office and power all pagans. They, the Christians, overcame pagan Rome by the blood of the Lamb and the word of their testimony. They loved not their lives unto death. Over the gate of his palace Constantine had a picture of himself with his foot upon the Dragon which was thrust through with a dart and being thrown into the sea, or bottomless pit, if you like. The church was nourished from the face of this Dragon for 1260 symbolic days or years. From the Justinian edict to bring all into one Catholic faith upon pain of death in 532-533, 1260 years brings us to 1792-1793, the French revolution, when paganism came to the front, as it then did, and now is deceiving, if possible, the very elect in modernism and evolutionary unbelief.

Bishop Newton's *Dissertations on the Prophecies* gives the foregoing views in part on Revelation 12.

While the church was in the wilderness of Papal Roman supremacy, the two witnesses—the word of God and the church—were in sackcloth mourning during the same time, but at its close they were slain, as was done at and in the French revolution when the Pagan beast from the bottomless pit slew or killed them. After three and a half years they came to life, and the word of God and the Protestant church were caught up to the symbolic throne of God. Bibles given to the church and world from then on to the present.

Amen and amen.

SEARCH FOR ARK OF THE COVENANT

The following, dated, Jerusalem, Palestine, January 7, is of interest to all lovers of Bible truth, whether or not Nebo be the proper place to search for the Ark hidden by Jeremiah at the time of the overthrow of Jerusalem. The article, probably a United Press despatch, reads:

Search for the ark of the covenant, the most sacred thing in the worship of ancient Judaism, soon will begin in Mount Nebo, where, with history records, the ark was hidden in the sixth century, B. C., by the prophet, Jeremiah.

A. J. Futterer, president of the American-Jerusalem Bible Institute, of Los Angeles, has arrived here to make the search. Futterer is one of those who believes that many of the ancient prophecies of the Bible are on the eve of fulfillment. It was because of his belief that he came here from California to search for the relic of Judaism.

The ark of the covenant was precious and sacred because it contained the tables of law given to Moses by God on Mount Sinai. Just prior to the Babylonian captivity, Jeremiah hid the ark in a cave on Mount Nebo. Thereafter there is no record of the ark having been found, but according to a prophecy in the apocryphal work of Maccabees, the ark will be found in Mount Nebo at the time when the Jews are gathered again in Palestine.

Since the war and the resultant encouragement of Jews to return to the Holy Land there has been a remarkable movement of the Jews toward their old home. Futterer said he was confident that the present situation fulfills or soon will fulfill the conditions of the prophecy.

After working a survey of Mount Nebo, Futterer applied to the Trans-jordania department of antiques for a lease on Mount Nebo. As soon as he gets it, Futterer said he would begin the search.

NEWSPAPER POLL ON BELIEF IN GOD

AMERICAN churches are to use daily newspapers to find out how many persons in this country believe in God.

The question, "Do you believe in God?" and eleven others will make up a questionnaire to be submitted to newspaper readers all over the country by the church advertising department of the International Advertising Association.

THE QUESTIONS

The Questionnaire will ask:

Do you believe in God?

Do you believe in immortality?

Do you believe in prayer as a means of personal relationship with God?

Do you believe that Jesus was divine as no other man was divine?

Do you regard the Bible as inspired in a sense that

no other literature could be said to be inspired?

Are you an active member of any church?

Do you regularly attend any religious services?

Would you be willing to have your family grow up in a community in which there is no church?

Do you regularly have "family worship" in your home?

Were you brought up in a religious home?

Do you send your children to any school of religious instruction?

Do you think religion in some form is a necessary element of life for the individual and the community?

ASKS PAPERS TO PUBLISH TOTALS

Newspapers are to be asked to print these questions daily and publish daily totals of the religious poll. Names of those answering will not be published.

Charles Stelzle, publicity counsellor for the church advertising department, said the facts developed by the poll "will, no doubt, be startling to large numbers of church leaders whose opinions concerning the state of mind on religion have been based upon a comparatively limited personal acquaintance, mainly with those sharing their opinions.

"Nobody is in a position to secure this data quite as well as the newspapers. They will make a unique contribution to the religious life of the nation by giving the country the information thus obtained. The non-sectarian nature of the questions will permit everybody to participate."

Prominent ministers all over America are connected with the campaign.

—Selected by G. M. Birkey.

"ABOVE ALL we need to remember that, within the limits of our plasticity, the law of habit is *always sure to act*. It does not concern itself primarily with great moral issues, but with the ordinary things which we are apt to deem trivial. And it has no exceptions. There is only one safe rule to follow: *Refrain entirely from actions you do not wish to become habitual. Keep absolutely apart, both in mind and in life, the things you want kept apart.* There is no moment of life too valueless, no action or attitude or thought too insignificant for habit to take account of and fasten upon us."—Luther A. Weigle, in "The Pupil".

ANNUITY BONDS

For information regarding advantages of Annuity Bonds over Wills in making final gifts for the furtherance of our Gospel labors, address,

NATIONAL BIBLE INSTITUTION
OREGON ILLINOIS

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THE BOOK NOBODY KNOWS

By G. E. Marsh

MANY more copies of the Sacred Volume have been printed and distributed throughout the world than of any other book that was ever produced. It has been translated into more languages, it has been made available to more people, than any other book. Yet it remains to-day, as a popular author has recently declared, "The Book Nobody Knows!"

The reason for this peculiar lack of knowledge concerning the Bible is two-fold. First, it is the *Word of God*, a revelation of the divine mind and purposes, and therefore transcends the limits of carnal, human comprehension. Jesus declared that "God is a Spirit: and they that worship him must worship him in spirit and in truth."—John 4:24. For "the natural (margin, unspiritual) man receiveth not the things of God: for they are foolishness unto him; and he cannot know them, because they are spiritually judged (or, examined)."—1 Cor. 2:14. "The mind of the flesh is enmity against God, for it is not subject to the law of God, neither indeed can be."—Rom. 8:7.

The reason why the Bible is "the Book nobody knows" is because the world in general is unspiritual, and the truths of the inspired Volume must be spiritually discerned. The Father makes the difficulty plain in Isaiah 55:8, 9: "My thoughts are not your thoughts, neither are your ways my ways, saith Jehovah. For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts."

This is undoubtedly the chief reason why millions of people who possess the Bible neither understand nor appreciate it. It is impossible for them to do so. Their understandings are darkened by their carnal lusts and passions.

Let us not err, however, regarding this matter! There are portions of the Bible—very large and important portions indeed—which even the man who is "dead in trespasses and sins" can understand. These portions of the Scriptures are addressed to such people, they are intended for such people. Certain parts were written that the minds of worldly men might be aroused by them. These truths contain the "good seed of the kingdom", which, when planted in the hearts of sinful men, spring up into the new life of the Spirit, transforming the unspiritual man into a "new creature in Christ". When this miracle is accomplished, the one to whom the things of God were "foolishness" is brought to see the

beauty and to feel the power of God's marvelous truth! In a general way, however, the Bible is still a closed Book to many who possess it, and even to a majority of those who read.

The second reason why the Bible remains "the Book nobody knows" is because *its truth is inexhaustible*. Regardless of how long or how faithfully he may search its pages, the devoted student finds that its message continues to be both refreshing and new. The longer he "seeks for wisdom and the reason of things" within this

The Daily Walk

*Help us to walk through troubled seas,
As Israel did of old;
May Thy strong arm and loving care
Our faltering steps uphold.*

*The clouds behind, the light before,
Thy Mercy Seat between,
May these our guidance ever be
Throughout this earthly scene.*

*May we hold out a helping hand
To all who pass our way
Until they see the light of Truth
Clear as the shining day.*

*Through that dark hour which all must pass
May we e'er feel Thy hand,
As we journey on through this Wilderness
'Til we enter the Holy Land.*

—M. A. Monk.

limpid Lake of Truth, the more fully he realizes his own inability to plumb its depths! He may make the Bible "the man of his counsel", his constant companion and guide throughout the journey of life, yet will he never grow weary of that close association nor tire of the communion he so much enjoyed at the start.

In a measure the inexhaustibleness of the Bible lies in this: Its truth is adaptable to all times, to all conditions, to all men. There is much within its pages which was closed to the understanding of our fathers, but which has been made eloquently clear to us by the revealing light of recent events. No doubt there are many other passages uninterpreted and uninterpretable to-day, which the recording finger of Time will point out plainly to other men of later days. And when at last, in the fullness of God's appointed time, the promises of faith are fully realized and the hopes of the world are obtained, and "all men shall know the Lord from the least to the greatest of them", then, perhaps, I do not know, the Bible will cease to be "the Book nobody knows", and come to reflect in the minds and hearts of all mankind, with effulgent clarity, the glory, the wisdom, and the boundless love of Jehovah of hosts!

In the eyes of the law (*in U. S.*) a person is considered innocent until proven guilty, regardless of indictments: but in the eyes of the world every person is dealt with as though he were a rogue until innocence is proven. Such is the pass that SELFISHNESS has obtained.—*Samuel E. Haney.*

THE MATCHLESS MAN OF NAZARETH

WE may search the lists of all creative geniuses, and we shall find nowhere a human mind that could have originated the Christ of the four Gospels. History abounds in illustrious names, names representing all great fields of human achievement. Cæsar and Napoleon in war, Demosthenes and Cicero in oratory, Plato and Shakespeare in philosophy and mastery of human psychology, Homer, Dante, and Milton as creators of immortal epics, not to mention unnumbered others in diverse and distinctive achievements, are overtopping names in the galaxies of genius. In all history we can find names of no higher creative power.

Yet to none of them can we ascribe genius equal to the creation of the historic Christ. What is more, and in itself vastly significant, the discerning judgment of civilization does not give to one nor to all of these characters together any such moral homage as it pays to the Man of Nazareth. Charles Lamb has somewhere fittingly suggested this contrast.

If the historic immortals, including Homer, Socrates, and Shakespeare, could appear before a congress of the world's intellects that body would unanimously rise to its feet in expression of its homage. But if Jesus Christ were to be ushered before such an assembly its members would fall upon their faces before Him.—*Selected.*

CHOOSE . . . WHOM YE WILL SERVE

By Heber G. Bayliss

JOSHUA 24:15

IT MAY seem superfluous to many to suggest such a topic as we have selected for a lesson, but there are times in our lives when it seems necessary that we again decide or redetermine that we will serve no other god than the one true God and His dear Son.

When Joshua placed this question before the people whom he had been leading, it was not because they had just become acquainted with Jehovah God, and that their leader was desirous of having them make a choice between Jehovah God and the gods of the people whose land they had just acquired. On the contrary, the children of Israel, and their forefathers before them, had been serving the true God for many years, and during the previous half-century had experienced many remarkable manifestations of the superiority of Jehovah God over all the other gods of the nations.

Why, then, the question?

It was because of the existence then of the same weaknesses of human nature as we are beset with now, a tendency to become neglectful under conditions of peace and prosperity. The Jewish people were about to settle down into the land in quiet, and Joshua knew then, as we know now, that if ever there is a hazardous time, it is when our enemies have left us in peace, and we are enjoying prosperity and abundance.

Let us take heed, who think that we stand, lest we fall. We are enjoying at present a quiet and undisturbed possession of all of God's blessings, with very little outward difficulty or persecution. Someone might ask, do you mean to infer that we could ever go so far as to divert our affections from the true God to the worship of idols? No, not in the sense of worshiping literal idols, or false gods, such as the heathen nations of Joshua's day worshiped, and such as even certain people of our own day bow themselves unto. We do not believe that our danger lies so much in that direction as it lies in the fact that there are many influences in these days which may easily detract from our whole-hearted service of our loving Savior, and cause us to more or less bow ourselves down to things which are not worthy of our homage any more than if they were idols of wood or stone. We find many Christian people to-day thinking far too much of such things as money, fame, pleasure, automobiles, ease, and luxury. It is not that these things are sinful in themselves; it is because of our tendency to devote unto them much more than a fair share of our time and consideration. There are some of whom we might say that they have all the marks of sincere Christians, yet how often do they have to stand on guard, and choose whom they will serve, the decision being between service to God and service to self!

It is very easy to think lofty thoughts, and possibly even to talk about them, but unless we see to it that our brother is warmed and filled, or ministered unto in

any one of the many ways in which it is possible for us to minister unto him, how little will our lofty thoughts profit us! The person who waits to render some spectacular service to the Lord, or to do some great thing, will never find the opportunity of doing it, because all the worthwhile things of life consist of the accumulated total of little things well done. Have we ever stopped to think that there is nothing that the Lord directly requires at our hand? The cattle upon a thousand hills are His. All the silver and the gold are His. So things done in His name must be the little things which each of His children requires, and in the doing of which we are credited with having done them unto Him.

Another error which perhaps many of the Lord's followers fall into is that of self-effacement. Humbleness is spoken of as a virtue, and it is perhaps needful that we be careful not to think of ourselves too highly. I believe, however, that many good things are left undone because of the belief held by some that they have not the ability to do this or that work. They make comparisons of their own accomplishments with those of others who seem able to do better, and conclude that they have not the necessary ability to succeed. While it is a discreet person who is willing to acknowledge his own limitations, yet God has so arranged things that there are many ways in which service can be rendered. We must be watchful lest we find that we are making excuses for laziness, or love of ease, or other similar considerations which prompt us to claim that we cannot do things because of lack of ability. It might not be amiss here to remind ourselves of the word of the Lord to Zerubbabel, in Zechariah 4:6, "Not by might, nor by power, but by my spirit, saith the Lord of hosts."

Getting back to our text again, after Joshua had recommended them to make a choice of whom they would serve, which choice carried with it the thought of continued service to whichever god they chose, he tells them of his own decision: "As for me and my house, we will serve the Lord."

These words of Joshua's were not merely some lofty utterance of the moment, soon to be forgotten. They were words of heartfelt conviction, the result of a long lifetime of experience of good things from the hand of the Lord. Many years prior to this, at a time when Joshua was about forty or forty-five years of age, and in the prime of life, you will recall how he and Caleb stood out against the other ten spies who brought back an evil report of the land of Canaan, and made the hearts of the people faint. In later times, when reference was made to this matter by Caleb, he reminded Joshua of the Lord's promise to them because he wholly followed the Lord. This is evidence that their confidence in Jehovah God was strong at that time, and no doubt had greatly increased as a result of their years of experience. All of this reminds us that if we are to gain our Lord's approval it will be after years of experience and demonstration of our desire to serve and obey Him at all times. As the Apostle said, "Be instant in season and out of season."

I hope that these few words, expressed at this time, may be the means of stirring up any lagging spirit, and that we may all concur in Joshua's choice as to whom we shall serve in the days that lie before us. If our service be rendered faithfully in the little matters as they come to us, then we can rest assured that in the Lord's good time we shall hear those gracious words, "Well done, good and faithful servant; thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy Lord."—*The Kingdom Scribe.*

THE TRINITY QUESTION

BY R. H. JUDD

TO the Editor of The Globe: Would you kindly allow me a few words in response to Mr. Oliver's letter in your issue of December 22? Surely such a doctrine of the nature of the doctrine of the Trinity as expounded by the Churches, and the creeds of men, as, for instance, the Athanasian Creed, requires some very strong Bible proof to sustain it—proof that is both definite and conclusive, for no man except in loyalty to what he honestly believes to be the Word of God could possibly accept it in harmony with his God-given reason.

But does the Bible teach us there is one God, or does it teach us there are three Gods? There can be no compromise between two such questions. I maintain, as a Bible student of many years, and as one who was brought up to believe in the doctrine of the Trinity, that when Scripture is accepted in its clear and emphatic statement it does not teach the doctrine of the Trinity, but, on the other hand, it denies it. The numerous passages such as Isaiah 45:5-6, which were written for the express purpose "that we may know," cannot possibly bear more than one meaning. They necessarily mean what they state, namely, that "God is one," and they further emphasize it by adding, "and there is none else."

Such passages as Matt. 28:19, and others referred to by your correspondent, only teach the Trinity by implication, and even then the implication is capable of being disproved, and these passages can be brought into harmony with Isaiah 45:5-6, whereas passages such as Isaiah 45:5-6 cannot be made to teach the Trinity. Will Mr. Oliver quote one passage from Scripture which emphatically teaches three personal Gods—"God the Father, God the Son, and God the Holy Spirit"? Scores of passages can be brought forward to maintain the teaching that "God is one," and "there is none other but He." Moreover, the doctrine, "I am God and there is none else, there is no God beside Me", can be expressed in Bible language, and can be brought into harmony with every other Scripture, but those who maintain the doctrine of the Trinity are obliged to obtain their results by implication and inference and by using language that cannot be found in Scripture; in fact, language to express it has to be coined, which is ample proof that it cannot be a Bible doctrine.—*Selected for The Herald by Author.*

PAUL A CHOSEN VESSEL UNTO THE LORD

By Lyman Booth

(Continued from last week)

ALL of his life Paul had been gravitating toward Rome. He had never seen the great city of his citizenship; but now, after many years, "obedient to the heavenly vision", he finds himself drawn toward it by an irresistible attraction. He must have been at his best both mentally and spiritually when, about the year A. D. 54, He "purposed in the spirit . . . saying, . . . I must also see Rome." Acts 19:21. In that very year there ascended to the throne of Rome the incarnate son of Paganism, and began the reign of Nero Cæsar. Was this apostle ascending a higher throne to oppose him? Paul said, "I must go to Rome." The mighty hand that made the world laid upon him the necessity of going, and he could not, like Jonah, turn aside. In his letter to the Romans, he wrote, "I am ready (literally eager) to preach the gospel to you that are at Rome." After his terrible experience at Jerusalem, "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."—Acts 23:11.

Finally, in the coast town of Cæsarea, the psychological moment came. He had been imprisoned for two years. Three times he had made his defense and as many times, returned to prison under some apparent, legal excuse. His commission from Christ commanded him to preach the gospel at Rome. When brought before the provincial judge, he cried, "I appeal unto Cæsar." This was a privilege of Roman law; but how many Christians on earth, in like circumstances, at such an hour, would have braved the Juvenal's horror and John's Black Babylon. Nero's fiery and bloody Rome? Well he knew that if he went to Rome, his Ephesian brethren would never see his face again in this life.

Although the twelve remained at Jerusalem or visited the nearby cities and towns of Abyssinia, Arabia and those along the Euphrates, Paul struck for the great strategic centers, "where stood in posing grandeur the citadels of Diana and Jupiter," and attempted the overthrow of all the idol gods of the Pantheon.

The whisper of the angel during the storm was most significant in this connection. He said to Paul, "Fear not, thou must be brought to Caesar." The sea was boisterous, the waves ran high, the Euroclydon was shrieking and tearing away the sails and masts, the ship was falling to pieces, and all on board were in despair. Every soul might have been lost in that plunging main. Paul was on his way to Rome. He had to reach his appointed destination. Below the deck all cargo, (grain), traffic was to be lost, hopes involved in that voyage were to be lost; but there was a vital consideration. To have suffered Paul to drown would have been a greater loss than a ship of Alexandria with its cargo.

There is an ancient epic which represents God as the poet and humanity as the hero. Every student of history should recognize divine influence in the growth of

Rome's power, as preparing the way for the spread of Christianity. God had been dealing in Palestine with His chosen people Israel, revealing His will through great and momentous events, fine personalities; manifesting Himself "by particular interventions and fixed laws, by visions; and perpetuating the memory of these heavenly scenes in social ordinances, in religious rites and literary compositions. So in Italy He had been raising up another people and making them strong, to wisely organize, and skillfully to build and clear away the national boundaries of antiquity, and bind the many nations together by bonds of common law and language; and also building those interminable white roads on which the "feet of Christ's chosen messengers should be swift and beautiful." Within the last few years scholars and thinkers have been clearing away the rubbish of antiquity and making clear to our minds how great a part was played in carrying out that providential purpose by this holy and devout man—our Lord's chosen vessel.

This vast empire extended, at this time, from the Atlantic Ocean on the west to the Euphrates on the east, and from Scotland on the north to the wild cataracts of the Nile on the south. All former great empires had crumbled and become subordinate provinces of Rome. Italy, Greece, Egypt, Asia Minor, Gaul, Britain, and parts of Germany, all were under the iron heel of Rome.

Julius Caesar, whose personal power was so well balanced and controlled, "who with equal ease could polish an epigram, or organize an empire," "whose Imperial idea of which he was the first embodiment," had proved the central force of European political history. This mighty Julius did "bestride the narrow world like a Colossus." But the stride, however, was far too great for those who came after him. Such a giddy elevation turned the heads of his successors, and led to disaster. A freak of ill-temper became the curse of the imperial family. Tiberius, Caligula and Nero were all maniacs, and not many of their kin were sane. No family of men has yet been developed with faculties commensurate with this expansion of power. Since the death of Augustus Caesar (whose seal was a sphinx) there appeared but one single man with thought and ambitions great enough to match the power of the Caesars. In Paul, the apostle of the Gentiles, God had raised up a man, and made him big enough to discern and use the glorious missionary opportunities of the vast Roman Empire.

The twelve might remain at or near Jerusalem to the end of their days, the Caesars might fail to "follow the cloud," but God had the right man, in the right place, and at the right time to carry forward his "eternal purpose". Although from the beginning of his missionary labors Paul had availed himself of the Roman provincial organization, he adapted himself to it or rather constrained it to serve his purpose. When the Jews attacked him he said, "I am a Roman citizen," and when the Romans sought to attack him he said, "I am a free-born Roman citizen." His deliberate purpose was to claim the whole world for Jesus Christ, all the world which Rome had brought into the unity of a common government. There

fore we see him stationed at the heart of that magnificent world-wide empire, from which went forth the vital current of universal citizenship.

(Continued next week)

BLESSED ARE THE MEEK

By Samuel E. Haney

"Happy the poor (in spirit) for their's is the kingdom of the heavens. . . . Happy the meek; because they will possess the land. . . . Happy the persecuted on account of righteousness; for their's is the kingdom of the heavens."—Matthew 5:3, 5, 10, Emphatic Diaglott.

ONLY three sentences are being referred to at this time. The greatest sermon ever preached is that of Christ's recorded in Matthew five. Beginning with the third verse and ending with the eleventh, we find the first word of these nine sentences to begin with "blessed" in the A. V., R. V., and Weymouth, while the word "happy" appears in Rotherham and the Emphatic Diaglott.

According to Funk and Wagnalls these words are interchangeable, i. e., Blessed—to bring happiness; Happy—blessed, blissful. With the writer it is glorious to be blissfully happy; and many years of experience, both as a part of the world, and apart from the world, has taught him that this old crooked world, with all its gaudy trappings, much of which verge to the bestial, salacious, knows nothing of heavenly blithesome happiness. For this world's happiness is meagerly interspersed among mental and physical agony—people pay well for the pleasure they get from the devil: "The wine of the wrath of her fornication" always has an unpleasant afterclap.

"Happy the poor—in spirit". Elsewhere Jesus emphasizes the point, "And Jesus called a little child unto him, and set him in the midst of them, and said, Verily I say unto you, Except ye be converted (turned, R. V.), and become as little children, ye shall not enter into the kingdom of heaven. Whosoever therefore shall humble himself as this little child, the same is greatest in the kingdom of heaven. And whoso shall receive one such little one in my name receiveth me. But 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".—Matt. 18:2-6. Such love and guardianship are beyond our pigmy minds.

Is it not well to take an inventory of *stock* on hand, and learn, by the Word and the spirit, whether or not we are allocated as "little children"?

This thought becomes pungent when we consider there are three classes of Christians these days, i. e., wise, foolish; and "Christian" by name, only—just a part of the world, whose religion is confined in, and limited to a church certificate.

It is possible these days to be rich in spirit as the late Balshazzar, and as poor in purse as Robinson Crusoe. And it is possible, but hardly probable, for a man possess-

ing \$100,000, and for a woman with twelve-ounce diaphonous raiments, much abbreviated, to be "poor in spirit".

As a parity, a blue whale, the largest animal extant, can enter New York harbor. *But none has ever been seen there.*

But when misfortune or sickness overtakes the indifferent Christians they suddenly become a bunch of "smoking flax"—until the clouds roll by.

Yes, the demoniac spirit of these closing days of Gentile Times is surely producing many nondescript "friends", John 15:14, 15, of Jesus. He may not be able to recognize some of them when He comes.

"Happy the meek; because they will possess the land": A Christian should not be dubious; but his temperament should be dualistic in character. He should have the mien of a future king and judge, and "a broken spirit: a broken and a contrite heart".

While Jesus tells us to "take no thought for your life", needs of our bodies, Matt. 6:25-34; yet, the writer thinks the Lord does not desire us to be so "meek" as not to take thought of our acts. We should strive to have our acts well planned in advance, and not follow the customs of this mad, crazy world by thinking *after* acting.

This world is having a thoughtless, hilarious time of it now, but ere long it is going to have an awful sickening period of thinking. O, how agonizing is a drunken sickness!

Then it will be that the "meek will possess the land", a material possession where they will reside forever.

"Happy the persecuted on account of righteousness: for their's is the kingdom of the heavens". Strong's gives the Greek definition of persecution virtually the same as the English. And Funk & Wagnalls' is: afflict, distress, harass, harry, hunt down, molest, oppress, torment, worry, abuse. Excepting death, it would be difficult to surpass this for diabolicalness. But history does not except death (murder); for during the dark age from the seventh till the sixteenth century, when Papacy had undisputed sway, many saints were put to death by their fiendish tormentors on account of their stand for righteousness. And a similar condition would obtain to-day were it possible for the evil one's same class of emissaries to carry out his will.

Enough of the dark side of this picture! Let us return to the bright, "happy" side.

How interesting it would have been to see those "five thousand men, beside women and children", that followed Jesus, and whom He fed so copiously! Very likely they were more hungry for His precious words than for the food He miraculously produced.

"Happy are they which do hunger and thirst after righteousness: for they shall be filled". The writer practices moderation in all things excepting the Word. After a thirty-year's voracious feast, he still has a gluttonous appetite; not that he has not been filled, but just wants more. I wonder how many of my readers are hungering and thirsting after righteousness. I feel sure,

(Continued on page 286, column 2)

EDITORIAL

F. L. AUSTIN, Editor.

F. A. STILSON, Ass't Editor.

ABOUT QUARTERLIES

In a former issue we asked for opinions and criticism about our quarterly from those who have had occasion to examine and pass judgment. Since then reports have not ceased to come in and most of them show that they have pleased. Extracts from some of these letters will be found elsewhere in this issue.

Some Wonder

How we can sell it for the price. Well, of course, we can't, unless our subscriptions for it will reach a sufficient number to bring down the cost per copy. It cost us 12 cents each to print this first quarter. We will need to double the circulation in order to make it pay out. But the loss is no greater than was the loss on the Sunday School Leaflet which had been printed so long.

Work on the next quarter is well under way. In the meantime, let everyone push the circulation both in schools and for single copies.

It is, no doubt, a worthy effort and the present loss in \$\$\$ is our investment in the Gospel Work.

In Speaking of Losses

The Herald, as has been announced many times, also shows a loss, as it has every other year. An increase in its circulation of about 250 to 300 subscriptions would put it on the paying side.—F. A. S.

* * * *

"O YE OF LITTLE FAITH"

"Take no thought for your life, what ye shall eat, or what ye shall drink; nor yet for your body, what ye shall put on. Is not the life more than meat, and the body than raiment? . . . Wherefore if God so clothe the grass of the field, which to-day is, and to-morrow is cast into the oven shall he not much more clothe you, O ye of little faith?"

In these words, "O ye of little faith," our Lord and Master is rebuking their anxious thoughts and cares for the things of this life, and adds, "Therefore take no thought, saying, 'What shall we eat?' or, 'Wherewithal shall we be clothed?' (For after these things do the Gentiles seek:) for your heavenly Father knoweth that ye have need of all these things."—Matt. 6:25 to end.

In the eighth chapter, verse 24 and on is recorded the incident of the storm on the sea and the Master, being asleep, was awakened by his disciples when they were alarmed about their safety. This time He rebuked them for their fear when He said, "O ye of little faith".

In Matthew 14 we have the record of another disturbance of the sea. "And in the fourth watch of the

night Jesus went unto them walking on the sea." The disciples thought it was a spirit (phantom) and were afraid. Jesus spoke unto them, saying, "Be of good cheer; it is I; be not afraid." Peter said, "Lord, if it be thou, bid me come unto thee on the water. . . . But when he saw the wind boisterous, he was afraid; and beginning to sink, he cried, saying, Lord save me".

Jesus rebuked Peter because he doubted. "O ye of little faith, wherefore didst thou DOUBT?"

Again Matthew, in the sixteenth chapter, records the words of Jesus as follows: "Take heed and beware of the leaven of the Pharisees and of the Sadducees". They reasoned among themselves, saying, "Is it because we have taken no bread?" Jesus rebuked them this time for their reasoning. They had just been fed, a multitude, on seven loaves and a few fishes, and then reasoned as to whether He referred to the physical bread.

"O ye of little faith, why reason ye among yourselves, because ye have brought no bread? . . . How is it that ye do not understand that I spake not to you concerning bread that ye should beware of the leaven of the Pharisees and of the Sadducees? Then they understood that he referred to the doctrine of the Pharisees and Sadducees."

Shall our Lord and Master say to us, "O ye of little faith", because we have been concerned too much about the cares of this life and forget that, "he careth for us."? or, as we are traversing life's sea in this fourth watch of the night, and have been overtaken by the storms of adversity and have forgotten that He will carry us through? or, when Jesus has said, "Come unto me", we doubt and wonder whether, after all, "Jesus saves", and doubt the atoning power of His precious blood? or, are we to be found reasoning among ourselves about the mysteries of His words and neglecting to do the little services of love in His name?—F. A. S.

Let nothing be done through strife or vain glory; but in lowliness of mind let each esteem other better than themselves. Look not every man on his own things, but every man also on the things of others.—Phil.2:3-4.

HERALD RECEIPTS

Herman Ruhn; Mrs. Alpha Addington; Mrs. Jas. Kincheloe; R. H. Judd; Carl Bunch; Barbara Leamon; Mrs. Fred Martin; John D. Davis; Mrs. C. L. Stewart; Leo Behrends; Jake Petersen; A. K. Richardson; Arthur Richardson; Mrs. Beth Mosher; Mrs. Ruth Townsend; Roy Coleman; Melvin Burnett; J. E. Cowles; Andrew Harbert; Harry A. Sheets; Miss Marie Jeppesen; Mrs. Sadie Leamon; Mrs. Ora Burnett; Mrs. Ada Huff; Mrs. Lizzie Melvin; Mrs. John Eneberg; D. F. Prime; Mrs. A. M. Cronkite; E. E. Mills; Mrs. Mary Burris; Mrs. C. C. Ezell.

National Berean Department

H. C. Siple, Editor, Oregon, Illinois

OFFICERS OF NATIONAL BEREAN SOCIETY

Mrs. Lydia Railsback, Pres.
621 S. Fellows Street
South Bend, Indiana

Mrs. Idona Romine, Cor. Sec.
1506 South High Street
South Bend, Indiana

Mrs. Emma Garard, Treas.
714 S. Broadway
Dayton, Ohio

For Berean Literature address, "The National Berean Society," Oregon, Illinois

THE tract department is just a little low in supplies at the present time, but plans are in progress to build up a good stock at once. Some tracts that are recognized as good will likely be reprinted, and some new ones written. If you have any desires or suggestions the committee would appreciate hearing from you.

* * * *

A few have spoken to us personally with reference to some questions we ran in this department a few weeks ago. It appears that each one was waiting for someone else to send in the answers, and was disappointed that no one did. Yes, so were we. If we could all unbend, and each do a bit to make this a Berean family page it could be very profitable for all of us.

* * * *

Sr. Mittie Chandler, who, with her husband, is spending the winter in Dixie land, writes the following for our columns:

DEAR BEREANS: May I renew acquaintance through the Berean column of The Herald?

I confess that for the past year I have been somewhat of a slacker, due to sickness and other misfortunes. At Christmas time my husband and I came to Houston, (Texas), to visit our son and family, and we soon got in touch with Bro. and Sr. Moses, bless their hearts. They sent Bro. McCullough, Bro. Geisler and family over to get acquainted next night. They came and took us to Bro. Moses' home to their Berean class, and such a live class they are! To hear how they handle the precious truths of the Bible was a feast to us isolated ones who were so hungry to hear and mingle with those of true faith.

The following Sunday at night Bro. Geisler spoke—subject, The Voice of God. And he gave us much food for thought. Words fail us to express all it meant to meet with such wonderful, kind-hearted and trusting people.

We will want to see and hear more of them at the Texas State Conference this year.

Submitted in Christian love,

Mrs. Mittie Chandler.

Home address, 2648 E. Admiral, Tulsa, Okla.

* * * *

The following is written by another of our Junior Bereans. Several of our Junior classes are doing excellent work and the Bible lessons learned at that age are the ones that stay with them through life.

THE BOY SAMUEL

When Hannah prayed to God for a son she said, "If thou wilt indeed look on the affliction of thine handmaid, and remember me, and not forget thine handmaid, but wilt give unto thine handmaid a man child, then I will give him unto the Lord all the days of his life."

And God answered this prayer, sending a little baby boy which Hannah called Samuel. After the child was weaned Hannah took him to the priest, Eli. Samuel had such duties as to light the lamps in the temple, etc. His mother made him a little coat every year and took it to him.

One night he had finished his duties and he and Eli had gone to bed. Samuel heard someone calling him, so he went to Eli's bedside and said, "Eli, you called me. What do you want?" And Eli said, "No, I did not call you, go lie down again." Samuel heard the voice again and he went to Eli again and Eli told him to go to bed again and if anyone called to him again to say, "Lord, thy servant heareth." So Samuel went back to bed. Again he heard the voice and he said, "Lord, thy servant heareth", and God told Samuel that Eli had sons who were very wicked and must be punished. God also said that Samuel should tell Eli that his sons were wicked and were going to be killed. Samuel didn't want to tell Eli what the Lord had said, but Eli insisted and Samuel told him. Of course this made Eli very, very sad, but he was glad Samuel had told him.

At this time the Philistines and Hebrews were at war. Eli's sons were at the head of their army. They brought out the Ark of God thinking that they would win if they did so, but God did not like this, so He let the enemy defeat them, and Haphni and Phinehas were killed. Eli was sitting on the gate waiting for word of how the war was getting along. Soon up came a messenger, telling Eli that his sons had been killed. Eli was so amazed that he fell over backwards off the gate and broke his neck.

After Eli's death, Samuel was made judge over the land.

Marjorie Siple.

Eleven years.

* * * *

"Therefore we ought to give the more earnest heed to the things which we have heard, lest at any time we let them slip. For if the word spoken by angels was steadfast; how shall we escape if we neglect so great salvation?"

PREPAREDNESS TO MEET OUR LORD

BY RALPH S. KIRWIN

DO we realize that the long years of our Lord's absence are now in the past, and we stand not a great many months away from the day when we shall meet our Lord? What a solemn and yet joyful thought this is as it crosses our mind, and very closely connected with it is the question, Are we prepared to meet our Lord?

The temple, when it was in building, was all prepared and made ready where the raw material was found, and then assembled, the finished product, into a grand and glorious building. We are to be pillars and stones in the spiritual temple of the new Jerusalem. All of us are now passing through the preparatory stage, that should fit us in every way for a place in the kingdom. No one who has started in the race toward life eternal, has found it a path of roses, or always smooth traveling. Every one of us who, passing through our trials and troubles, has our mind centered on the great object ahead, can see through the gloom of this present life, the bright star that shines so clear and steady, and tells us that as its light can penetrate the present darkness, so we can also come into the place where that light will shine with unveiled glory in the presence of our glorified Lord.

When we entered the race as newborn babes this star shone clearly to us, but how much more we appreciate its light, as we view the passing years and have its continued comfort that the world lacks and never appreciates. Many men in worldly pursuits have a star ahead of them, so they think, but on reaching their goal, find it only to be a mirage and now their lives are drawing to a close. How much fuller and richer is the life of a saint, who has remembered his Creator in the days of his youth, and being fortified against the evil days and autumn of life, can look upon this star as a living, beautiful reality, rejoicing in its ever increasing light with joy unspeakable.

The Lord takes the greatest pleasure in the man or woman who renounces the pleasures of this world in the spring of life, and then lives before Him with a heart grateful for the heavenly wisdom thus received.

Wisdom to those who have stood many years in her service bestows a crown of glory which is the meek and contrite spirit that the Lord says is the most valuable thing in His sight. We may often stop and hesitate as to whether we are developing that beautiful character in God's sight. See how our Lord developed that character, and then we shall know the various steps necessary for our development. The very first words that come to our minds are, "I do always the will of my Father in heaven." See the beautiful daily life of our Savior. His Father's will reigned supreme in His heart, and He never hesitated to show it in His daily life or conduct. He spoke, thought and walked before God, and then closed each day in sweet communion with His Father, having a heart richly endowed with glory, which God set before

Him as a reward for His faithfulness. After living each day perfectly in God's sight, and having learned obedience through the things that He suffered, He was prepared, when the day arrived, to make that supreme sacrifice by which He has now passed for ever through the veil of mortality, and is a victor holding out a tender feeling right hand to guide us safely into the grandest gathering this world will ever witness.

Christ exercised His mind in the things of God to such an extent that His Father spoke in His presence as, "My beloved Son." While we can never attain the heights to which Christ rose, yet we can have our minds carried away in the spirit, and behold the glory that is yet to be revealed in the earth, in which we hope to be stars that shall shine in the brightness of the firmament.

As we travel on toward the kingdom we will notice that our minds will hesitate at a certain place while we wonder whether we will ever be able to comprehend the beauty and wisdom that lies a little farther on! yet if we will diligently pursue our daily life in God's way we shall feel that we have grown stronger in the spiritual upbuilding of the man of God. As we continue our race a great fact becomes a living part of our minds, that we shall never be without access to the life-giving water that flows from the "wells of salvation." The flower of the truth that has been planted in our minds will never bloom, unless we daily gather to drink of that water. There the Savior stands holding in His hand that hidden manna of which we shall eat when we enter into that boundless life that shall be an eternal praise to the great Creator. We shall then behold our Savior face to face in the full glory of our God.

If, after the pattern of our Savior, we would lead our daily life, we shall be prepared to meet our Savior in whatever day or hour He may call. We shall be able to stand before Him with clean hands and pure hearts to hear those welcome words that will be ample reward for our trials. Let us then join hands with our Savior, and soon we shall receive the blessing from the Lord and righteousness from the God of our salvation.—*The Faith.*

TOIL ON!

*Toil on! Toil on! How just a debt
That Jesus bids us pay!
For how can human e'er forget
The crucifixion day?*

*Toil on! Toil on! Oh! Christian true,
Life's struggles can not last;
Soon Christ shall come and reign anew,
The Victor of the past.*

—Sydney E. Magaw.

"He that dwelleth in the secret place of the most High shall abide under the shadow of the Almighty. I will say of the LORD, *He is* my refuge and my fortress: my God; in him will I trust. Surely he shall deliver me from the snare of the fowler".—Psalm 91:1-3.

With Our Sunday Schools

LESSON PREPARED BY F. L. AUSTIN

LESSON VII.—February 13.

MAKING THE HOME CHRISTIAN.

Ephesians 5:25 to 6:4.

Devotional Reading: 1 Corinthians 13:1-7.

GOLDEN TEXT.

Let us love one another: for love is of God.—1 John 4:7.

A STUDY OF THE SUBJECT.

Making Our Homes Christian. This is one of the most practical Christian duties of any individual. Christianity increases, fills the earth, only as Christians themselves exercise Christian influence upon others. The first place for this influence to be felt is the place nearest one's own life and heart, in the home, upon each other. It is a bounden Christian duty for husband and wife to seek to build each other in Christian character and service. 1 Cor. 7:12-16. Because of the mutual oneness revealed in the lesson text, each can have no better interest in the other than to aid and encourage the perfection of Christian character.

Children. No greater service can be rendered the child than the service of instructing and assisting the child in Christian life.

Inheritance. Parents not only provide for current benefits of home and child, but in practically every case keep in mind a certain provision which the child may inherit upon the decease of the parent. This is undoubtedly, in principle, in harmony with the great laws of God. But the greatest inheritance to build for the child is an inheritance of the promises of God. Witness Abraham, Gen. 17:7; 22:18; 26:3.

Christian inheritance is provided only through Christ, the Head of the church. It is at once the leading opportunity and duty of parents, not only to promote this inheritance for the child but to prepare the child to be anxious for its reception.

THE GOLDEN TEXT.

Beloved, let us be loving one another; because love is of God.—John 4:7, Rotherham.

Love is the foundation of the "Peace of God". It was our Lord and Savior who gave the commandment, "Love one another as I have loved you". But we find it hard to force ourselves into the life of doing, of giving little things for others, of stepping out and beyond our own little selves, conquering our desire for self-gratification, of surrendering our pride just to cheer and comfort the needy

and those dependent upon us, of denying a little good here and there; but it is the only way to have that lasting peace and calm repose. "Love is the Queen of Graces. It outshines all the others, as the sun outshines the lesser planets."—Thomas Watson.—F. A. S.

PRACTICAL APPLICATIONS.

Present Service. Today the world has come to regard that the greatest services that can be rendered the home and the child are to provide wealth and education. Both these relate to temporal blessing and advantage. It is very regrettable that many Christian parents regard an education in Biblical truth of much less importance to the child than an education in the temporal matters of the day. Not only is the Bible crowded out of the public school, but it is crowded out of the individual life by excessive labors and duties, both legally and parentally forced upon childhood. It is undoubtedly true that in all education Christian education should take the precedence. No child should be so engaged in material things as to prohibit the careful study and thought of things of God.

Again, the daily rush of the age often prohibits both parent and child from religious effort. Sunday, the day which the nation allows for worship and rest, is more and more crowded with business and pleasure to the detriment or extinction of religious development and service. To make the home Christian, Christian parents everywhere should throw every weight of influence to Christianize the methods of education, the methods of labor and duty, the methods of pleasure, so as to give Christian study and practice their full, unstinted opportunity and service.

TOPICS FOR STUDY AND DISCUSSION.

Recent conditions which have changed the environment of youth.

Adjusting home and training to meet them.

Christian homes as bulwark of Christian church.

The mutual relation of Christian home and Christian church.

QUESTIONS.

What makes up a home? When is it a Christian home?

What are the reciprocal duties of husband and wife? Of parents and children? What should be the measure of a man's love for his wife? Should it be mutual? Does the reward for obeying parents pertain to Christian families? In what sense are husband and wife one flesh?

When can it be said that children are brought up in the nurture and admonition of the Lord?

What are some of the present-day factors which complicate home problems for Christians?

What constitutes a Christian? Is Christianity taken hold of by the person, or does the person take hold of and become Christian?

PREPARATIONS FOR CHRISTIANITY.

Preparation for Christianity began as early as Abraham. God gave to Abraham certain great, definite, extensive promises and assurances. God "swore by himself", Heb. 6:13, 18, that these promises were certain of fulfillment. Four hundred and thirty years afterward, Gal. 3:17, because of sin into which man was dragging God's promises. God, Gal. 3:19, through Moses, added the law with its covenant. This did not annul, or abridge, or qualify God's promise to Abraham. It rather protected, guarded, and assured it.

This covenant and "added" law could not cure sin. To do so would be to cure the flesh, change it (perhaps give it new nature). This it could not do. It was weak through the flesh. Rom. 8:3.

But when the promises were made, God added still another, a new covenant, Heb. 8:7-12. Responsibility for this new covenant was vested wholly in Christ.

Followers of Christ should be followers of His covenant. For standard or method of living the Christian life, one must appeal to the new covenant, to the teachings of our Lord.

Studies in the Christian Life this quarter lead the student into studies of the new ways, methods, and results introduced by Christ, the new Leader, the new Spokesman for God. To the end that He might be relied upon as One to whom all could turn in trust and confidence, He humbly prepared Himself for the cruel death of the cross, long foretold, by which death He forever sealed the one tremendous truth, namely: "This is my blood of the new testament (covenant) which is shed for many for the remission of sins".—Matt. 26:28.

DOINGS AMONG THE CHURCHES

The pleasing growth of the Grand Rapids Sunday School will be noted under Communications on another page.

* * *

Bro. Siple reports an excellent attendance and interest at the new Dixon, Illinois, church, especially in the morning, on Sunday, January 30. They are hoping to have another good meeting next Sunday.

* * *

The Oregon Sunday School has outgrown its present quarters. Plans are being made to so arrange that the members of each class will be able to keep their attention centered on the things taking place in their own class.

* * *

Bro. H. A. Sheets writes that "sickness has hit Virginia hard. Many are confined to the house with severe colds, while pneumonia, scarlet fever, and measles are holding sway in some places." May the time soon come when this condition will not prevail.

* * *

Bro. Austin left Friday morning, January 28, for a few weeks of vacation. Bro. Paul C. Johnson has charge of the Oregon church work as assistant pastor during his absence.

* * *

Answering an inquiry, It is understood that Sr. Elma Wilson desired those who wished to unite in a twenty-five-cent-each contribution against indebtedness at N. B. I. headquarters to remit

same to the National Bible Institution, Oregon, Illinois. This is in answer to queries on this point.

* * *

Sr. Daisy Nokes, Lincoln Park, Route 7, Rockford, Illinois, has recently been suffering a series of sick attacks. She was improved the first of last week, and her parents, Bro. and Sr. Fred Seymour, returned home. Her condition, however, the last of the week necessitated their return to aid her.

It is regretted that Sr. Nokes feels unable to continue her articles in The Herald to the children, notice of which has just been received. Effort will be made to secure another correspondent for this work.

* * *

Bro. L. Bridegam, Treasurer of the Michigan Conference, has found it necessary to change residence from Dutton and may be addressed at 101 Hall St. S. W., Grand Rapids, Michigan. Following Sr. Bridegam's sudden death in the middle of last summer, our brother has disposed of his farm and possessions near Dutton and has moved with his little daughter to the above mentioned address for different labor. His mother, Sr. Ellen Bridegam, is with him.

* * *

Bro. Marshall Logan, of Plymouth, Indiana, was taken to the hospital on January 25 for an operation. Reports did not indicate how he was recovering.

SIMON M. HATTEN

Son of Edward and Catherine Hatten, was born in Winamac, Pulaski County, Indiana, January 11, 1856.

He was united in marriage to Nancy Ellen Voreis April 13, 1878. To this union were born eleven children: Will, of Chatsworth, Illinois; George, of Hobart, Indiana; Charles, of Kemmerer, Wyoming; Pearl Zekiel and Min, of Culver, Indiana; Earl, of Hammond, Indiana; Arthur, Blanch Loser, and Lewis, of Culver, Indiana; Nellie Clifton, of Plymouth, Indiana; and one infant daughter that died at birth. In addition to immediate family, he is survived by one brother, Edward Hatten, of Britt, Iowa; and a host of relatives and friends.

Apart from ten years spent in Nebraska, he lived in and near Culver, Indiana, all of his life.

Five years ago he suffered a severe stroke of apoplexy. Three years later he suffered a second stroke which further reduced his physical strength and impaired his speech. The third final stroke occurred only a few weeks ago, and from that time it was a slow, losing fight.

He departed this life January 18, 1927, at the age of 71 years, and 7 days.

Three years ago he affiliated with the Church of God at Burr Oak, Indiana, and has been a faithful attendant as far as his physical condition would permit. He died with a full assurance of a better life to come.

J. H. Anderson.

* * *

"LIFE'S LITTLE DAY"

Lord, for to-morrow and its needs,
I do not pray;
Keep me, dear Lord, from stains of sin,
Just for to-day.

Keep my heart pure, O Christ,
Clean swept, I pray;
Help me to conquer self,
Just for to-day.

Help me to bend my pride,
Help me to pray;
Let others be preferred in all,
Just for to-day.

Let Thy love conquer doubt,
Cast fear away;
Let me be firm in faith,
Just for to-day.

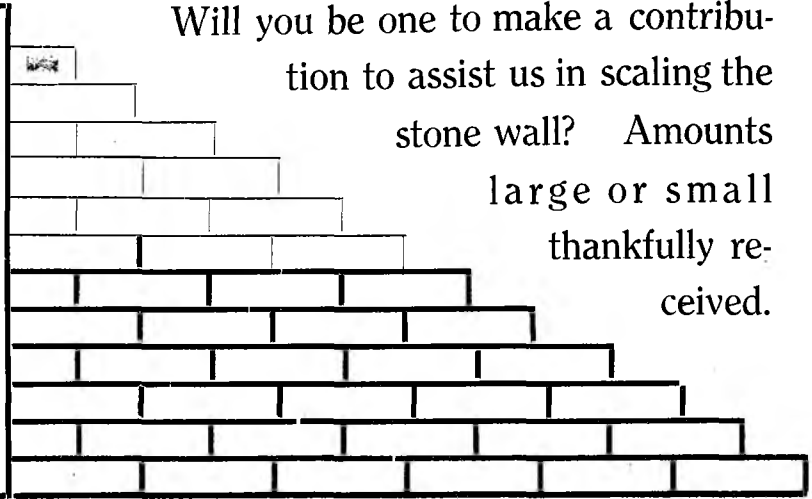
Lord, for to-morrow and its need,
I do not pray;
But guide me, guard me, use me, Lord,
Just for to-day.

Selected by Iva Huffer.

Our record shows that \$455 are still needed to put us over the "Wall". Not so much if a goodly number will respond, but it will mean a great deal to us if it comes in promptly.

F. A. S.

STONE WALL



Will you be one to make a contribution to assist us in scaling the stone wall? Amounts large or small thankfully received.

SOME COMMUNICATIONS

VERY MUCH PLEASED

The following communication is self-explanatory. It is given place in The Herald to call attention to several points.

It is true that the quarterly, as issued, is larger and embraces more than was intended when the price was announced. It is also true that other quarterlies of equal proportions are bringing 10, 12, and sometimes 15 cents. Effort is being made to improve on last quarter and it is quite possible that after this coming second quarter the price will either have to be increased to 10 cents or the proportions of the quarterly diminished.

The communication follows.—

DEAR BRO AUSTIN: The Quarterlies arrived and we think they are just fine. The Adult Class say, "They are far superior to anything we have used yet," and the teachers of the younger classes find they are excellent help. One of them said they had more ideas than her teachers' quarterly. The Sunday School here is more than satisfied and as yet has no criticism to offer only concerning the price. We voted to send you ten cents each instead

of eight cents and please accept our order for sixty quarterlies for the next quarter—might send for more later. We think they make excellent literature to hand out to any who may come to church or Sunday School even though not a regular attendant. Our idea in raising the price is, we are afraid you might not be able to keep it up at such a low price and would soon cease to publish them and we would lose out on something we need so much.

We had one hundred fifty-one at Sunday School this morning which is the largest attendance we have had. There has been a very good interest at the special meetings Bro. Patrick has been having here. And there is a "Ladies Aid Society" being started. The ladies of the community around the church are very interested. There is much work to be done out there.

Secretary Grand Rapids Sunday School.

* * * *

AS ANOTHER SEES IT

The quarterlies are on a par with the general run of quarterlies. That means, as I see it, that they are predigested food and require very little thought and genuine study on the part of the pupil. They follow (Continued on page 287, column 1)

TRACTS AND BOOKS

A Tract slipped into each friendly letter is direct—personal. Handed to a 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.

The following are priced to cover costs only, including postage. Some are priced to cover simply costs of mailing—wrapping and postage.

Order from, and make checks and money orders payable to NATIOAL BIBLE INSTITUTION, Oregon, Illinois.

20 cents per Dozen; \$1.25 per 100

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 God, 100 for \$1.75; 12 for 30c; 3 for 10c.
 The First Resurrection, 100 for \$2.50; 12 for 40c; each 5c.
 A Letter to a Friend, 10c each; \$1.00 per dozen.

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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

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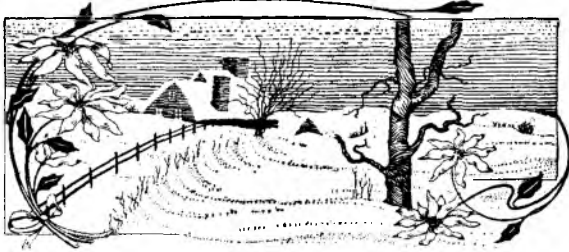
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To Stop Paper.—It will be our policy to follow the general desire of our readers and to continue sending THE RESTITUTION HERALD to subscribers until notified that discontinuance is desired. Therefore, if you do not wish your paper continued, kindly write us to that effect promptly upon expiration of your subscription. When paper is ordered stopped please remit for any arrearages on subscription.

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

THE RESTITUTION HERALD advocates: The soon coming of Christ, Acts 1:11, and life only through Him, Col. 3:3; the literal resurrection of the dead, John 5:28; the immortalization of those in Christ, 1 Cor. 15:53, 54; the final destruction of the wicked, 2 Thess. 1:9; the restoration of Israel as the kingdom of God under the kingship of Christ, Luke 1:32, the church being joint-heirs with Him, Rom. 8:17, and Israel to be made head over Gentile nations, Isa. 60:13; the "restitution of all things, which God hath spoken by the mouth of all His holy prophets since the world began", Acts 3:21. It also firmly advocates repentance and immersion in the name of Jesus Christ for the remission of sins, Acts 2:38, and a consecrated life as essential to salvation.

The Children's Page



MAKING THE HOME CHRISTIAN

By Daisy Nokes

DEAR CHILDREN: How do you start each new day? When you first awaken in the morning what are your first thoughts? Do you thank the heavenly Father for His loving care, and ask Him to help you be kind to all? If you do, you are starting out right, for God is pleased when we are thankful and ask for His help.

Jesus was once a little child like you. His parents had taught Him to obey, so when they told Him to do anything He obeyed quickly. He never stopped to ask why, but would mind right away. Now this pleased God, for little children who learn to quickly obey their parents will quickly obey God. Jesus grew wiser and stronger every day, and you, too, may become like Him if you are a good child now and honor your mother and father. To honor means to respect and look up to, and not to think that you know more than they do. They are older and always know what is best for their children. Some naughty boys call their parents the "Old Man" and the "Old Woman". Do you think that is right? Does that show respect and love for parents? Such naughty boys grow to be bad men.

Some naughty children say unkind things about the food they have to eat. They say, "I don't like to drink milk. I want pie or cake." Does this show respect to mother? Mother knows that good home-made bread is much better for children than pie and cake. Mother knows that coffee and tea or strong drinks like beer and wine will make them sick and weak. Our example, Jesus, always ate what his parents set before Him and never said unkind things about the food.

The lesson for to-day was written by Paul. Paul was a great minister who went around to different churches to preach. Sometimes he wrote letters to the churches, when he could not get there. He wrote a letter to the people at Ephesus telling them how to have Christian homes.

Now we all want Christian homes to-day, so Paul's letter is good for us all. He told parents to love and respect each other that they might be happy. He told them to teach God's Word lovingly to the children. He told them God's rule for children was, "Children, obey your parents in the Lord: for this is right." Paul says

this is the first commandment with promise. The promise is that all children who honor their parents will live long on the earth. After this he tells the fathers to bring their children up in the fear and love of the Lord.

QUESTIONS

1. To whom did Paul write a letter?
To the church at Ephesus.
2. What is God's rule for children?
Children, obey your parents.
3. What did the boy Jesus do?
He obeyed His parents.
4. Whom did Jesus please?
He pleased His heavenly Father. Will you try to please Him too?

* * * *

A BIRD STORY

*It's strange how little boys' mothers
Can find it all out as they do,
If a fellow does anything naughty,
Or says anything that's not true!
They'll look at you just a moment,
Till your heart in your bosom swells,
And then they know all about it—
A little bird tells.*

*Now, where the little bird comes from,
Or where the little bird goes;
If he's covered with beautiful plumage,
Or black as the king of the crows;
If his voice is as hoarse as a raven's
Or clear as the singing of bees,
I know not—but this I am sure of—
A little bird tells.*

*The moment you think a thing wicked,
The moment you do a thing bad,
Are angry or sullen or hateful,
Get ugly or stupid or mad,
Or tease a dear brother or sister—
That instant your sentence he knells,
And the whole to mamma in a minute,
That little bird tells.*

*You may be in the depths of a closet,
Where nobody sees but a mouse;
You may be alone in the cellar,
You may be on the top of the house;
You may be in the dark and the silence,
Or out in the woods and the dells—
No matter! wherever it happens,
The little bird tells.*

*And the only contrivance to stop him,
Is just to be sure what you say—
Sure of your facts and your fancies,
Sure of your work and your play;
Be honest, be brave, and be kindly,
Be gentle and loving as well,
And then you can laugh at the stories
The little bird tells.—Wide Awake.*

PRAYER

BY GEORGE HENRY DOLE

Ask, and it shall be given you; seek and ye shall find; knock, and it shall be opened unto you.—Matt. 7:7.

PRAYER is not merely asking for something; it is giving something, giving the whole heart to the Lord that His will may be done in us and that we may do His will.

God does not need to be instructed. He knows the human heart to its depth, and all things to eternity; for as all life proceeds from Him, He knows what has been and will be.

God does not need to be persuaded, for with infinite ardor He yearns to bestow His whole power, wisdom, love and joy upon us. Does a loving mother need to be persuaded to care for her child?

Yet the Lord bids us ask, seek, knock. To ask is of the lips; to seek is of the heart; to knock is of the hand. The text means that He will surely answer those who serve Him with lips, the heart, and the hand. Only such can He answer; for otherwise His sacred gifts would be used wrongly and bring a deeper transgression. It would not be helpful if the Lord cast His pearls before the swine of selfish desires, or gave that which is holy to the dogs of natural desire.

The Lord bids us not only to ask, but to importune. This He does, not that He may be persuaded, but to intensify our desires and prepare us appreciatingly to receive and worthily use His gifts. Cultivating the fields does not change the rain or the sun. Prayer does not change the Lord, but the petitioner, and, better prepares him to receive the doctrine that drops as the rain and the sunshine from the holy city. As one is prepared, the Lord can give; so He urges us to ask, fervently to pray, to importune.

Prayer is communion with God. For a moment the earth within us keeps silent, and the Lord comes into His holy abiding place. Light, comfort, peace inflow. That is not a mere communion of words, but a communion of the spirit. His Holy Spirit. Let us identify it. Have we not risen from prayer with courage renewed, the soul refreshed? Have we not felt the inflow of soothing peace and quickening joy? That power so silent seemingly, is omnipotent. It admits of unending increase. It is the Lord, the Lord answering prayer.

"If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you." Marvelous promise! It is infallible. If this promise seems not fulfilled, the cause is within ourselves. Our wills are not one with His. Our thoughts are not according to His wisdom. He sees our weaknesses, knows that we would default, and therefore withholds until we are prepared. It cannot be otherwise; for He created us to give Himself to us, to bestow the fullness of heaven's blessings upon us. There is no other way to receive them than to use them. Ask from His love, and according to His wisdom. Let the spirit of prayer be, "Thy will be done," not

mine. Thus pray unceasingly, firmly assured that He always answers true prayer.

ABOUT PROBATION

BY J. R. NORRIE

(Continued from last week)

THE FUTURE OF SODOM

ANOTHER passage which suffers at the hands of believers in future probation is Ezekiel 16:48-55: "I shall bring again the captivity of Sodom and her daughters. . . . When thy sisters Sodom and her daughters shall return to their former estate . . . then thou and thy daughters shall return to their former estate." On the strength of these statements it is maintained that all the identical inhabitants of Sodom who perished, when Lot escaped, will be resurrected "in view of their future welfare".

A little patient examination of this passage will show that this is a hasty and mistaken view, although, on the surface, it looks plausible. Jerusalem is here described as an immoral woman, Samaria as her "elder sister", Sodom as her "younger sister"; all, with their daughters, were corrupt. It is twenty years since I first lectured against the probationists' erroneous views on this passage, and pointed out that the places named are, by common figure of speech, addressed metonymically, that is, using the name of one thing for that of another related to it. For example:—"Then went out to him Jerusalem, and all Judæa, and all the region round about Jordan, and were baptized of him in Jordan."—Matt. 3:5, 6. Ordinary intelligence realizes that the *inhabitants* are here meant by the names of their dwelling-places. It is so with this passage in Ezekiel, but the people are addressed collectively as units and not as individuals. Sodom is spoken of as a unit, and a restoration is promised covering an inhabited country as regards prosperity, population and moral purity. There is no hint of resurrection in the passage. The best explanation of a Bible difficulty is to take a Bible explanation, and the history of Job furnishes a parallel, where we read:—"The Lord turned the captivity of Job; . . . also the Lord gave Job twice as much as he had before".—42:10-13. Yet Job did not get back from the grave then his seven sons and three daughters, nor were the identical sheep, camels, and oxen raised from the dead, but he got other seven sons and three daughters, and his flocks and herds were doubled. To turn again the captivity of a place or person is simply to restore to a former condition, and this shall undoubtedly be done when "they shall build the old wastes, raise up the former desolations, and they shall repair the waste cities, the desolations of many generations".—Isa. 60:4. The very same language is used about Moab, Jer. 48:47; Egypt, Ezekiel 29:14; and Israel, Deut. 30:3, and over and over again, later on. We have been asked, "What is the moral purity of a land?" possibly in derision; for the answer is supplied from the same source, "referring to the *inhabitants* of a country under the name of the country."

(OVER)

Another remarkable case of personal terms being used in a collective or national sense is to be found in Zech. 14:5; "Ye shall flee as ye fled before the earthquake in the days of Uzziah, King of Judah, and the Lord my God shall come and all the saints with thee", etc. Uzziah reigned about 300 years before the days of Zechariah, and, if we read this passage in the severely literal way demanded for Sodom, we are faced with this extraordinary condition, that there were a number of Jews in Zechariah's time about 300 years old, who fled from an earthquake nearly three centuries previously! More wonderful still, they must be living yet at the respectable age of 2700 years, and must remain alive until the Lord comes, and be able to flee from another earthquake then with alacrity! Surely this beats the record both for longevity and Bible interpretation, and our "Fair Chance" friends may be left to ponder this unique distinction.

WHAT ABOUT CHILDREN?

I feel compelled to make a slight digression here upon a point not strictly cognate or necessary to a consideration of our subject, but which is forced upon us by mistakes regarding our position upon the salvation of children. We are accused of holding what is called "the narrow Conditional Immortality plan of salvation, which involves the unreasoning and heartless extermination of millions of innocent children!"

For sixty-eight years I have maintained, from the Bible, that immortality is not an inherent quality of the human race, but the free gift of God to those who believe in Jesus Christ, to be bestowed upon them when our Lord returns to raise those whom He finds worthy, and to establish His everlasting kingdom upon earth. Twenty-eight years ago I wrote an article in our official organ, *Words of Life*, entitled, "What about the Children?" denying that there was anything antagonistic in Conditional Immortality to a belief in the Salvation of Children. I have seen no reason since to change my conviction, which has grown stronger with the years since I used these words: "There is nothing inconsistent between the two things. They lie alongside of each other. They are not identical, they are complementary and harmonious." This is not spoken from the standpoint of a mere theorist. I can claim to speak experimentally as well as theoretically, and to know for half-a-century the heart-hunger of those who have put away a vacant chair, to miss a little face from the table, and a happy voice ringing in the ear.

It is recorded of our gracious Savior that "He shall feed his flock like a shepherd," and also that "He shall gather the lambs with his arms, and carry them in his bosom"—Isa. 40:11. I have not a shadow of doubt that if, when the happy resurrection morning dawns, and in the unspeakable mercy of God I stand arrayed in the white robe of immortality, a little hand which used to rest in mine is absent, and I ask the Lord about it—I have not a shadow of doubt that this little hand shall be restored, or there shall be such a sufficient reason for its absence, that I shall be able to say with undimmed eye,

"Good is the Word of the Lord."

GENERAL PRINCIPLES

Let me close by stating a few general principles or leading considerations which should guide and control our minds in studying this much disputed question.

1. There is no direct or unequivocal statement in the Bible that a "Fair Chance" of accepting the Gospel will be given after resurrection in the millennial age to those who had not heard it in the present life.

2. Only two classes are mentioned in the Bible as being raised from the dead—the just and the unjust.

3. Only two awards are indicated—life and death—as following resurrection.

4. All the Lord's judgments are righteous, and no hint is given of a class raised to probation, a word never used in the New Testament.

5. Those who in the present life have not been under the law will not be judged by the law, but by the work of the law written in their hearts, in the day when God will judge the secrets of men by Jesus Christ. Rom. 2:6-12, 15, 16.

The Lord asks us to trust Him, and there are still secret things that belong unto Him. "Now we see through a glass darkly, but then face to face. Now I know in part, but then shall I know even as I am known".—1 Cor. 13:12-13. And the apostle Paul, in finishing his great argument and discourse to the Romans upon faith, as the means by which the Gentiles as well as the Jews become heirs of God and partakers of the great salvation, in spite of the abundant revelations he had received, cannot withhold his eloquent and glowing testimony to the unfathomable, inscrutable Divine decrees and power: "O the depth of the riches both of the wisdom and knowledge of God! how unsearchable are His judgments, and His ways past finding out! For who hath known the mind of the Lord? or who hath been his counsellor? or who hath first given to him, and it shall be recompensed unto him again? For of him, and through him, and to him, are all things: to whom be glory for ever. Amen."—*Words of Life*.

BLESSED ARE THE MEEK

(Continued from page 277)

every one; for we all are, "the common people"; and it is as of yore, "And the common people heard him gladly", Mark 12:37. The "rich"—in spirit—heard, and now hear Him also. But there are two ways of hearing, viz., by the *head*, and by the *heart*. His message seldom gets below the chin of the rich in spirit and purse, these days. But when the Glad Tidings get into a person's heart its recipient at once follows up the *Stream* to its source, "A river, the streams whereof shall make glad the city of God, the holy place of the tabernacles of the most High. God is in the midst of her; she shall not be moved: God shall help her, and that right early", Psa. 46:4, 5.

If such is not the case with us, "poor, common people", it is not God and His dear Son's fault.

NEW BEATITUDES

Blessed are the old-fashioned people who have not forgotten to carry their Bibles to church and Sunday School.

Blessed are the old-fashioned people who have not yet learned to read the morning daily paper more of a Sunday morning, before church time, than they read their Bibles.

Blessed are the people who have not bowed the knee to "what the people say".

Blessed are the people who will not cater to the world to make money for the Lord.

Blessed are they who fear the impurity more than they do ecclesiastical opinions.

Blessed are they who have learned that purity and right are bigger than all the world.

Blessed are they who have found out how to maintain their justified walk with God.

Blessed are they who have found out the omnipotence of inward loyalty to God.

—Selected.

SOME COMMUNICATIONS

(Continued from page 283)

the spoon-feeding system of teaching as does nearly all of our education. Growth in spiritual thinking requires digging for hidden treasures, and not just swallowing what some one else has thought out. I know that teaching that makes the other fellow work is the hardest kind of teaching to do, but it is the only kind that really accomplishes education and growth. It is in this that most teaching fails—the lack of thought-provoking suggestions and questions. This is my chief criticism. Otherwise I think they ought to accomplish just about what all quarterlies accomplish in various Sunday Schools.

* * * *

FROM CALIFORNIA

DEAR HOUSEHOLD OF FAITH: When The Restitution Publishing Company was organized, I was a member of the board of directors and its first president. We were stockholders and general promoters securing subscriptions whenever possible, but for the past five years, through misunderstandings and wrong information, thus creating wrong impressions, I have done nothing to promote this phase of the Master's work. However, our eyes have been opened to the true situation and we are now ready to take up again our share of the burden and promote the paper, which we see has been much improved under the present management.

The new quarterlies are just fine, and must fill an urgent need among our brotherhood. Enclosed you will find a check to help scale the Stone Wall.

Yours in the Master's service,

Ezra C. Railsback,
1020 South Burlington Ave., Los Angeles, California.

PALESTINE NEWS ITEMS

From "The New Palestine"

NEW YORK is asked to subscribe \$2,500,000 to the United Palestine Appeal.

Every year we approach the task of winning the largest Jewish community in the world with trepidation and anxiety. It is a great agglomeration of Jews, divided into sections, parties, congregations, interests intertwined and separate, with all sorts and conditions of men, hard to penetrate, hard to talk to, but it is nevertheless that community upon which the success of our Palestine effort largely depends. One-third of the total of \$7,500,000 is to be gathered in Greater New York.

We call upon all Zionists and upon all Jews interested in Palestine, now to come forward and to make Palestine for the period of the campaign the outstanding fact in the Jewish life of Greater New York. The volunteers, the collectors, the organizers, the propagandists will all be doing only one fragment of the work. Let each do what he or she has to do with a consciousness of its value in making the success which we await.

* * * *

Companies of several countries have asked permission to investigate the mineral and other possibilities of the Dead Sea with the view of later obtaining concessions to exploit such products commercially, states a despatch from Jerusalem to the Jewish Telegraphic Agency. Chemists from the Hebrew University and other Jewish experts have been investigating the various salts and depths of the sea. An Australian company has also been making various investigations with the cooperation of the government geologist, it is stated.

* * * *

A trolley car, the first in Palestine, will shortly connect Haifa and the new Jewish residential suburbs on Mt. Carmel, it is reported in a cable from Palestine. The Palestine Electric Corporation, which is exploiting the Rutenberg Concession, owns half the stock of a corporation with capital of \$200,000 formed for this purpose. New residential quarters are being built up all over the Carmel overlooking Haifa and the Mediterranean, and the building movement will receive new impetus on both sides of the track. The Carmelia and Red Carmel suburbs owned by the American Zion Commonwealth, New York, are expected to benefit particularly, owing to their more advantageous position.

* * * *

The Soviet government has granted permission to three hundred Zionists, including members of the He'chalutz, and the Zeire Zion, now exiles in Siberia and other regions, to leave for Palestine, according to a report by the Warsaw Yiddish daily, *Hajnt*, states a despatch to the Jewish Telegraphic Agency. The report states that each person must pay \$110 for his passport. The expenses of the journey for the group would amount to \$75,000. The *Hajnt* has issued an appeal to the Zionist public to collect this sum. A public subscription has been opened by the paper.

ANGER

Selections by M. A. Woodward

ANGER begins in folly, and ends in repentance.—*Pythagoras*.

The fire you kindle for your enemy often burns yourself more than him.—*Chinese Proverb*.

Anger is the most impotent of passions. It effects nothing it goes about, and hurts the one who is possessed by it more than the one against whom it is directed.—*Clarendon*.

He that would be angry and sin not must not be angry with anything but sin.—*Seeker*.

To be angry is to revenge the faults of others on ourselves.—*Pope*.

Never forget what a man has said to you when he was angry. If he has charged you with anything, you had better look it up.—*H. W. Beecher*.

If a man meets with injustice, it is not required that he shall not be roused to meet it; but if he is angry after he has had time to think upon it, that is sinful. The flame is not wrong, but the coals are.—*H. W. Beecher*.

Keep cool and you command everybody.—*St. Just*.

A man that does not know how to be angry does not know how to be good. Now and then a man should be shaken to the core with indignation over things evil.—*H. W. Beecher*.

There is not in nature a thing that makes man so deformed, so beastly, as doth intemperate anger.—*John Webster*.

Life appears to me too short to be spent in nursing animosity or registering wrong.—*Charlotte Bronte*.

The greatest remedy for anger is delay.—*Seneca*.

When a man is wrong and won't admit it, he always gets angry.—*Haliburton*.

He who can suppress a moment's anger may prevent a day of sorrow.—*Unknown*.

To rule one's anger is well; to prevent it is still better.—*Tyron Edwards*.

When passion is on the throne reason is out of doors.—*M. Henry*.

He best keeps from anger who remembers that God is always looking upon him.—*Plato*.

He that is slow to anger is better than the mighty; and he that ruleth his spirit than he that taketh a city.—*Solomon. Proverbs 16:32*.

A diamond has no light in itself, it is only a bit of carbon. Put it in a cave and it will give no light. There is no light in it in its natural condition, but bring it out into the light, grind its sides down into numberless little facets, and it will reflect the light of the sun in marvelous beauty. So it is with us. *When God has cut away a good deal in us that is worthless and brought us out into His marvelous light, we too will flash back His glory and beauty with wondrous power.* Where does the cloud at sunset get its beauty?—*Selected*.

WISE EVANGELISM

GOD INTENDS that we shall win people in their youth. Then their hearts are tender and sensitive. Then they are religious and often ready and eager for entrance into the spiritual life. But we let the springtime of life pass, and then try by some great effort to create religious impressions and win to Christ. We work hard, we spend thousands of dollars, and at the best, get disappointingly small returns. The reason is very apparent. We have waited too long.

How much better it is to work with God in the constructive years of life, winning to Christ in youth, developing Christian habits of physical living, the Christian way of living together, and Christian habits and attitudes of mind. When a man comes to maturity with such a development, he has a Christian character that will stand and that will powerfully influence for good his day and generation. If we are wise we will work with God in His seasons.—*Albert H. Gage, in "Evangelism of Youth"*.

CHRIST

- Is coming soon;
- Is coming personally;
- Is coming visibly;
- Is coming for His bride;
- Is coming to sit upon His throne;
- Is coming to judge the world;
- Is coming to renew this earth;
- Is coming—be prepared.

C. E. Randall.

"Only with thine eyes shalt thou behold the reward of the wicked. Because thou hast made the LORD, *which* is my refuge, *even* the most High, thy habitation; there shall no evil befall thee".—*Psalms 91:8-10*.

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“SHALL NEVER DIE”

By F. E. Siple

IT WAS a broken-hearted Martha that went forth with tear-stained cheeks to meet her master and said, “Lord, if thou hadst been here my brother had not died.” But though torn with grief and sorrow at the death of her brother, Lazarus, yet observe her extreme faith in Jesus as she adds, “But I know, that even now, whatsoever thou wilt ask of God, God will give it thee.”—John 11:22.

It is plainly evident that Jesus had emphasized the teaching of resurrection in His visits in their home, and that Martha had not always been busy with household duties, for when the Master said to her, “Thy brother shall rise again,” she immediately replied, “I know that he shall rise again in the resurrection at the last day.” There was no question in her mind as to what death meant. Her brother had fallen asleep in death, and she did not consider him alive in any sense, but she did confidently look forward to the resurrection day realizing that he would awaken to new life then.

This knowledge of the facts of death and resurrection which Martha had received from the lips of the Savior, is the knowledge that the Bible would impart to all of us if we would quietly listen to its teachings, banishing all preconceived ideas.

The Old Testament writers have plainly stated man's nature, and the fact of death as the opposite of life, over and over again. In Psalm 146:4 David, in speaking of man at death, says, “His breath goeth forth, he returneth to his earth; in that very day his thoughts perish.” Or, according to Psalm 6:5, in death there is not even any remembrance of God, or ability to give Him thanks. In fact, so far as the condition of death is concerned, man and beast die alike and go unto one place, Eccl. 3:19, 20. Furthermore, he that has died has no knowledge of anything that takes place with friends or loved ones left behind. This latter point is especially referred to in Job 14:21, where, in speaking of a man in death, the patriarch says, “His sons come to honor, and he knoweth it not; and they are brought low, but he perceiveth it not

of them.” This is in accordance with the thirteenth verse of the same chapter in which he has prayed for death, for the end of his sufferings and trials, that he might be laid away in the grave till a set time, and then be remembered.

It is that set time, the resurrection day, that the New Testament talks so much about, showing us that the only hope of life for man beyond death is in being awakened out of death's sleep in the morning when the new day dawns. Immortality is not possessed by man to-day, but is a thing to be sought for by patient continuance in well doing. To those who thus seek it will be given. Rom. 2:7. This gift will be put on at the resurrection, 1 Cor. 15:52-54. Furthermore, immortality will be conferred upon the *body*, not upon an invisible nonentity. Phil. 3:20, 21.

All of this Martha understood and believed. There was no question in her mind but what her brother would rise on the resurrection day, but it was the time then present that was worrying Martha. She and her sister were left alone, and they needed their brother. The Master, observing her great faith, said to her, “I am the resurrection and the life: he that believeth in me, though he were dead, yet shall he live: and whosoever liveth and believeth in me shall never die. Believest thou this?” There ought to be no difficulty in understanding this language if one carefully considers the whole conversation. “Though he were dead, yet shall he live”,—when? The time under consideration has been named in verse 24, “the resurrection at the last day.” In similar manner consider the next statement, “whosoever liveth and believeth in me shall never die”,—when? The same period of time is still the basis of the Master's language. What He has actually said, then, is that if a person believes in Him, though he die, yet he shall live again in the resurrection at the last day, and if he has not died, but is living and believing in Him at the last day then he shall never die.

This is in accordance with 1 Cor. 15:51, “we shall not
(Continued on page 303, column 2)

A SOLEMN CHARGE

BY RUFUS A. CURTIS

PAUL, with his whole soul aflame for the spreading of the good news of the coming and kingdom of the Prince of Peace, gives this solemn charge to Timothy, his "own son in the faith": "I charge thee therefore before God, and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom; Preach the word, be instant in season, out of season; reprove, rebuke, exhort with all longsuffering and doctrine."—2 Tim. 4:1, 2. It would seem that no one could give such a solemn charge, before God and His Christ, and the far-reaching results of the judgment of both the quick and the dead, without having reasons weighty as eternity, to enforce his charge to "preach the word".

As Paul's prophetic vision swept the oncoming ages, and he beheld the development of the great apostacy, he exclaimed, "For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears; and they shall turn away their ears from the truth, and shall be turned unto fables. But watch thou in all things, endure afflictions, do the work of an evangelist, make full proof of thy ministry. For I am now ready to be offered, and the time of my departure is at hand. I have fought a good fight, I have finished my course, I have kept the faith: henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day: and not to me only, but unto all them also that love his appearing."—2 Tim. 4:3-8. See also 2 Thess. 2:1-12; 2 Peter 2:1-15; 1 Tim. 4:1-3.

Paul's eyes were at times suffused with tears, and his loving heart was burdened with "great heaviness and continual sorrow" for his "kinsmen according to the flesh", as he contemplated the truth, and their relation thereto. Phil. 3:17-19; Rom. 9:1-5.

The one who gave Timothy his solemn charge to "preach the word" has also given him a reason for being "instant in season", in view of the perilous times that were foreseen. "This know also, that in the last days perilous times shall come. For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, trucebreakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, highminded, lovers of pleasure more than lovers of God; having a form of godliness, but denying the power thereof: from such turn away. For of this sort are they which creep into houses, and lead captive silly women laden with sins, led away with divers lusts, ever learning, and never able to come to the knowledge of the truth."—2 Tim. 3:1-7. See also Luke 18:8; 17:26-30.

Above this Babel of confusion in religious matters, "ask for the old paths", "the good way", "and walk therein". Jer. 6:16; Mark 11:22.

THE GREAT TRIBULATION

BY SYDNEY E. MAGAW

THERE is a message in the story of the flood for the world to-day. Noah's preaching, the ark, and the flood are prophetic pictures that portray another "time of trouble" and another ark of safety.

"As the days of Noe were, so shall also the coming of the Son of man be. For as in the days that were before the flood they were eating and drinking, marrying and giving in marriage, until the day that Noe entered into the ark, and knew not until the flood came, and took them all away; so shall also the coming of the Son of man be."

As the people grew tired of the preaching of Noah, so "the time will come when they will not endure sound doctrine." "They shall turn away their ears from the truth, and shall be turned unto fables." As in the last days before the flood men scoffed at Noah and said a flood would never come, so "there shall come in the last days scoffers, walking after their own lusts, and saying, Where is the promise of his (Christ's) coming?"

As surely as the flood came will Christ come. He "is not slack concerning his promise, as some men count slackness; but is longsuffering to usward, not willing that any should perish, but that all should come to repentance".

For years Noah preached, but few heeded. Then the flood came. Noah and his family were safe in the ark, but the scoffers were out in the storm. It was a great time of trouble. Oh! that we might see a lesson in this picture! As Noah preached, so the "gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come." When the end of this age comes there will be another great time of trouble for the world, very similar to that at the time of the flood. "For then shall be great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be."

When the ark was lifted up on the waves of the flood it was too late for the lost to hear and accept the preaching of Noah. Once more a gospel hope is being proclaimed, and now is the time to accept. "Behold, now is the accepted time; behold, now is the day of salvation." And as "ambassadors for Christ, as though God did beseech you by us; we pray you in Christ's stead, be ye reconciled to God."

Once the people hungered to hear the voice of Noah. A similar time is coming when the world will hunger for the very message that it mocks at now. "Behold, the days come, saith the Lord God, that I will send a famine in the land, not a famine of bread, nor a thirst for water, but of hearing the words of the Lord: and they shall wander from sea to sea, and from the north even to the east, they shall run to and fro to seek the word of the Lord, and shall not find it."

To the world will come trouble as it did in the days of the flood. "The kings of the earth, and the great men, and the rich men, and 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?"

Who shall be able to stand? Who will it be? The Bible answers. "At that time shall Michael stand up, the great prince which standeth for the children of thy people: and there shall be a time of trouble, such as never was since there was a nation even to that same time: and at that time THY PEOPLE SHALL BE DELIVERED, every one that shall be found written in the book." Oh! that we might be among the number to have our names on the Lamb's book of life! Let us turn to God and learn of His ways. "He giveth power to the faint; and to them that have no might he increaseth strength. Even the youths shall faint and be weary, and the young men shall utterly fall: but they that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run and not be weary; and they shall walk and not faint."

During this great time of trouble "there shall arise false Christs, and false prophets, and shall shew great signs and wonders", but Christ, the true King and Messiah will not be here then. "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." Those days will be real dark days, with none to guide, for the righteous shall have been caught away to be with the Lord. Just as the ark was raised up on the waves above the time of trouble, so will the righteous be raised up to meet their King in the air, up above the stricken world.

Daniel, centuries ago, prophesied that "many of them that sleep in the dust of the earth shall awake" at this time of trouble. And Paul tells us that even the righteous dead shall be raised up from the graves to be "caught up" with the living righteous "to meet the Lord in the air". "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." "This is the first resurrection. 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."

Such is the salvation of those who put their trust in God, who come into Christ, our Ark of safety. For "immediately after the tribulation of those days shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken: and THEN shall appear the sign of the Son of man in heaven: and then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory."

Just as the ark of Noah rested again after the flood, on Mount Ararat, so will the Lord with ten thousands of His saints return to Mount Zion after the great day of God's wrath. Then the Lord and His chosen shall reign.

THE TRINITY QUESTION

BY R. H. JUDD

TO THE EDITOR OF THE GLOBE: I notice Mr. Oliver's comments on my letter of the 4th, inst., and I would ask you to kindly allow me the privilege of brief reply. There was no intimation of "modernism" in my letter, nor would any fair-minded reader of it make the ingenious suggestion that I should "abandon Scripture." He would, on the contrary, frankly acknowledge that it was my evident earnest desire that Scripture should be the foundation of this most important question, and that my appeal to Scripture was at least definite and clear. Mr. Oliver charges me with having a "profound misapprehension of what is known as the doctrine of the Trinity." Well, I gave the Athanasian Creed as indicative of what is known as the doctrine of the Trinity. If I am right in so doing, then it is Mr. Oliver and not myself who is under misapprehension—profoundly so. He then says: "There is but one God—on this we are agreed." But, sir, had there been agreement on this point there would have been no occasion to discuss it. It was Mr. Oliver's tantamount assertions that there are three Gods that gave rise to the ventilation of the question, as contained in my letter. Further, he says: "Our business is not to analyze but to accept what the Scriptures teach." Without commenting on the first part of this sentence, I think I may in all fairness claim that it was the very purpose of my letter to adopt the attitude of the latter part, viz., to accept Scripture in its clear and emphatic statement.

Mr. Oliver next proceeds to generalize on passages in the Gospel of John, the Acts, and the Epistle to the Hebrews, and says in reference thereto: "No one can read into these passages anything but the clearest setting forth of individual personality." No true Bible student has a desire to "read into" Scripture that which is not there, and I made it clear in my letter of the 4th, inst., that many of the passages quoted by Mr. Oliver are capable of more than one interpretation, but that passages such as Isaiah 45:5, 6, are not so, and I am prepared to sustain this contention. As to the personality of the Holy Spirit, language is used of the Holy Spirit which is utterly incompatible with personality, and it is a remarkable and indisputable fact that such language is never used of God the Father or of Jesus Christ His Son. Such a fact must strike at the very root of the doctrine of the Trinity, for two cannot make a trinity. It is not one "word" only that believers in the doctrine of the Trinity are obliged to express in terms that are not Scriptural, but such is a common tendency of trinitarians, owing to their inability to express their doctrine in clear Bible statement.—Submitted to *The Herald* by Author.

PAUL A CHOSEN VESSEL UNTO THE LORD

By Lyman Booth

PAUL found conditions at Rome the hardest in every way that he had ever experienced, and yet he did his greatest work for God at Rome, and for humanity in a Roman dungeon. He wrote to the Philippians (Phil. 1:12, 13) that his imprisonment "had fallen out rather unto the furtherance of the gospel; so that his bonds in Christ were manifest in all the Palace and other places". The Revised Version shows that the term here translated "Palaces" is a collective noun denoting the whole body of the Pretorian Guard (the flower of the Roman army) rather than any of the buildings and so we have a flood of light thrown upon the work he did. His cell became a college of foreign missionaries. What though he had but one pupil at a time and he a soldier of the Emperor's guard, to whom he was chained. That soldier might be ordered at any time into German forests to fight the tribes that infested the southern shores of the Baltic; or might be sent beyond the Alps to wage war with the valiant defenders of Gaul; might be directed to cross the stormy channel to fight the Britons. As each watch was relieved and soldier followed soldier, some six or eight every twenty-four hours, "Paul, the prisoner of Jesus Christ", educated his soldier companion in his story of the Cross.

We can not overestimate the value of such a method of evangelization of the Roman Empire. One writer has written, "On the few square feet of space allowed him, Paul erected a fulcrum with which to move the world." He writes to the music of the chains upon his wrist (Col. 1:5, 6) that the gospel "is in all the world and bearing fruit and increasing". Until the last great day none can tell how extensively was sown broadcast the seeds of truth by the soldier preachers of Nero's guard, captured by the captive Paul for Christ. More than a century later "Tertulian marveled that the Roman army was almost entirely Christian". The wonderful success of Paul's labors had been felt throughout the army and changed forever the course of Christianity from the east to west, from Asia to Europe.

Finally the hour arrived when Paul stood before Nero, in whose presence he bore himself with such high heart and loveable manner that souls were won out of Caesar's household for Christ. The livid pages of Tacitus and Suetonius tell us who were in Nero's "Golden House" at that time. "The saints of Caesar's household". (Phil. 4:22.) While that Golden House was nothing more than a den of the worst type of sensuality, yet, out of it Paul rescued some souls, proving that Jesus can save from the uttermost depths of degradation to the uttermost heights of glory. Among the Latin slaves and Briton's savages none were so low but that Jesus could rescue and lift them up; none so black but Jesus' precious blood could make them white. Though laboring in chains and housed in a dungeon the "chosen vessel" laid the foundation of an everlasting Empire that shall stand through the eternal ages, after all earthly empires shall have given

place to the King of kings and Lord of lords.

The apostle whose ear had caught the groans and sighs of travailing creation, he who thought so much on Christ's scheme of salvation, that scheme that included all nations, now writes his masterpiece, the Epistle to the Ephesians, the crown and consummation of all his teachings, called by Coleridge "the profoundest and sublimest book in the world." In Romans the thought of Salvation by Christ outshines the dark trammels of Jewish traditions, and spreads itself over the wide field of history. In Ephesians the idea of Christ's gospel becomes cosmical and overlaps the bounds of time showing that the final and sublime vocation of the church will be to teach the wisdom and love of God as manifested in Christ our Lord.

The burning of Rome was the greatest holocaust of history. It burned for nine days and nights. It left nothing but ruins of the temple and tower and Nero's Golden House. The city was about the size of greater New York. Whether Paul perished in the flames, in the arena, or at the hands of the headsman, or as a human torch in Nero's garden is not definitely known. It matters but little which, for he was prepared for either. Nero's crown was tarnished by crimes of the deepest dye, while Paul's is one of incorruptibility, and undefiled and that fadeth not away. No imperial purple was his, but his robe will be pure and spotless, and white as snow. In place of the Mamertine prison and the dismal dungeon he will share the eternal joys and liberty of the house of many mansions, not made with hands, a city which hath enduring foundations, whose builder and maker is God.

In going to Rome, he went forth to certain victory, and met death in the discharge of his duty. He went, but not alone. He trod the path to a martyr's doom with his eyes firmly fixed upon the mark for the prize of the high calling of God in Christ Jesus (Phil. 3:14), facing death with that peace of God which passeth all understanding. Obedient to the heavenly voice, he went to Rome; and under adverse circumstances he preached the gospel to everyone who would listen. He spread the Glad Tidings near and far, giving hope to the despondent, light to those in the dark shadows of sin, peace to the troubled, joy to the sorrowing, visions of freedom for the slaves, rest for the weary, and songs of rejoicing for the broken-hearted, to the overcomers, crowns of eternal glory, and robes of dazzling white.

When he had finished his labors, with perfect composure we hear him uttering these words, "I am now ready to be offered, and the time of my departure is at hand. I have fought a good fight. I have finished my course. I have kept the faith: henceforth there is laid up for me a crown of righteousness, which the Lord the righteous judge, shall give me at that day, and not to me only, but unto all them also that love his appearing."—2 Timothy 4:6-8.

He had fought and gained the victory; had finished his course and won the prize. Nothing remained but to die. He was ready, and was unafraid to meet death.

He had no quarrel with it, he had fought it out and was willing to leave the decision in the hands of the righteous Judge. Like a person, after a hard day's work, lies down at night, so Paul welcomed the close of his day of struggle against Satan and sin, and we hear him exclaiming, "I am now ready to be offered, and the time of my departure is at hand". Death could not turn his eyes from the prize toward which he had been so long pressing. He had striven successfully through grace given to win the gift of grace. Finally to exalt the grace of God which had been bestowed upon him so abundantly, by which was given him strength and courage to labor and suffer that he might win this precious gift of grace, he concludes his matchless teaching with these, his last words, so full of confidence in God, and calm resignation to his sacrifice which he was willing to make that he might glorify his Master's name: "The Lord shall deliver me from every evil work, and shall preserve me unto his heavenly kingdom. To him be glory unto the ages of ages."

(Concluded)

EVIL THOUGHTS

By Katie Davis

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."

The mind and heart are evil. When we commit sin, it comes in our mind first. Therefore, we see how important it is to think right and not be hasty even in our thought. Keep the mind filled with good things, then we can have a pure heart.

Should we, if we are pure-minded, judge or condemn others? or should we do all in our power to help them see their error? I am often made sad to see women who profess to be true followers of God uphold murders and revenge on young girls. Does it not show a vicious spirit and a wicked and perverse mind? Did not the Lord say, "Vengeance is mine; I will repay"? Why do not those older in years warn the young and not despise them? Why is it that a man's sins are overlooked and the young and unprotected girl is the victim of vicious older women who should think of her own daughters? How unjust are they in their judgment of others through their lack of wisdom. How different from Him who said, "He that is without sin . . . let him first cast a stone".

Everyone loves the unselfish person who is always ready to forgive and not bear malice. It often does much to soften the heart of the vilest sinner and turn him to God. Those who know the sweetness of self-sacrifice and joy that comes through God's wonderful love that fills the heart to overflowing want others to know and enjoy this great happiness.

Sisters of the faith, be kind and considerate of others. Would you untangle a lamb caught by thorns and briars and keep it from the devouring wolf? Then help others see the good and wonderful Shepherd who will save the sheep and whom it is a joy to serve. I have on my wall a

picture of the Good Shepherd and His sheep, and when I am sad or feeling blue it is a comfort to look at that picture and think of the good that might be done in a world of sorrow and sin.

THE WAY OF OVERCOMING

BY PAUL C. JOHNSON

IN a recent Sunday School lesson we studied the subject of "The Christian Overcoming Temptation". While studying this lesson this question came to mind: Isn't it possible that things which come to test us come in somewhat the same order as those things which God used to test Abraham?

He was first told to go into a land which the Lord said He would show him and afterward give him. Abraham believed this and went. Later another test came and in this case he gave Lot the first choice of the land which lay before them. And so each test which came took a little more faith than the preceding one. Then came the greatest test of all. He was told by the Lord to offer his son, his only son, and heir of the land and blessings which had been promised to him, upon the altar as a burnt offering. From all indications in the record as given in Genesis twenty-two he went about this task without wavering, for he had learned in the previous tests that the words of the Lord were faithful and true. Hebrews 11:17-19 tells us that "By faith Abraham, when he was tried, offered up Isaac . . . accounting that God was able to raise him up, even from the dead". Because of his growth in faith as the different tests came he was called "the friend of God" and also "father of the faithful".

The way in which the Lord has instructed each of His faithful ones in times past has been in the same progressive way. The simple foundation-lessons have been given first. Then as the pupil has learned each lesson some problem which has required more experience and knowledge to work out has been given to him. And so, on and on, he has gone until he has attained that position of perfection toward which the Father has been leading. One step at a time is God's method of procedure.

It was in this way that David came to be a man after God's "own heart"; and Jesus of Nazareth came to be "the Christ the Son of the living God". Each of these was led from the simpler things of faith to the more difficult until he was able to contend with the most difficult without wavering.

So it is with us, as faithful ones in Christ. We are led by the Spirit of God from one task or temptation to another until we can face the greatest without doubting God's power and ability and willingness to help us through it. The assurance is always present, and with each experience it grows, that we will not be tempted above that we are able, and that with each temptation there will be a way of escape provided.

The lesson of "The Christian Overcoming Temptation" is one at which each Christian is working every day of his life.

EDITORIAL

F. L. AUSTIN, Editor.

F. A. STILSON, Ass't Editor.

A STUDENT of psychology in the University of Wisconsin killed himself on January 23 in order to find out "how things are over there". He expects to communicate with a fraternity brother. It would be interesting if this could and would be done, and why not if in death they have only "passed on"?—F. A. S.

* * * *

ON ANOTHER page will be found a selected article, *The Time Element in Consecration*. Don't let it escape a good reading.

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WE ARE also pleased to publish *The Coming of Christ and What He Is Coming for*, which is one of the stories written for the childrens' essay contest.

The article shows that even a child can "search the scriptures".

* * * *

THE SEDUCER

A CLIPPING from a Philadelphia newspaper reveals the fact that authorities there have arrested a man and four boys, ages 15 to 18, and two truck loads of printed matter which on account of its nature is barred from the U. S. mail. It included hundreds of alleged art magazines and pictures, and the order book also captured, shows that these goods have been going into nearly every state in the union.

Numerous complaints from parents of high school students reveal the fact that their boys and girls were purchasing this obscene literature.

On every hand our youth are confronted with the seductive influences of evil. Solomon says, "The righteous is more excellent than his neighbor: but the way of the wicked seduceth them". Prov. 12:26, which equals, A righteous one guideth his neighbor: but the wicked one leadeth them astray. Parents, neighbors, and Christian friends must be ever on the alert, to safeguard the youth of our land from the evil about them. "Evil men and seducers shall wax worse and worse".—2 Tim. 3:13. This is Paul's prophecy and warning, therefore, there must be no let-up in our efforts to "train up a child in the way he should go".—F. A. S.

* * * *

THE DANGER OF LITTLE SINS

THE following from Guthrie is well expressed: "Be fearful of little sins. Take alarm at even an evil thought, wish, desire. These are the germs of sin—the floating seeds which drop into the heart, and, finding our natural corruption a fat and favorable soil, spring up into actual transgressions. These, like the rattle of the snake and

hiss of the serpent, reveal the presence and near neighborhood of danger. The experience of all good men proves that sin is most easily crushed in the bud, and that it is safer to flee from temptation than to fight it."—F. A. S.

* * * *

IF YOU would bask in the sunlight of God's love and have the word as a lamp unto your feet, don't lag behind. You will probably get lost in the dark if you do.—F. A. S.

* * * *

TIME flies. We are gliding rapidly into the spring months when we look out with renewed energy on life and behold anew God's creation in all its beauty. The usual time for a revival is also passing. If you have not had a special meeting in recent months, why not plan one yet this spring?—F. A. S.

* * * *

The tongue is a little thing, but it fills the universe with trouble.—Josh Billings.

HERALD RECEIPTS

Mary J. Calkins; W. A. Hicks; Warren Knodle; Stephen Walker; Joseph Rosser; Lewis E. Lindsay; Martha Walls; Mrs. Amanda Cramer; Mrs. Nellie Penrod; Zenas Murphy; Mrs. Chas. E. Blomquist; Mrs. J. W. Dismukes; Mrs. Fannie LeCrone.

* * * *

HELPING FUND

Clifford Wilson

\$5.00

ARE YOU A GENTLEMAN?

A WISE MAN once defined a gentleman as one who
Carefully avoids whatever may cause a jar or jolt in the
minds of those with whom he is cast;
Makes everyone at ease and at home in his presence;
Doesn't bring up topics that might cause irritation to
another;
Makes light of favors while he does them;
Never gossips or slanders;
Never takes unfair advantage of another;
Is never mean in disputes but always fair and generous;
Never gives out sharp sayings for argument;
Bears no malice;
Is kind to another intellect inferior to his own;
Is always just;
Never inflicts pain;
Respects weakness in human nature and makes the
proper allowance for it.

Measured by this rule of manly conduct, are you a gentleman?—Alice Crowell Hoffman.

National Berean Department

H. E. Siple, Editor, Oregon, Illinois

OFFICERS OF NATIONAL BEREAN SOCIETY

Mrs. Lydia Railsback, Pres.
621 S. Fellows Street
South Bend, Indiana

Mrs. Idona Romine, Cor. Sec.
1506 South High Street
South Bend, Indiana

Mrs. Emma Garard, Treas.
714 S. Broadway
Dayton, Ohio

For Berean Literature address, "The National Berean Society," Oregon, Illinois

SOME more questions have recently been asked on the subject of the tree of life. We gave some of our views in the issue of December 8, but will be glad to receive thoughts from others.

* * * *

Sr. Fannie LeCrone, of Helena, Oklahoma, writes: "We have an interesting union Berean class here. We have five denominations represented, and we take turns in giving lessons. I lead this week--subject, David the Type of Christ. We brought out many points of truth that are being manifested in this present time."

* * * *

Berean work is especially valuable because classes like the above can be organized even where only one or two members of the faith live. In this way others are taught gradually until they become candidates for baptism, and thus the Berean work feeds the church.

* * * *

Bro. Sidney Jackson, though busy with college duties at Grinnell, Iowa, finds time to read his Bible, and wisely observes that it is wrong to increase a young person's knowledge of other books, and not the Bible. And then as a matter of encouragement to others he sends the following article on Comfort.

* * * *

COMFORT

WHAT a wonderful thing is comfort! What do we need so much in a time of sorrow or trouble as comfort? Mankind was so made that we long for it in time of sorrow. It warms our bodies when they are chilled with sadness and the comfort of God warms our souls when they are chilled with sorrow. It is wonderful to feel the presence of God when for a time we have missed Him through misunderstanding. The God "who comforteth us in all our tribulation that we may be able to comfort them which are in any trouble, by the comfort wherewith we ourselves are comforted of God" is the same God which is our Father in Heaven, and to Him we may turn in all times of need. How many of us, in the busy routine of daily life, are apt to forget for a time that even the things of this material and economical world may be made less burdensome if we will only carry the questions to Him who has said, "He who cometh unto me I will in no wise cast out." Even in school life it is easy to drift away from a close connection with Jesus; for with studies piling up and reports to write it is hard to find time to study God's Word. It is hard to get the tired brain interested, but if we will only go to Him

about it, things will iron themselves out and the sun will again peep through the clouds and make us glad that we had the courage of conviction which made us turn to our Savior. Our Jesus made a wonderful promise when He said, "If ye shall ask anything in my name, I will do it. If ye love me, keep my commandments. And I will pray the Father and he shall give you another Comforter that he may abide with you for ever." What more could we ask than has been promised us here? "Come unto me, all ye that labour and are heavy laden, and I will give you rest."

* * * *

COMMENTS

Dear Bereans: The Herald, a faithful messenger, for January 25, 1927, has come brim full of good things for the inner man. Prov. 25:13. The article, "O Jerusalem", by Bro. S. E. Magaw, so touchingly leading the band of co-workers, reminds us of the words of David and Jesus, "Beautiful in elevation, the joy of the whole earth, is mount Zion, the city of the great King." Swear not by Jerusalem, for it is the city of the great King. See Psa. 48:2, R. V. The great King being weary in His journey was reproved by a Samaritan woman for asking her for a drink of water. Please see the result, John 4:6-22.

Sister Lottie E. Young has a good article. "Witnessing" reminds us of John the Baptist's words in John 3: 27-30, "Ye yourselves bear me witness that I said I am not the Christ. He must increase but I must decrease." John established no church. See John 10:36-41, "John did no sign". But Jesus Christ, through His apostles, established "the church of God" by signs and wonders. Acts 2:22; 5:12-42; 19:11-16. John the Baptist's ceremony, if it is recorded, is in Acts 15:4, preparing a people to meet Jesus Christ in human nature. See Matt. 11:7-13. Jesus Christ's formula is recorded in Matt. 28:19, 20.

Then, on page 270, we have "Jesus Teaching Respect for Law", by Sr. Katie Davis, which is sound indeed. Jesus knew they did not respect law as they should, hence His teaching. John 1:17; Acts 3:22-24.

Something "About Probation" reminds us of Peter's preaching to the Gentiles. Acts 10:34, 35. When Peter was convinced he ordered Cornelius, once his friend, to be baptized in water thus sealing faith in Jesus' blood. Rom. 4:11-13, 23, 24.

Each article is worthy of mention, but space forbids.

Your brother in hope of life when the Chief Shepherd shall appear,

R. A. Humphreys.

WE MUST BELIEVE AS THE SCRIPTURES TEACH

BY J. T. AULD

CAN we believe error and be saved? Let Paul speak. "For I delivered unto you first of all that which I also received, how that Christ died for our sins"—According to what Plato said? No!—"according to the Scriptures; and that he was buried, and that he rose again the third day, according to the Scriptures."—1 Cor. 15:1-4. Now, Paul gives us to understand that if we want to be saved we must believe Christ died, soul and body, as the prophets foretold in the Scriptures. I hear someone ask, Where do the prophets say in Scripture that Christ's soul died? "My strength is dried up like a potsherd; and my tongue cleaveth to my jaws; and thou (*God*) hast brought me (*Christ*) into the dust of death."—Psalm. 22:15.

Dear reader, do you believe it? If not, read what Jesus said of Himself. "I am he that liveth, and was dead; and, behold, I am alive for evermore."—Rev. 1:18.

Paul informs us that our faith is vain if we believe not that Christ died (soul and body) for our sins—according to the Scriptures. "Yet it pleased the Lord to bruise him; he hath put him to grief: when thou shalt make his soul (*life*) an offering for sin, he shall see his seed, he shall prolong his days, and the pleasure of the Lord shall prosper in his hand."—Isaiah 53:10.

David, speaking concerning Christ, foretold of His death and suffering. He said: "Therefore my heart is glad, and my glory rejoiceth: my flesh also shall rest in hope. For thou wilt not leave my soul in hell (*the grave*); neither wilt thou suffer thine Holy One to see corruption."—Psalm 16:9, 10.

How about the Jews that did not believe the Old Testament Scripture concerning Christ's birth, death, and resurrection? Is it not necessary to believe the Scriptures? I verily think so.

Now, if David said Christ's flesh should rest in hope, who dare say in this age of the world that He would have no use for His flesh body? Paul said, "We are members of his flesh and of his bones". Jesus, after His resurrection, said: "It is I (*the same that died*) handle me and see." If the Son of David according to the flesh, and Son of God according to the Spirit by a resurrection from the dead, is not the flesh that came from David's body, how could He be heir to David's throne? Or, in other words, if it is as C. T. Russel says, "Our Lord cast off His flesh-body and it is dissolved into gas", we have no Savior at all.

Let us see if what the Scriptures say about our Lord Jesus came true. Hear Peter: "For David speaketh concerning him (*Christ*), I foresaw the Lord always before my face; for he is on my right hand, that I should not be moved. 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 (*the tomb*), neither wilt thou suffer thine Holy One to see

corruption. Thou hast made known to me (*Christ*) the ways of life; thou shalt make me (*Christ*) full of joy with thy countenance."—Acts 2:25-28.

Why should Christ's flesh rest in hope if He would have no use for it? And why keep it preserved from corruption if He was not to take it up as a trophy into heaven, and there present Himself as the true Son of David, heir to his throne? Son of David, Son of God, the firstfruit of the human race to glory and immortality? How will the Jews see Him (*Christ*) if it is not the same Son of David? But He is now spiritualized by the power of God unto immortality for evermore. Yes, our Lord to-day is the same Jesus that was put to death on the cross. (Zech. 12:10.)

The above prophets settle all cavil. This same Jesus of which the Scriptures speak, did come as they had declared. If Paul and some of the other apostles should awake now and ask some of the creeds what church they represent, some would say Methodist, Baptist, Lutheran, Dunkard, Holy Trinity, Moravian, Nazarene, Unitarian, etc. The apostle would wonder and ask: "Please explain." They would have to say it is a worldly gathering for banqueting or feasting. But I imagine Paul would say: "Before my death I belonged to the Church of God in Jesus Christ, but I know nothing about such churches."

Yes, things have changed, and instead "men are teaching for doctrine the commandments of men".

Jesus said to the Sadducees: "Ye do err, not knowing the Scriptures, nor the power of God."—Matt. 22:29. Yes, dear reader, it is for our salvation, to know the Scriptures. Christ's own apostles did not understand the Scriptures foretelling His resurrection from the dead, John 20:9, but they all believed afterward that He died and rose again as the Scriptures had said.

The eunuch believed what the Scriptures said about Christ. "The place of the scripture which he read was this, He was led as a sheep to the slaughter; and like a lamb dumb before his shearer, so opened he not his mouth", etc.—Acts 8:32-38. The eunuch believed on Jesus as the Scriptures hath said; and I believe, brethren and friends, we all have to do likewise. If we don't Paul said all his preaching was vain, and our faith is vain also. I. Cor. 15:1-4. Christ's disciples believed Christ was raised from the dead, according to the Scriptures. For after He was risen they said, "When therefore he was risen from the dead, his disciples remembered that he had said this unto them, (before his death); and they believed the Scripture, and the word which Jesus had said."—John 2:22.

(Continued next week)

Chaim Nachman Bialik, the Hebrew poet laureate, caused somewhat of a sensation in Palestine when, in an address in Tel Aviv last week, he severely criticized those who publicly desecrated the Sabbath. He called upon the Jewish intelligentsia of Palestine to observe the Sabbath and severely condemned the playing of football on Saturday.—*The New Palestine*.

With Our Sunday Schools

LESSON PREPARED BY F. L. AUSTIN

LESSON VIII.—February 20.

SERVING IN AND THROUGH THE CHURCH

Matthew 5:13-16; Acts 2:42-47.

Devotional Reading: Ephesians 3:14-21.

GOLDEN TEXT.

We are God's fellow-workers.—1 Corinthians 3:9, S. R. V.

A STUDY OF THE SUBJECT.

"Church" is a word peculiar to the New Testament. Its Greek derivation is "ek-klesia" of which "ek" means "out" and "klesia", coming from "kleo", means "to call". Properly, "those called out", "called out ones". It is used in Acts 7:38 of Israelites in the wilderness. The church of God is Biblically explained as being composed of individuals called out from the human race for special service with God's Son. There are two uses of the word in the New Testament: First, "church" as a whole refers to the entire group of all those in the gospel age who are being "called out" for this company, Acts 20:28; Gal. 1:13; second, the local division or group of the whole, 1 Cor. 1:2; Acts 16:5. Christ who is the Head of the church, Eph. 5:23, is the risen Christ who is a quickening Spirit. 1 Cor. 15:45. In no sense can He be reckoned carnal. His call by the gospel, Mark 15:16; Acts 13:46, is to the people of the Adamic race and nature to come out of, leave, forsake, the carnal ways and to become reckoned one with Christ, the new, spiritual Man. Rom. 8:9; Eph. 5:30. The New Testament church is an assembly of people who are following Christ with a view to activity, service, growth, as directed by Christ the spiritual Leader. The church is spiritual. See 1 Cor. 3:17; 6:15, 17; 2 Cor. 6:16-18; Eph. 2:18-22.

Church not Political. While the church is in the world and is a service of God in behalf of the world, yet the church itself, being spiritual, is wholly and entirely distinct from man's form of government, non-political. In Daniel 2 and 7 is definite information that God committed the political management of humanity unto man. Nebuchadnezzar was the first to whom such government was given. This arrangement continues until Christ returns to take unto Himself the kingdom. Dan. 2:44; 7:13, 14. In the meantime, Christ is calling out of all nations individuals whom He is assembling into a church. These are spiritual. The carnal nation and the spiritual church being contrary to each other

cannot work together.

Service by the Church. The service of the church to God and Christ is therefore a spiritual service of devotion and action to carry God's truer, higher thoughts and ways unto the world. The service of the church to the world is that service of revealing the ways of God. Its service is the best aid that the world can have from man, far better than any aid which the church could possibly render by carnal or governmental service. Therefore, its duty is to serve, continuously, in its own field of spiritual activity, spiritual development.

'THE GOLDEN TEXT.

We are God's fellow-workers.—1 Cor. 3:9, Rotherham.

In John 5:17 Jesus answered them, My Father worketh hitherto, and I work. It is a grand thing for the Christian to have the assurance that he is a fellow-laborer with God. But to be good co-laborers there must be a unity of purpose and aim, and that purpose and aim must be in harmony with God's will. We get encouragement from Paul's letter to the Philippians, 2:13. He tells them to work out their own salvation with fear and trembling, and then adds, "For it is God which worketh in you both to will and to do his good pleasure." If it is God working in us, then, who should have the glory?—F. A. S.

PRACTICAL APPLICATIONS.

Work as one. Salt. One grain of salt would not ordinarily exert an influence upon a mess of pottage, but several grains combined would give savour and preservation. The church is similar. It is made up of many individual particles. Each individual member is as much called by Christ through the gospel as any other individual member. In order to salten the earth with the savour of spiritual life it becomes necessary that Christians shall work together as one body of people under one Leader. Christ is that Leader.

Light. Every individual member of the church, like Christ Himself, is a

light to the world. But like the little match that would undertake with its light to illuminate the countryside, so the individual Christian in the church would accomplish much less than as though it were associated with myriads of others. Again, like the electrically illuminated boulevards extending for miles through the country with lights frequently established, all attached to one feeder and system, so are Christians united to one Head, Christ, to illuminate the world.

Duty. One who has received spiritual blessings from God is in turn bound to serve his fellowmen so that they may become recipients of like blessings. Serving through the church is the constant duty of each and every member of the church. No Christian service can possibly be replaced by service, ever so good, in a non-Christian manner.

TOPICS FOR STUDY AND DISCUSSION.

God made nations, Acts 17:26; God made church: The difference between serving as a member of a nation and serving as a member of a church.

The church as a light in the world.

The church as a present habitation of God. Eph. 2:22.

The church as a medium for manifesting the will of God. Eph. 3:10.

QUESTIONS.

Define church.

Was the congregation of Israel, Acts 7:38, the same church as the church of God; Acts 20:28?

What is meant by salt, light, candlestick, city, in the lesson?

Is the church an aid and strength to the individual member?

Whence does a member in the church gain his position? 1 Cor. 12:18, 27, 28; Eph. 5:31, 32.

Is the individual member duty bound to the church?

Name different ways in the individual may serve the church.

Name different ways in which the individual Christian may serve the world.

DOINGS AMONG THE CHURCHES

Sr. Ethel Austin is spending a few days in Chicago.

* * *

Bro. Siple will fill his regular second Sunday appointment at the Adeline church Sunday, Feb. 13.

* * *

We trust Bro. Austin is enjoying his "Rest-Cure". As he was leaving we told him to forget us if he could. We have not heard from him.

* * *

Bros. Paul and Arthur Johnson were pleasantly surprised Tuesday evening, February 1, by a visit from their father, Adolph Johnson of Sac City, Iowa.

* * *

Sr. Chas. Gesin of Oregon is at Forreton, Illinois caring for Sr. Anna Smith's children while Sr. Smith is in Chicago attending the funeral of her father-in-law.

* * *

Sisters Earl Thayer and Floyd Stilson of Oregon are spending a few days at the home of their parents, Bro. and Sr. Hugh Shafer, Plymouth, Indiana. Sunday, February 6, was Sr. Shafer's birthday anniversary.

* * *

The Golden Rule Class of the Oregon Sunday School held a meeting last Saturday evening, February 5, at which Sr. Vivian McGraw was elected president and Bro. J. Arthur Johnson, secretary-treasurer. Some of the meetings of this class have had much to do in improving the Sunday School and church work.

The services at the new Dixon church, Sunday, Feb. 6, were largely attended, indications being that if they had regular pastoral work they would soon need a larger church. The weather was ideal, and quite a number motored from distant points for the morning service.

Their Sunday School attendance ranges from 50 to 75, a large per cent of which will be found between the ages of 7 and 14. This indicates splendid future prospects for the church.

* * *

MICHIGAN THRILLS Sunday, January 30

Well, we had them last Sunday, and if anyone interested in the growth of Michigan's religious work would enjoy just such a thrill, come to the new church in Grand Rapids and you will certainly get all you are asking for.

Bro. Hall's family were all up very early Sunday morning studying the quarterly, and preparing to go to the church early to do any necessary work before the Sunday school hour. Early as it was, when we reached there, three young people were already there; and they kept a steady line of march until 10:30 when 131 had arrived. Promptly, on time, Bro. Townsend, the Superintendent, announced the hymn; and what a jubilee sounded forth from nearly all these throats! After the preliminaries, six classes marched to the basement, as Sr. Townsend played the piano, and even then the church was nearly filled with the three remaining classes. A week ago

the attendance was 151, but bad, slippery roads and sickness kept several away to-day. The enthusiasm of all gave one a taste of spiritual life long desired.

We are sorry to learn of Bro. Patrick's illness. He had announced his subject for to-night as Baptism and as he had been holding a series of meetings for the purpose of educating all on Bible themes, and this subject seemed next in line, I was asked to deliver it. I had no idea I could fill Bro. Patrick's place, but did my best and that was all I could do. I had the very best of attention from old and young and at the close of the meeting found several "almost persuaded", and I feel sure that with some earnest visiting among them there may be acknowledgements of acceptance of the good news of salvation. For this we ask your united prayers.

We understand that Bro. K. N. Woodward and wife are in a serious physical condition. I will try to see them and Bro. Patrick in Caledonia this week.

About three weeks ago the boys of the intermediate class of this Sunday School had a Father and Son banquet which was greatly enjoyed and added to the interest of the school. The occasion was one in honor of the boys' class which recorded the highest attendance for a given time.

Next Thursday at 1:30 p.m. the sisters of the church and women of the vicinity will meet in the church basement for the purpose of organizing a Dorcas society which will seek to relieve the needs of many mothers with families having no sewing machines. visit the sick, and seek many other ways of doing good.

Sr. Holly's mother, Sr. Watts, is with her now and is enjoying comfortable health although unable to walk or help herself but very little.

Sr. Hewitt is still very sick and must have constant care.

Bro. and Sr. Geo. Benaway have been quarantined for scarlet fever for the last four weeks, but expect to be released next Friday.

M. A. Woodward.

* * *

REPORT FOR JANUARY, 1927

Sermons: Hammond, Louisiana, 16; Hillisburg, Indiana, 1; Culver, 1; St. Louis, Missouri, 2; Blush, Missouri, 4.

Baptisms, 1. Funerals, 1.

Money received in Indiana: Hillisburg, \$12.50; Conference Board, \$37.50.

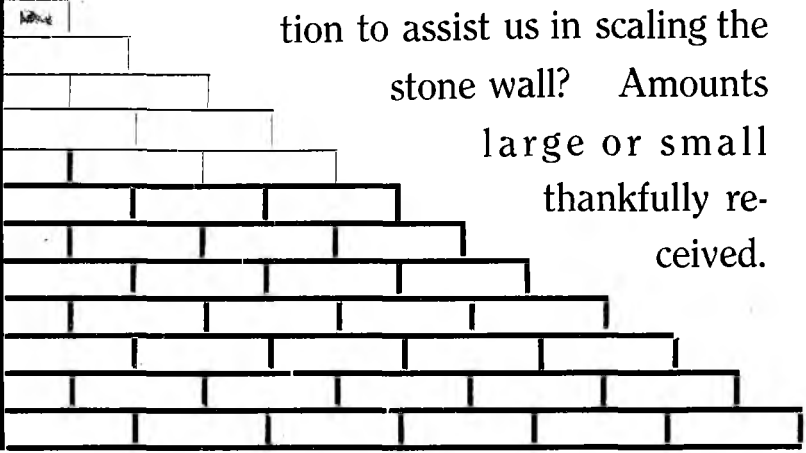
Note: The Conference Board does not pay funeral expenses. (I don't think they should.) When the relatives do not pay, I have to pay and give my time.

J. H. Anderson.

Still going up. A few more blocks; a little more mortar; then over the top. Let's go! F. A. S.

STONE WALL

Will you be one to make a contribution to assist us in scaling the stone wall? Amounts large or small thankfully received.



ANNUAL MEETING

The annual Business Meeting of the Church of God at Oregon, Illinois, was held January 17.

The church work is very much benefited by the faithful work of the choir under the direction of Sr. Bernice Rogers. Bro. Austin gave a talk on church finance and the importance of tithing. He suggested that the largest amount be given to local work, second to work of the State, and third to National work. He also emphasized the fact that all three of these labors were necessary.

Reports of the different phases of the local work were given. Each showed good work in its line.

In the election of officers that followed Delos Andrew was elected trustee for one year to fill the vacancy caused by the death of Bro. Cross. Fred Knodle was re-elected trustee for three years as his term expired this year.

Mabel Andrew was re-elected Secretary, and Elizabeth Ordnung was re-elected treasurer. Leland Hanson and Arthur Johnson were elected Deacons,

with William McGraw and William Hardesty, Assistant Deacons. Sr. Julia Ordnung was elected Deaconess, with Sr. Mary Gesin for assistant.

The church work is very much benefited by the faithful work of the choir under the direction of Sr. Bernice Rogers.

Bro. Austin gave a talk on church finance and the importance of tithing. He suggested that the largest amount be given to local work, second to work of the State, and third to National work. He also emphasized the fact that all three of these labors were necessary.

Mabel Andrew, Sec'y.

* * *

BEHOLD! BEHOLD! HE COMETH!

Behold, thy King cometh.—Zech. 9:9

Behold, behold, He cometh,
The everlasting King!
O earth, rejoice to meet Him,
O floods, His praises sing!
He comes to bring His glory,
And make our sorrows cease;
O earth, take up the story,
And hail the Prince of Peace!

Behold, behold, He cometh,
To wipe away our tears;

Long have we waited for Him,
Lo, He, our God, appears!
The King in all His beauty
Soon shall our eyes behold,
And dwell in His fair city,
And walk the streets of gold.

Behold, behold, He cometh,
With many a flaming crown;
All kingdoms fall before Him,
Before Him kings bow down:
Angels and men adoring,
Low at His footstool fall,
With singing go before Him,
And crown Him Lord of all.

Behold, behold, He cometh!
At midnight sounds the cry;
Ye virgins, rise to meet Him,
The Bridegroom draweth nigh:
Oh, let your lamps be burning,
Oh, watch, and wait, and sing,
Till Christ, from heav'n returning,
The crown of life shall bring.
—H. L. Hastings.

* * *

Remember me, O Lord, with the favour that thou bearest unto thy people: O visit me with thy salvation; that I may see the good of thy chosen.—Psa. 116.

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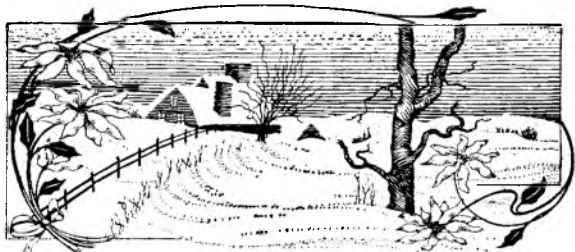
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THE RESTITUTION HERALD advocates: The soon coming of Christ, Acts 1:11, and life only through Him, Col. 3:3; the literal resurrection of the dead, John 5:28; the immortalization of those in Christ, 1 Cor. 15:53, 54; the final destruction of the wicked, 2 Thess. 1:9; the restoration of Israel as the kingdom of God under the kingship of Christ, Luke 1:32, the church being joint-heirs with Him, Rom. 8:17, and Israel to be made head over Gentile nations, Isa. 60:13; the "restitution of all things, which God hath spoken by the mouth of all His holy prophets since the world began", Acts 3:21. It also firmly advocates repentance and immersion in the name of Jesus Christ for the remission of sins, Acts 2:38, and a consecrated life as essential to salvation.

The Children's Page



SERVING IN AND THROUGH THE CHURCH

BY DAISY NOKES

Memory verse: Matthew 5:14.—“Ye are the light of the world.”

How many of you can sing, “*Jesus Bids Us Shine*”?

*Jesus bids us shine,
With a clear, pure light,
Like a little candle
Burning in the night,
He looks down from heaven,
Sees us shine, you in your
Small corner and I in mine.*

Jesus loved the great outdoors. He often spoke to the large crowds of men, women, and children outdoors. Wherever He happened to be He stopped and preached to them. He taught His disciples while walking along the road.

One day Jesus went up to a mountain and sat down and taught His disciples the most wonderful sermon that ever was spoken.

He said, “Ye are the salt of the earth”, and “Ye are the light of the world.”

Now you all know that salt makes our food better. He wished His disciples to be like salt and make other people around them better. He also wanted them to be lights in the world.

Why do we use lights? To light the way in the dark. Jesus had taught the disciples about the kingdom. They were told to go into all the world and preach the gospel, the good news of Christ's coming kingdom here on earth. The people did not understand about the kingdom, it was dark to them, so the disciples were to teach them and light their way. The disciples were to be lights.

You, too, can be lights to lighten the way for other little girls and boys who don't understand God's plan.

Children who hope to be with Jesus when He comes again are good children. They want to be fit to be with Him. They are kind to others. If children could only see the troubles of other children they never would say naughty things or be unkind. They would feel sorry. Others would then see their good works and they, too would want to be ready and waiting when Jesus comes. They would then be serving Jesus by helping others.

After Jesus had gone to heaven, those who loved Him

came to be together. They put all their money and goods together and each one was cared for and they all shared alike. They loved to go to church and help in the service. Twice a day they went to the church. Besides this they had meetings in private homes, where they met and thanked God and talked over things about Jesus. These people were called the early church. Each one was a light to those people living around.

Who is the great, shining Light from whom they got their light? Yes, Jesus is the great Light of the world?

QUESTIONS

What did Jesus call His disciples?

Salt and Light of the earth.

What did He want them to do?

To make others around them good, and light the way so they, too, could find the way to Jesus.

We wish to thank Sr. McClelland for her kind letter on baptism. We can easily use it for the children.

THE COMING OF CHRIST AND WHAT HE IS COMING FOR

By One of Our Juniors

CHRIST is coming in the person of a man and immortal Savior. “This same Jesus, which is taken up from you into heaven, shall so come in like manner”.—Acts 1:11.

“I saw in the night visions, and, behold, one like the Son of man came with the clouds of heaven”.—Dan. 7:13.

“And then shall appear the sign of the Son of man in heaven: and then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory.”—Matt. 24:30.

“And then shall they see the Son of man coming in a cloud with power and great glory.”—Luke 21:27.

“And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also.”—John 14:3.

“And to wait for his Son from heaven, whom he raised from the dead, even Jesus, which delivered us from the wrath to come.”—1 Thess. 1:10.

“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.”—1 Thess. 4:16.

“When he shall come to be glorified in his saints”.—2 Thess. 1:10.

“Behold, he cometh with clouds; and every eye shall see him, and they also which pierced him”.—Rev. 1:7.

I think that is sufficient proof of His coming.

He is to set up a kingdom on earth and to reign as King.

“Thine, O Lord, is the greatness, and the power, and the glory, and the victory, and the majesty: for all that is in the heaven and the earth is thine; thine is the kingdom, O Lord, and thou art exalted as head above all.

Both riches and honour come of thee, and thou reignest over all; and in thine hand is power and might."—1 Chron. 29:11, 12.

"And it shall come to pass in the last days, that the mountain of the Lord's house shall be established (or prepared) 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 of his ways, and we shall walk in his paths: for out of Zion shall go forth the law, and the word of the Lord from Jerusalem. And he shall judge among the nations, and shall rebuke many people: and they shall beat their swords into plowshares, and their spears into pruninghooks: nation shall not lift up sword against nation, neither shall they learn war any more."—Isa. 2:2-4. See also Micah 4:1-3.

"Then shall the moon be confounded, and the sun ashamed, when the Lord of hosts shall reign in mount Zion, and in Jerusalem, and before his ancients gloriously."—Isa. 24:23.

"For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The Mighty God, The Everlasting Father, The Prince of Peace."—Isa. 9:6.

"And in the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed: and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand for ever."—Dan. 2:44.

"And I say unto you, That many shall come from the east and west, and shall sit down with Abraham, and Isaac, and Jacob, in the kingdom of heaven."—Matt. 8:11.

"And Jesus said unto them, Verily I say unto you, That ye which have followed me, in the regeneration when the Son of man shall sit in the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel."—Matt. 19:28.

"When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory: and before him shall be gathered all nations: and he shall separate them one from another, as a shepherd divideth his sheep from the goats: and he shall set the sheep on his right hand, but the goats on the left. Then shall the king say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world."—Matt. 25:31-34.

"But I say unto you, I will not drink henceforth of this fruit of the vine, until that day when I drink it new with you in my Father's kingdom."—Matt. 26:29.

"And as they heard these things, he added and spake a parable, because he was nigh to Jerusalem, and because they thought that the kingdom of God should immediately appear. He said therefore, "A certain nobleman went into a far country to receive for himself a kingdom, and to return."—Luke 19:11, 12.

"Jesus answered, "My kingdom is not of this world:

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.

"When they therefore were come together, they asked of him, saying, Lord, wilt thou at this time restore again the kingdom to Israel?"—Acts 1:6.

". . . confirming the souls of the disciples, and exhorting them to continue in the faith, and that we must through much tribulation enter into the kingdom of God."—Acts 14:22.

"And the Lord shall deliver me from every evil work, and will preserve me unto his heavenly kingdom: to whom be glory for ever and ever. Amen."—2 Tim. 4:18.

"Hearken, my beloved brethren, hath not God chosen the poor of this world rich in faith, and heirs of the kingdom which he hath promised to them that love him?"—James 2:5.

"And the seventh angel sounded; and there were great voices in heaven, saying, The kingdoms of this world are become the kingdoms of our Lord, and of his Christ; and he shall reign for ever and ever."—Rev. 11:15.

"And I heard a loud voice saying in heaven, Now is come salvation, and strength, and the kingdom of our God, and the power of his Christ: for the accuser of our brethren is cast down, which accused them before our God day and night."—Rev. 12:10.

The Holy City coming down from God out of heaven. "And I John saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband. And I heard a great voice out of heaven saying, Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God. And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away."—Rev. 21:2-4.

"And, behold, I come quickly; and my reward is with me, to give every man according as his work shall be."—Rev. 22:12.

These are the reasons why I believe Jesus Christ is coming to the earth.

I have twelve hundred words in my story. I am twelve years old. My name is Cora Davidson.

(This little girl lives way down in "The Land of Cotton", and was very busy helping mother and father during the cotton-picking harvest, yet she took time to give not only one reason for her hope of the dear Lord's coming, but many reasons.—Daisy Nokes.)

—o—
"One hill cannot shelter two tigers."

—o—
"A jewel is a wonderful thing to possess. But it remains always a single jewel, and nothing more. A seed may seem poor in comparison, yet from one precious seed, whole harvests may some day have overspread a continent. The noblest lives are more like seeds of example and effort than they are like jewels."

NOTES FROM THE TRAINING CLASS

By Mary A. Gesin

THE Tuesday night training class at Oregon has been studying a very profitable and interesting series of lessons dealing with methods of teaching especially with reference to Sunday school and church work, with Bro. Floyd Stilson as teacher. In the text books we are using, pupils are classed according to age into seven groups, ranging from early childhood to the adult, and methods of dealing with them are being studied with special application to each division. How best to reach the pupil in the different ages, find the point of strongest appeal, and guide his activity into the proper channels, are some of the problems we are trying to solve.

In the first group, early childhood, those under six years of age, the fact that stands out most prominently is the impressionability of his mind. How important, then, that the proper impressions are received. His activity at this age, and in fact through several succeeding years, must be used and directed rather than repressed. His love of stories forms a strong point of contact in Sunday school work.

In middle childhood, ages six to nine, we find this same activity more controlled and reasoning power awakening to form ideas of right and wrong. The teacher should be consistent, open and sincere in answering the child's questions. At this age we find the child's ideals very pronounced and his imitative power leading him to be like those nearest and dearest to him. The influence of teacher as well as parent, is greatest at this age.

Later childhood, ages nine to thirteen, marks a distinct advance in the development of many characteristics which are apparent more fully in later life. The child is no longer self-centered, but begins to be interested in his companions. He does not imitate his elders so much, but rather those of his own age, fixing his own standards of right and wrong. In short, he has "ideas of his own", which often conflict with those of parent and teacher. These ideas should not be ridiculed or repressed but molded and guided into principles which make for upright, self-reliant manhood and womanhood. At this age, Jesus as a man who accomplished things very much worth while, will make His strongest appeal. The child will learn to love Him for what He did rather than for what He was.

Memory is said to be best in these years, which emphasizes the importance of storing away gems of Scripture for use in adult life.

This is also the habit-forming age, and habits formed in this period are more lasting than those formed at any other time of life. Instincts found in every child, among which may be named shyness, sympathy, modesty, sociability, jealousy, love of praise, are being developed into habits. For a habit is nothing more than an instinct yielded to repeatedly. How important, then, that we endeavor to cultivate desirable instincts and eliminate those undesirable before they have become fixed into habits difficult to eradicate.

In another issue we will consider the next two divisions, early and later adolescence.

PEACE, WONDERFUL, ABIDING PEACE

By Edward J. Orr in "Our Hope"

"Peace I leave with you; my peace I give unto you, not as the world giveth, give I unto you."—Words of the world's Redeemer in John 14:27.

THIS is the peace that comes to him who is filled with the Holy Spirit. "The fruit of the Spirit is love, joy, peace, longsuffering, kindness, goodness, faithfulness, meekness, self-control"—Gal. 5:22. These are the words of Paul, and if any man was prepared to speak advisedly concerning the fruits of the Spirit, it was surely the great apostle to the Gentiles. He suffered all kinds of hardships, persecution, hunger and thirst, heat and cold, but he said: "None of these things move me, neither count I my life dear unto myself, so that I may finish my course, and the ministry I received of the Lord Jesus, to testify the gospel of the grace of God."—Acts 20:24.

The unsaved man has no conception of the Spirit-filled life. "The word of the cross is to them that perish foolishness, but unto us who are saved it is the power of God."—1 Cor. 1:8. To such it is like speaking in a language of which he has no knowledge. But the lives of Spirit-filled people will finally convince the thoughtful, that in the hearts of such persons is a propelling force, leading them to loving service for others, and to be anxious for their salvation.

The worldly, self-indulgent, pleasure-seeking church members do not realize what is their great privilege to enjoy, and that they are disobeying God, who commands them to "be filled with the Spirit", as their birthright, if really and truly "born again", according to the requirement of the Gospel. In view of the impending Second Advent of our Lord, every professing Christian should be fully prepared to meet Him. Every one should pause and take stock of his or her real preparation, for the greatest event which has ever, or will ever, visit this old world on which we live.

When the sign of the Son of man appears in the firmament, and the myriad angelic host appears, how would you like them to find you at the card table, the dance, dressed in shockingly immodest garb worn by women and girls of to-day? And violating the divine command respecting "the putting on of gold or costly apparel", denuded of the long hair which Paul said was given her for a covering and the glory of woman? 1 Cor. 11:15.

Policemen say that they have to be very careful nowadays in making arrests of female disputables, since respectable women make so much use of cosmetics, bob their hair, and all dress alike. It is not so long ago since Christians were known because of their plain dress, and the absence of jewelry. When men professing to be followers of the meek and lowly Nazarene did not attend horse-races, theatres, smoke and such like, and were "living epistles known and read of all men". Their words and their lives gave proof that they "had been with Jesus", and learned of Him.

The Spirit-filled man or woman has no desire for any-

thing their Lord has forbidden. They don't take their children away from the house of God on Sunday, but rather lead them there. They pray with and for their children at the family altar. They attend the prayer-meeting and all the means of grace. They liberally support the Lord's cause with tithes and offerings. They are kind to the sick and relieve the needy, and are always full of peace and joy, no matter what befalls. They can sing at all times—

*Oh! the peace the Saviour gives,
Peace, I never knew before;
And my way has brighter grown,
Since I've learned to trust Him more.*

ANXIETY

Selections by M. A. Woodward

ANXIETY is the rust of life, destroying its brightness and weakening its power. A child-like and abiding trust in Providence is its best preventive and remedy.—*Tyron Edwards.*

Do not anticipate trouble, or worry about what may never happen. Keep in the sunlight.—*Franklin.*

How much have cost us the evils that never happened.—*Jefferson.*

It is not the cares of to-day, but the cares of to-morrow that weigh a man down. For the needs of to-day we have corresponding strength given. For the morrow's needs we are told to trust. It is not ours yet.—*G. McDonald.*

Anxiety is a word of unbelief or unreasoning dread. We have no right to allow it. Full faith in God puts it to rest.—*Horace Bushnell.*

When we borrow trouble, and look forward into the future and see what storms are coming, and distress ourselves before they come as to how we shall avert them if they ever do come, we lose our proper trustfulness in God. When we torment ourselves with imaginary dangers, or trials, or reverses, we have already parted with that perfect love which casteth out fear.—*H. W. Beecher.*

He is well along the road to perfect manhood who does not allow the thousand little worries of life to embitter his temper, or disturb his equanimity. An undivided heart which worships God alone, and trusts Him as it should, is raised above anxiety for earthly wants.—*Geikie.*

Let us be of good cheer, remembering that the misfortunes hardest to bear are those which never come.—*J. R. Lowell.*

Anxiety is the poison of human life, the parent of many sins, and of more miseries. In a world where everything is doubtful, and where we may be disappointed, and be blessed in disappointment why this restless stir and commotion of mind? Can it alter the cause, or unravel the mystery of human events?—*Blair.*

Sufficient to each day are the duties to be done and the trials to be endured. God never built a Christian strong enough to carry to-day's duties and to-morrow's

anxieties piled on the top of them.—*T. L. Cuyler.*

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.—*Jesus, Matt. 6:34.*

“WHATSOEVER YE DO”

“WHATSOEVER YE DO in word or deed, do all in the name of the Lord Jesus”.—Col. 3:17.

If each Christian would adopt the above verse as his or her watchword for the year 1927, what a change would be noted before the change of the year. How often we do things for our own glory or our own advancement is only too well known by each of us.

To literally carry out the thought of this passage would mean to some that present occupation would need to be changed; to others it would mean a different standard of living; to all of us it would mean a change of habits. Shall we not all keep in mind this admonition throughout the year in our daily routine, in our contact with others, in building for the future and in the use of the funds which the Lord has entrusted to our care.—*Moody Bible Institute Monthly.*

The Word of God determines man's destiny according to his beliefs and actions.—*C. E. R.*

“SHALL NEVER DIE”

(Continued from front page)

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.” Also 1 Thess. 4:16, “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”.

There was no suggestion in the Savior's language that to believe in Him then or now would keep a person from dying. It is a recognized fact that physical, Adamic death comes just as quickly to a Christian as to a person who does not believe in Christ. Belief in the Savior is not intended to keep a person from dying the natural death of mortality, but rather to make one worthy of the better resurrection. And so the Lord explained further that those living and believing at the time of the resurrection would not pass into death, but would be changed from mortality to immortality, translated into the likeness of the Son of God Himself.

It is for us, then, to recognize Christ as the Law-Giver, the Resurrection and the Life, to consecrate ourselves to His service, and to order our lives so that though we die yet shall we be raised, or if still living at His coming, we shall never die.

THE TIME ELEMENT IN CONSECRATION

THE consecration of one's life must obviously include the consecration of his time. Because of the splendid uses to which it may be put, and because of its relation to eternity it must be regarded as a sacred thing, to be used thoughtfully and under the sway and direction of a serious and worthy purpose in life. It is important for a man to learn to value time. "So teach us to number our days that we may apply our hearts unto wisdom." Thus, wisely prayed the Psalmist. The proper valuation of time is the beginning of wisdom and lays the foundation of great achievement. Edison is a wonderful genius, but no doubt his value and thorough use of his time has had as much to do with this success as his towering genius. Indeed, hard work and the proper use of time constitute a larger part of genius than we imagine they do.

Time is so valuable as to be invaluable. "Dost thou love life?" asked Benjamin Franklin. "Then do not squander time, for that is the stuff that life is made of."

"Time wasted is existence, used is life."

The consecration of our time means the consecration of our lifetime.

"Remember now thy creator in the days of thy youth before the evil days come." To remember God and establish right relationship with Him in the day of youth is to open the doorway to a lifetime of service. Life is the gift of God. He has a right to its consecration for lifetime service. It is the part of a shirker to neglect God through a lifetime and then seek His forgiveness when he is ready to die. Death-bed repentance is better than no repentance, and God never turns an earnest and true seeker away, but it signifies the wasting of a lifetime from the standpoint of God's purpose for man. The soul may be saved at the last moment, but the lifetime has been lost—lost to the service of God. Billy Sunday says: "Death-bed repentance is like burning the candle at both ends and then blowing the smoke in God's face."

If God is to get the benefit of much service on the part of an individual, it is a practical necessity for him to make consecration of his life in the days of his youth, for a very small percentage of those who do not come to Christ in youth, ever come to Him at all. Carefully prepared statistics show that sixteen out of twenty, or eighty per cent of all Christians become Christians before they are twenty years of age. Only four per cent of all Christians become Christians after they are twenty-five years of age. If you have not become a Christian by the time you are twenty-five, the chances are twenty-five to one against you that you ever will. The days of youth are great, God-given days in which to decide for Christ and make possible a whole lifetime of faithful and fruitful service.

Consecration of our time means also a proportion of our time definitely set apart to the service of Christ. One of the commonest excuses for failure to participate

in Christian activity is "No time." No man has a moral right to so fill up his time as to have no time for Christ. The Sabbath Day is a standing witness to the fact that some of the time is God's to be used for His highest and holiest purposes for the glory of God and the good of man. "No time" is a mere excuse. It is a part of the business of living to find time for God—time to worship and time to serve Him.

Hannah More has well said: "He who cannot find time to consult the Bible will one day find he has time to be sick; he who has no time to pray must find time to die; he who cannot find time to reflect is most likely to find time to sin; he who can find no time for repentance will find an eternity in which repentance is of no avail; . . ."

To live a whole life in right relationship with God, to give Him a just proportion of our time in definite service is to bring our time under the sway of a true consecration. In doing this we redeem the time and not merely use it. We transform it into eternity by living it aright.—*Young People*.

THE World War of 1914 to 1918 was the greatest catastrophe that has yet afflicted the human race. Whatever its causes and whether it could have been avoided or not, little good and much evil has come out of the War.

But one good thing resulting from the War cannot be denied. The Great War made possible the realization of this dream of many centuries which has inspired the finest intellects amongst the Jewish people for generation after generation. So far as Great Britain is concerned, speaking as an old Parliamentarian and a member of the Party which is the alternative Government to the present administration, I can say with confidence that Great Britain will do her part and will conscientiously fulfill the terms of the mandate and the Balfour Declaration.—*J. M. Kenworthy, in The New Palestine*.

THE government statistics of Palestine showed that the country has a population of 641,000 Moslems, 158,000 Jews, 78,000 Christians, and 10,000 of various other denominations.

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BE YE SEPARATE

BY SAMUEL E. HANEY

"And with many other words he testified, and exhorted them, saying, Save yourselves from this crooked (perverse, Emph. Diag.) generation."—Acts 2:40, R. V.

WHY did Peter caution and exhort the disciples with such an awe inspiring ejaculation?

Let us review the events of Acts 1 and 2 that led up to such a successful and happy consummation by noting particularly the high lights.

After many months of fellowship and tutorage the disciples' Yokefellow and Leader began giving them the saddest and most amazing surprises of their lives, when He said, "A little while, and ye shall not see me: and again, a little while, and ye shall see me, because I go to the Father." "They said therefore, What is this that he saith, A little while? We cannot tell what he saith". Read John 16:16-17.

Now the time of His departure had arrived, and without the restoration of the kingdom of Israel, which was the paramount desire of His disciples: "When they therefore were come together, they asked of him, saying, Lord, wilt thou at this time restore again the kingdom to Israel?" He discountenanced their request by saying unto them, "It is not for you to know the times or the seasons which the Father hath put in his own power."—Acts 1:7. He thus diverts their thoughts by explaining how they were to be put to work as love-slaves, "But ye shall receive power after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth."—V. 8. This was His last oral, face-to-face message. The happenings next must have produced the saddest period of the disciples' lives: "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."

They then (about 120) returned to Jerusalem and re-

tired to an upper room where, upon their own initiative, they selected, by lot, a successor to Judas; and Matthias was chosen. Had they not acted so hastily they would have had the guidance of the Holy Spirit; an endowment they received at Pentecost. God, however, had selected Saul of Tarsus. See Rom. 1:1; Acts 9.

"And when the day of Pentecost was fully come, they were all with one accord in one place. And suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting. And they were all filled with the Holy Ghost, and began to speak with other tongues as the Spirit gave them utterance. And there were dwelling at Jerusalem Jews, devout men, out of every nation under heaven. . . . and every man heard them speak in his own tongue"—seventeen different languages. What amazement, seeing that the speakers were all Galileans!

"They were pricked in their heart" as the result of Peter's discourse, Acts 2:14-36, "and said unto Peter and to the rest of the apostles, Men and brethren, what shall we do?" Peter replied, "Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost."—Verse 38.

The foregoing days of surprises, for both disciples and the world, are soon to occur again.

About a hundred years ago world-wide constructive surprises began: Robert Fulton's steamship "Clermont" made its first trip on the Hudson when the first foreign missionary movement was being launched. In 1825 Stephenson built his first railway locomotive. In 1838 the first steamship crossed the Atlantic under steam power alone. In 1844 the first long-distance telegraph system was successfully demonstrated. But Benjamin Franklin's discovery of the identity of lightning with the electric fluid seemed to breed a multiplicity of surprises.

Some fifty years ago destructive surprises began gnawing like "canker" (gangrene) at church, finance, soci-

ety, and state. Paul's prophetic description of the church: "For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears: and they shall turn away their ears from the truth, and shall be turned unto fables". In twenty years the dollar has depreciated sixty per cent, or more. Society (society first) and Christianity have become so amalgamated that a physician's microscope could not develop a distinction. And, as for state, lawlessness has well nigh constructed its Juggernaut to crush law and order as its victims.

The religious unity of Latin America and the immensity of China and its population are rapidly becoming the most fearful and perplexing problems that statesmen have ever wrestled. And wrestled with they must be; first, mentally, and then, as all tokens indicate, a finale of might and main. Selfishness, the underlying cause of sin, has cast the die. These two Goliaths, Catholicism and the yellow man, are forcing the issue by courting trouble.

All are familiar with the religious status of the Papal church; but few realize the greatness of China and its people. A compendium: China covers more square miles than the United States, Great Britain, France, Germany, Italy, Belgium, Norway, Spain, and Japan all put together. It has a larger population than the United States and all Western Europe, including Germany and Italy. Some of its twenty-two separate provinces are larger than either France or Germany. The dialects in many of these provinces differ so that people cannot understand each other, though they are all Chinese. About one in every five of earth's inhabitants is a Chinese. China is now having civil strife, but it will soon be united, shoulder to shoulder, fighting its invaders.

It was at the close of the law dispensation, when the evil spirit's "bounds" were becoming loosened, that Peter addressed Israel after the flesh. And now, in the closing days of the Gospel dispensation when the evil spirit's "bounds" are again relaxing, no advice could be more important to Israel after the spirit (all Christians) than the apostles' admonition, "Repent ye, and be baptized every one of you in the name of Jesus Christ unto the remission of your sins; and ye shall receive the gift of the Holy Spirit", and "save yourselves from this crooked generation". R. V.

We read of Noah's day: "And God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually"—Gen. 6:5. It was thus in Lot's day and also at the destruction of Jerusalem, the greatest holocaust of history, when 1,250,000 souls perished. But of the inevitable catastrophe man now faces, it is written, "A time of trouble such as never was since there was a nation". The inference is that this is the crookedest generation of all time. Metaphorically speaking, were "that great and mighty city Babylon", with its citizens ("our citizenship is in heaven".—Phil. 3:20, R. V.) incinerated

it would make crooked ashes.

In the face of these conditions, the above being but a skimming, how important that every soldier of Jesus Christ, 2 Tim. 2:1-4, be zealous in sounding the alarm, "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". God sets His seal to this promise.

OLD WINE IN NEW BOTTLES

Selected by Alice B. Curtis

NO man also having drunk old wine straightway desireth new: for he saith, The old is better." So spoke Jesus. He often used striking illustrations in order to make Himself clearly understood. We think there can be no misunderstanding of His meaning here. Old wine is better than new. There is a seasoning that age confers upon it. The older it is the better it becomes. Old wine represents the one eternal, unchanging religion that has been in the world since the days of Abel. It grows better with time; it improves with age in every individual experience, yet it cannot be improved upon by art, science, invention, or evolution of man.

"Anything that is new in religion," said Mr. Wesley, "is not true." God has to prepare the old wine of the kingdom by the various dispensations. The old wine again and again has had to be put in new bottles, but has itself remained the same. No new wine is needed, only new bottles for the old. The bottles have changed their shape, material and style with the increasing ingenuity of man; but the old wine admits of no substitute. Many have desired new wine because of the new bottles: but while the new wine is not adapted to old bottles, old wine adapts itself to either new or old bottles.

We have respect and bow with veneration to those gray-headed truths which by their age prove their fitness to remain. We believe in the "survival of the fittest" And the fittest is that old wine of the kingdom that retains its life and fire. It exhilarated Abraham, made glad the heart of Isaiah, lifted Paul above the depression of his environments and intoxicated the church at the Pentecost. And there has nothing better been found for the modern church. We deprecate the search or desire for anything as a substitute.

Make all the new bottles you will, but there is nothing better than the Old Wine. We like old wine because it has passed the transition period. It is fixed. The church universal must come back to these old tried truths. Old wine imparts new vigor. The oldest is really the newest in the kingdom of God. Christianity is a life-force in the soul, and every departure from their ends in formalism, ritualism, decay, and death.—*The Indianapolis Star.*

JESUS CHRIST—WHO IS HE?

No. 18

By R. H. JUDD

HEBREW names are generally full of interest, and Bible names often have considerable significance as well as interest. I have marked in one of my Bibles the meanings and purposes of the various books of the Bible. Isaiah, means "Salvation of God", or "God saves", either of which is appropriate and significant of the theme of the book. Those who have followed my writings for some years past will have noticed my endeavor to give prominence to the thought that Salvation is of God. So many, in their desire to give honour to him "who died for us", seem to forget this great fact that "God saves". This wonderful thought is not only conveyed by the name Isaiah, but it permeates the whole book. In other parts of Scripture, God seems to stand, as it were, behind His representative, but here in this supreme matter of the salvation of man, when the time has come of which we indicated in previous articles, for a deeper and fuller revelation, God Himself stands forth in the grandeur of His majesty. Can we wonder, then, that this book of Isaiah is without a peer in the realm of literature, sacred or profane? It opens with a picture of SIN almost unparalleled in its pithy portrayal, it ends with its destruction in language that can leave no dubiety of its ultimate fate; but in between these extremes there is given us a plan—GOD'S PLAN—of *Salvation*.

Little by little we have been watching the gradual unfolding of the story of Him who is the pivotal center of its circumference, until in our human weakness we have felt the need of Divine interpretation in relation to its achievement, even though so far, "the half has only been told".

We cannot stay to quote all that is said of the successful carrying out of that which is foretold of the Messiah, who, up till now, at any rate, in regard to his nature is never represented in any other than human relationship. These facts are beautifully harmonized in Isa. 11:1, 2.

That the Messiah is to be of "THE STOCK OF JESSE" is put in all the baldness that language can display, and then, lest human reason should stagger at the greatness of the task laid upon Him, Jehovah reveals the fact that "the Spirit of the Lord shall rest upon him, the spirit of wisdom and understanding, the spirit of counsel and might, and the spirit of knowledge and the fear of the Lord, and he shall be of quick understanding in the fear of the Lord." Again in chapter 42, verse 1, God Himself speaks as if this were already done—"I have put my Spirit upon him . . ." Later, in the 61st chapter, part of which was quoted by our Lord, the source of power to be manifested by the Messiah is again given—"The Spirit of the Lord GOD is upon me . . ."

It is a wonderful study, the study of the Spirit of God. Job makes known to us the fact that GOD by His Spirit "garnished the heavens", 26:13. David de-

clares that its presence is universal, Psa. 139:7, 8. And Paul of that same Spirit testifies that "in him (GOD) we live and move and have our being". Acts 17:28.

It is often contended the Jesus Christ (the Messiah) is the Creator of heaven and earth, but in this 42nd chapter of Isaiah GOD Himself lays claim to that honor, stating that He who created the heavens and the earth, also was the GIVER and *sustainer* of the Messiah who was to come, and that His glory (the glory of creation already spoken of) would He *not* give to another. Verse 9 is of particular interest in this connection. "Behold the FORMER things ARE come to pass . . ." What "former things" if not the things of creation already referred to? ". . . And NEW things DO I DECLARE, before they spring forth I tell you of them." Again we ask, What "new things" are referred to unless it be those just declared relating to the Messiah?

Very brief allusion must be made to the 49th chapter before we pass on to that well known passage, Isaiah 53. That the early verses of this chapter have reference to the Messiah is generally conceded, especially so are verses 5 and 6. In verse 5 the obvious inference is that the Messiah is called of GOD from the very commencement of His being. All through prophecy, as here, the primary mission of the Messiah is to "the tribes of Jacob". But GOD regards that as "too light a thing" for so faithful a "Servant", and further promises Him that He should be GOD'S salvation "unto the ends of the earth". The writer does not think that *in this instance* the word "earth" (*eretz*) is limited to any geographical *portion* of the earth as we now understand that word. Doubtless the word has more limited usage than is generally supposed by many Bible students, but such an interpretation would be entirely out of place here; for in that case the comparative extension of the honor would be extremely small. The present wonderful increase of knowledge, and the breaking down of all barriers between nation and nation encourages the belief that the prophecy will be literally fulfilled the world over.

We now come to the 53rd chapter of Isaiah. Probably no other passage among the prophets has made both Jew and Gentile to gaze in bewildered wonderment at its predictions. That it has definite reference to the Messiah cannot be questioned, much as the Jew would like to contest it. The passage really begins at the 13th verse of the previous chapter, and the designation there of the Messiah as GOD'S "Servant" identifies it with the prophecies we have just considered. It is interesting to note the change of the Revised Version from "prudently" to "wisely", and the high esteem in which wisdom is held as being a prominent characteristic of Him who is the theme of our studies. Hitherto the varied aspects of prophet, priest, and king, have each had share in prophecy. That of Sin-bearer has been shadowed in type and is now foretold in fact, and that, too, with a precision and definiteness not exceeded in any given phase of prophecy. The uppermost thought throughout the passage is that the suffering was not on His own account, but for the sins of others: "He was wounded for OUR

transgressions, he was bruised for OUR iniquities, and the chastisement of OUR peace was upon him, and with his stripes WE are healed." "For the transgression of my people was he stricken". "He shall bear THEIR iniquities". "He bare the sin of many and made intercession FOR THE TRANSGRESSORS". These are some of the expressions occurring in a short passage of about 8 or 9 verses. Did time permit, much, very much, interesting comment might be made on this absorbing passage of Scripture, which is a marvel of condensed statement concerning the Messiah. We can only stay to point out some of the most remarkable features in the prophecy. Whether verse 4 can be interpreted to mean that the Savior suffered much sickness and pain may be open to question. We are, however, given at least one Scriptural interpretation in Matthew 8:17. There, the evident meaning is that He bore them away, and in exactly that same sense did He bare our iniquities. Thus is taken away one of the main supports of the doctrine that JESUS CHRIST was by nature "sinful flesh".

Verse 5. "He was wounded for our transgressions." The Variorum Bible tells us, He was "pierced for our transgressions" is the literal rendering of the Hebrew.

Verse 8. Here the study of the various possible renderings is well worth while. The underlying thought seems to be that none of His generation (contemporaries—Variorum Bible.) considered (cared) that He was *cut off* from the land of the living, even though the sentence of DEATH was really due to them—not Him.

Verse 9. Variorum rendering—"Men appointed his grave with the wicked and with the rich man his tomb." The Revised Version—"And they made his grave with the wicked, and with the rich in his death." I quote on the authority of another that the word "rich" is in the singular and the word "wicked" is in the plural. (Note—If any reader can suggest why the word "death" in this verse, is in the margin said to be "deaths" the writer would be pleased to have the information. Reference is given to Ezek. 28:8, 10, but no explanation.)

Verse 10. "It pleased the Lord to bruise him." Why? One can only conjecture the reason to be that GOD looked beyond the suffering to the glories that shall be revealed. Paul did the same, for he said, "If in this life only we have hope in Christ, we are of all men most miserable." If Christianity is a fact, IT IS A GREAT FACT, for the life that now is, and "for that which is to come."

WE ARE always getting ready to live, but never living. We have many years of technical education; then many years of earning a livelihood, and we get sick, and take journeys for our health, and compass land and sea for improvement by traveling, but the work of self-improvement—always under our nose—nearer than the nearest, is seldom engaged in. A few, few hours in the longest life.—*Emerson's Journal*.

I must work the works of Him that sent Me, while it is day: the night cometh, when no man can work.—*John 9:4*.

KINDNESS

LIFE IS made up, not of great sacrifices or duties, but of little things, in which smiles, and kindness, and small obligations, given habitually, are what win and preserve the heart and secure comfort.

The drying of a single tear has more of honest fame than shedding seas of gore.

Kindness is a language the dumb can speak, and the deaf can hear and understand.

A kind heart is a fountain of gladness, making everything in its vicinity freshen into smiles.

Kind looks, kind words, kind acts, and warm handshakes—these are secondary means of grace when men are in trouble and are fighting their unseen battles.

"I expect to pass through life but once. If, therefore, there be any kindness I can show, or any good thing I can do any fellow-being, let me do it now, and not defer or neglect it, as I shall not pass this way again."

Kind words produce their own image in men's souls, and a beautiful image it is. They soothe and quiet and comfort the hearer. They shame him out of his sour, morose, unkindly feelings. We have not yet begun to use kind words in such abundance as they ought to be used.

Each one of us is bound to make the little circle in which he lives, better and happier, bound to see that out of that small circle the widest good may flow. Each may have fixed in his mind the thought that out of a single household may flow influences that shall stimulate the whole civilized world.—*Selected*.

THE BIBLE

*On a hill stands a beautiful tree;
Its fruits are all golden and fair,
Its leaves and its treasures are free
For all who will to it repair.*

*Its leaves, O mystery profound!
Are for nations to eat and not die;
Its branches with music resound,
Its splendors enrapture the eye.*

*Tho' thousands by night and by day
Have feasted and gathered in store,
Have borne its rich bounties away;
Its fullness remains evermore.*

*On Zion's fair mount you behold
Its form in rich grandeur arise,
There glitters its green and its gold,
There lifts its tall head to the skies.*

*It was planted by infinite love,
From the hills everlasting it came.
Truth eternal, they call it above,
But, Bible, on earth is its name.*

Selected by Mrs. E. Pendleton.

MODERN SCIENCE VERIFIES THE BIBLE

Sketches from an article taken from "The American Weekly"

THE work of exploration in Bible lands, which was interrupted by the great war, is now proceeding with increased energy. At the present moment there are twelve expeditions of Bible scholars and archaeologists busy in Palestine alone. Almost every month discoveries are made of fascinating interest which throw new light upon the leading characters of the Old and New Testaments and confirm in unexpected ways the truth of the Scriptural narratives.

Three of the most notable achievements of the scientists, are the locating and uncovering of King Ahab's "Ivory Palace" in Samaria where Jezebel, the enemy of the prophet Elijah, was dashed to death from her window at the command of Jehu; the excavating of the Moon God's temple at Ur of the Chaldees, the birthplace of Abraham, which takes the Bible story of the Tower of Babel forever out of the realm of fable; and the rebuilding, from its ruins, of the actual synagogue at Capernaum, where the Savior preached and performed the miracle of driving out the evil spirit from the lunatic. The Ivory Palace was found by an expedition from the Harvard University, which has resumed its work in Samaria, abandoned in 1914 at the outbreak of . . . hostilities. Its foundation and lower rooms were covered by the Palace of Herod, which in its turn was destroyed. The scientists have cleared away the remains of the latter and are now uncovering those of the earlier structure. There is no doubt however that they have found the actual place described in 1 Kings. . . . Samaria was in those days the rich capital of the northern kingdom of Israel, and many wonderful monuments of the time still remain fairly easily accessible to the excavators' spades.

The work of the associated expeditions of the Pennsylvania University Museum and the British Museum of Ur has entirely confirmed the Biblical story of the Tower of Babel. There the scientists, attacking what at first sight seemed only a huge rubbish heap, have uncovered the gigantic temple of the Moon God. It was an immense affair, pyramidal in shape, and it towered a hundred feet in the air, and possibly twice that. It was used not only for worship of the gods of the Chaldeans, but as an astronomical observatory. Abraham must have seen it often. It was probably the last thing to remain in his sight as he journeyed out of Ur at the command of Jehovah. It was made of brick for stone, and slime for mortar just as the Bible says it was, the slime being a peculiar clay with hard-sticking properties. . . . There was a huge tower built of burnt brick and mud even as the Bible had said. The men who built it did think, that by making it high they could get closer to their gods, and literally, as Genesis puts it, erect a structure whose top might reach unto heaven. . . . From these facts science was able to read the underlying truth of the Tower of Babel, and the confusion of tongues.

". . . It was discovered by the scientists from ancient

records they dug up, that Ur was invaded by a race speaking another language, whose soldiers sacked the city, put an end to the worship of the gods in the great tower, and took away hundreds of its citizens as slaves to other parts of the world. Here was clear confirmation of the Biblical statement. The Lord did confound the language, . . . and scattered them abroad upon the face of the earth. In other words, all the essential facts of the Old Testament records are absolutely verified. . . .

Every day sees new discoveries made in this field, and a whole flood of light may come from it concerning the early history of the human race. . . . Tablets of clay, inscribed in ancient cuneiform script that looks like arrowheads, and written many centuries before the time of Abraham, have been deciphered and confirm other passages in Genesis. The very word *Eden* as found in the phrases, "The Garden of Eden", is at last explained as the common word for "plain" in the ancient Sumerian language, so the simple meaning is the "Garden of the Plain" and so called because it was located in a great plain. . . .

The story of the Deluge has been found on the tablets in many versions, but in each and every one there is more than a reminder of the Bible story, for the description of the building of the ark, and the sending out of the dove and the raven to ascertain whether or not the flood had receded is on all of the tablets concerning the Deluge.

The most interesting discovery of all, to Christian and Jew alike is . . . the finding of the ancient synagogue in Capernaum. The ruins of this synagogue have been so well preserved that it is being put together on its original site, stone upon stone, column by column, so that in a few months at latest it will be possible to stand in this ancient place of worship and reconstruct in imagination one of the greatest scenes in the life of the Savior.

Professor Flinders Petrie, the distinguished English archaeologist, has made extensive excavations at the foot of Mount Sinai, where, as every Bible student knows, Jehovah handed the Ten Commandments to Moses. There he found not only a large Egyptian temple dedicated to the goddess Hathor antedating the time of Moses, but also eight tablets written in an ancient script, which Petrie could not decipher. A translation of them has been made by Professor Hubert Grimme. Grimme, who is the professor of Semitic languages in the University of Munster, Germany, thought he saw in the carved script traces of the ancient Hebrew, and at last he came to one tablet that so arrested his attention that upon it he concentrated all his great learning; for there in the ancient tracings were two names that neither he nor any other scientist would ever have expected to find together. The first was that of Hatshepsut, and the other was Jahu of Sinai. Hatshepsut he knew of course was that great queen of Egypt who had reigned about 1500 years before Christ, and Jahu of Sinai was . . . Jehovah, the God of Israel. What were these two names doing together?

Painfully, slowly, the scientist unraveled the characters, one by one, and when the last word of that ancient

(Continued on page 317, column 1)

EDITORIAL

F. L. AUSTIN, Editor.

F. A. STILSON, Ass't Editor.

TWO NEWS items, "King's Prayer Changed", on page 320, and "Sun Spots", on page 318, in this issue show that while man is longing for peace, he is confronted with Science which predicts that war and plagues await him.

* * * *

WORLD CRISIS

THIS CHALLENGING picture of the present-day crisis is reprinted from an editorial in the November *Jewish Missionary Magazine*.

Political Commotions.—What unrest appears among the nations of the earth! All manner of social disturbances, economic distress, strikes, unemployment, and dissatisfaction with the rewards of labor and the gains of business make statesmen stagger as they seek a solution that will bring peace to society. Legislatures in many modern states grope uncertainly after practical answers to their problems or utterly fail to function at all. Dictators arise in land after land. Poland is restive, wondering if her dictator will grasp the kingly crown. Mussolini holds Italy in his hand as he seizes the authority of an entire cabinet and wields such power as none has enjoyed since Napoleon Bonaparte. All Europe awaits in fear and trembling the next step he will take. Swiftly and silently he gathers the forces that are to weld into one the members of the former Roman Empire. The League of Nations steps uneasily, afraid and yet wielding more and more power. Its tenure of life is insecure. Its membership changes, and though Germany has entered the League, the fear of Teutonic vengeance disturbs the sleep of statesmen and the specter of a Russo-Germanic Mongolian alliance lurks ever in the background of European politics. The mightiest war of all history was waged to end war, yet the nations are more heavily armed than ever. It is an amazing spectacle for angels and men.

Moral and Spiritual State.—The world's awful need of Christ finds his Church engaged in consorting with the world to perfect human society and abolish war, and, except for a small remnant of faithful witnesses and their supporters forgetful of her sole task of evangelization. Great masses that profess the name of Christ are going into apostasy. The chief division of so-called Christianity has become Babylonian and seeks to mount the beast of worldly power now rising about the Mediterranean Sea. Possessing unparalleled wealth, the evangelical divisions of Christendom find themselves unable to continue their full task for lack of offerings, and are confronted in many fields of high promise with retrenchment, to their utter shame. Heathen fields were never so white to the har-

vest, but church boards cut down their budgets. Moslem lands were never so open and ready for the truth, yet the call for workers goes unanswered. And all the while crime and lawlessness grow like weeds in nearly every land. When Christ most needs a strong church, pulsating with life and vigor, Modernism and worldliness eat out the heart of her strength. Instead of watching for their Lord to return and solve the vast problems of lost humanity, multitudes of ministers and laymen postpone His coming and seek by worldly means to make their own millennium. No wonder the nations groan with pain, and hope dies out in countless hearts.

Israel's Reviving Nationality.—The world shows three signs of our Lord's return such as were never seen in like degree in any other day; the reviving of Israel, the apostasy in the churches, and the growth of lawlessness. These three stamp our time with special significance. Two thousand years of exile find the Jews fully scattered throughout the earth, yet turning with unwonted hope and vigor to their ancient homeland. Over one hundred thousand Jews have entered Palestine since 1919. This "budding of the fig tree" marks a national revival apart from faith in Christ, which can end only in new disaster of unparalleled magnitude and suffering because of their acceptance of the antichrist. By continued rejection of Jesus the Messiah, in the face of increasing light as to his person and relation to the nation, the Jews are swiftly preparing for their final, awful act of rebellion against their true Lord and Savior. All these things make our time peculiarly amazing and significant. "Watchman, what of the night?" The watchman said, "The morning cometh, and also the night."—Isa. 21:11, 12. —*Bible Faith Mission Standard*.

* * * *

Blessed are they that mourn; for they shall be comforted.—Matthew 5:4.

"Blessed" as used here is from the Greek, *makarios* and means "happy". And how can one be happy who mourns? How could we enjoy the starry heavens if the sun never set. There are blessings rich and deep which we cannot know until we mourn.

HERALD RECEIPTS

Mrs. Martha Taylor; Mrs. Lilian Railton; Mrs. Annie Horgan; Ray Carpenter; Mrs. W. L. Canode; Floyd Carpenter; Morris Kent; Mrs. Thos. Savage; Alice Kerr; Eugene F. Moses; Grover Gordon; L. C. Anthon, Jr.; W. R. Anthon; Mrs. L. C. Anthon; Mrs. A. P. Trousdale; Horace Haines; Lee Sutherland.

National Berean Department

M. E. Siple, Editor, Oregon, Illinois

OFFICERS OF NATIONAL BEREAN SOCIETY

Mrs. Lydia Railsback, Pres.
621 S. Fellows Street
South Bend, Indiana

Mrs. Idona Romine, Cor. Sec.
1506 South High Street
South Bend, Indiana

Mrs. Emma Garard, Treas.
714 S. Broadway
Dayton, Ohio

For Berean Literature address, "The National Berean Society," Oregon, Illinois

BY request we led the class at Rockford, Ill., Feb. 12, the lesson studied being No. 23, on war, but special attention was given to the tribulation period.

* * * *

Any religion which does not recognize the coming and kingdom of Christ, does not, of course, realize the approach of a Scripturally predicted "time of trouble". But peace is not to come to this earth through man growing gradually wiser and more Christ-like and thus rising above strife and discord into an era of righteousness and love. The vast majority of human beings are just as cruel and selfish and inclined to strife now as they were thousands of years ago. War is just as frequent and cruel as in the generation when the Savior was born.

* * * *

The purpose of this age or period of time is not to develop peace among the nations, nor even endeavor to "convert the world." No such plans or efforts were ever announced by Jesus or His disciples. But rather, the object is to call out a people for His name. This fact is emphasized over and over again in such texts as Rom. 8:28, 30; 1:7; 1 Cor. 1:2, 24; 1 Peter 2:9.

* * * *

That the world at large would develop even more and more of a warlike condition previous to the coming of Christ is evident in the Master's own sermon on the signs of the times recorded in Matt. 24:6-8; Joel 3:9-14.

* * * *

But when the proper number shall have been called out by the gospel, and developed and trained for the work which the Master will need them for in the next age, then this age will close. At that time the dead in Christ shall rise, and the living in Christ shall never die, but be caught up to meet their Lord in the air. 1 Thess. 4:13-17; 1 Cor. 15:51; John 11:23-26.

* * * *

The period of time during which the saints shall be caught up with their Lord is a very important one. For them it will be the culmination of glory and happiness, for they will be immortalized and joined with the Bridegroom as His bride, and instructed and prepared to help Him in the great work that lies beyond.

* * * *

It will be far from a condition of joy that will prevail over the earth at that time, however, for the warlike tendency will have reached its height, and the greatest struggle of the ages will break forth, engaging every nation in its throes. The vortex or center of strife and bloodshed

shall fall in Palestine, the valley of Jehoshaphat, near Jerusalem, at which time the Jews who are going back to the homeland at the present time shall drink the last dregs of the cup of indignation. Before Pilate they asked that the blood of Jesus be upon their heads. It has rested there, bringing untold sufferings for nineteen centuries, and the worst is not yet. A few references bringing out the thoughts of this paragraph are: Joel 3:2, 14; Zech. 14:1; Isa. 66:16; Ezek. 39:4, 17; Dan. 12:1; Matt. 24:29.

* * * *

But the darkest part of the night is just before the dawn, and so the dark clouds of this terrible period will roll away at the breaking of earth's new day. The personal and visible appearing of our Lord Jesus Christ with His glorified saints will put an end to the war, and usher in everlasting peace. His throne and kingdom will immediately be established, and those who have been called out and glorified will be His helpers in the great work of ruling the nations. It is then that the song, "Prince of Peace", will find its fulfillment, and the Son of God will in reality be King of kings, and Lord of lords. Matt. 25:31; Zech. 14:1-5; Joel 3:13-15; Matt. 24:29, 30.

* * * *

It is through sufferings and trials and sacrifices that the beauties of character are developed in this life, and it is through sufferings that the world's beauties shall be developed for the ages to come.

* * * *

Let us, then, heed the admonition of Luke 21:36, and indeed watch and pray that we may be worthy to escape the great time of trouble, and stand before the Son of man.

* * * *

ABOUT THE TREE OF LIFE

DEAR BROTHER IN CHRIST: To all the dear ones that are looking for His kingdom. The Bereans have asked if the Tree of Life is still blooming. Don't you think that Christ is that Tree of Life now? All of those that are baptized and take of His body and blood are grafted into His life, or tree. That is the way I understand the Word. And He will reign from sea to sea, and from one end of the earth to the other.

Your sister,

Amy Johnson.

* * * *

"A lazy man cannot be a real Christian, and a Christian cannot be a real lazy man."—J. S. Wallace.

WE MUST BELIEVE AS THE SCRIPTURES TEACH

BY J. T. AULD

(Continued from last week)

IF Christ were not risen what would have been the result? Paul said, "Let us eat and drink; for tomorrow we die", 1 Cor. 15:32, and all hope of a future life is lost. Yes, we had better believe the Scriptures.

"Hath not the scriptures said, That Christ cometh of the seed of David, and out of the town of Bethlehem, where David was?"—John 7:42. Let us see if the Scripture said so: "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."—Psa. 132:11.

Now, dear reader, if David had a body—and I believe he had—so sure will Christ have (and has) a body, a body of the fruit of David's body, or the whole plan of redemption will have to fail, and God will have to turn from what He said. "And Paul, as his manner was, went in unto them, and three sabbath days reasoned with them out of the scriptures, opening and alleging that Christ must needs have suffered, and risen again from the dead; and that this Jesus, whom I preach unto you, is Christ."—Acts 17:2, 3. So Paul reasoned with them and gave them the proof from the Scripture that it was the very Christ that rose from the dead that had hung on the cross, and no other.

Our Lord, after He rose from the dead, was an immortal being. He opened the Scriptures and said, "O fools, and slow of heart (understanding) to believe all that the prophets have spoken: ought not Christ to have suffered these things, and to enter into glory? And beginning at Moses and all the prophets, he expounded unto them in all the scriptures the things concerning himself".—Luke 24:25-27.

After the apostles came the reformers: Tyndale, Justin Martyr, and others. So let us proceed to quote some of their sayings.

"If you have fallen in with some who are called Christians (like it is to-day) but do not admit this (truth) and venture to blaspheme the God of Abraham, the God of Isaac, and the God of Jacob, who say there is no resurrection of the dead, and that their souls, when they die, are taken to heaven, do not imagine they are Christians; but those who are right minded Christians on all points are assured that there will be a resurrection of the dead, and a thousand years in Jerusalem, which will then be built, adorned and enlarged (as) the prophets Ezekiel, Isaiah and others declare."—Justin Martyr.

"The heretics, despising the handiwork of God, and not admitting the salvation of the flesh, and the promise of God, contemptuously pass beyond God altogether in the sentiments they form and affirm that immediately upon their death they shall pass into the heavens."—Irenæus.

"Will you lay aside your habitual arrogance, O man, who claim God as your Father, and maintain that you are immortal just as He is? Will you inquire, examine,

search what you are yourselves; who you are; of what parentage you are supposed to be; what you do in the world; in what way you are born; how you leap into life? Will you, laying aside partiality, consider in the silence of your thoughts that we are creatures either like the rest, or separated by no great difference?"—Chapter 2:16, Arnobius, A. D. 208.

"The lamp of the wicked shall be put out."—Solomon.

"How blessed and wonderful are the gifts of God—life in immortality."—First Epistle of Clement, A. D. 100.

"In putting departed souls in heaven, hell, and purgatory you destroy the argument wherewith Christ and Paul prove the resurrection. And the Pope joined the spiritual doctrine of Christ and the fleshly doctrine of philosophers together. And because the fleshly minded Pope consenteth unto heathen doctrine, therefore he corrupteth the Scriptures to establish it. If the souls be in heaven, tell me why they are not in as good case as the angels be and then what cause is there of the resurrection?"—William Tyndale.

Thank God, His word is not altogether perished from the earth, as there are a few that still believe the truth as it is written.

Now for the sayings of those that came out from the old whore, the papacy, the mother of harlots, in modern days.

"I permit the Pope to establish articles of faith for his followers; such as that the bread and wine are transmitted in the sacrament; that the divine essence is neither generative nor generated; that the soul is the substantial form of the human body, and himself the ruler of the world and king of heaven, and God on earth; and that the soul is immortal; and all the numberless prodigies of the Roman dunghill of decretals."—Martin Luther.

This quotation shows a radical difference in the belief of Luther and those that profess to be his followers today.

"Immortality in the Sacred Scriptures is never applied to the spirit of man. It is not the doctrine of Plato (the heathen) which the resurrection of Jesus proves. It is the immortality of the body of which His resurrection is a proof and pledge. This was never developed till He became the firstborn from the dead."—Campbell.

Hear the great preacher, Richard Watson, minister and bishop of the M. E. Church. Speaking of the nature of man, he said: "The philosophical difficulties which have presented themselves to this opinion appear chiefly to have arisen from supposing that consciousness is an essential attribute of spirit; and that the soul is naturally immortal; the former of which cannot be proved, while the latter is contradicted by Scripture, which makes our immortality a gift dependent on the will of the Giver."—Vol. 2, page 82, A. D. 1834.

Adam was made a living soul. Gen. 2:7.

(Concluded)

"Some thing to please Thee, Father, we would learn; some little deed to thank Thee with, instead of words; some little prayer to do, instead of say."

With Our Sunday Schools

LESSON PREPARED BY F. L. AUSTIN

LESSON IX.—February 27.

MAKING THE COMMUNITY CHRISTIAN

Galatians 5:13-25.

Devotional Reading: Ephesians 6:10-20.

GOLDEN TEXT.

Have no fellowship with the unfruitful works of darkness, but rather reprove them.—Ephesians 5:11.

A STUDY OF THE SUBJECT.

Making the community Christian necessitates converting the entire community. Conversion is the only means of becoming Christian. No community, in its every citizen, becomes converted to Christ. Therefore, there can be no real Christian community till after Christ shall have come.

Christ is above man; His ways are above man's ways. His effort through the gospel is not to perfect man's established ways but to inject new ways through new life.

Christ's teachings of His new ways and life antagonized the community to crucify Him. The apostles, living above the community in the life and the ways of Christ, antagonized the community to intensify its ways and to stone and imprison them. They converted many people and accomplished untold good to the community, but they did not convert any one community; they did not make one community Christian.

Following their orgies of destruction many were pricked to the heart and were added to the church. Acts 2:37, 47.

That God's plan does not contemplate Christianizing the community in this gospel age is evident from Christ's words, "When the Son of man cometh, shall He find faith on the earth?" It is also evident from 2 Thess. 2:1-12; 1 Tim. 4:1-3; 1 Thess. 5:1-10. The book of Revelation throughout teaches the same.

This does not paint the picture black. The overflow of Christian influence upon the community has given it its sense of godliness and its vision of hope. Christianity holds before the community its one window of hope. Through this window the community beholds within, Christian truth and hope as evidenced in the life of that Christian who not only lives after the Spirit but who also walks after the Spirit. Gal. 5:25.

The common effort of the church to become a part of the community for its good is undoubtedly deteriorating both church and community. Many cities where

the church gives so much of its effort to exercising control over the municipal efforts are evidence; the communities are growing more and more corrupt and are carrying the church personnel down with them in the crash.

In this whole matter, 2 Cor. 6:17 is most applicable; Gal. 5:13-26 gives the method and Matt. 5:16 states the result.

THE GOLDEN TEXT.

And be not joining in fellowship in the unfruitful works of the darkness, but rather be even reproving them.—Eph. 5:11, Rotherham.

Last Sunday we were exhorted to be fellow-workers with God. To-day we are warned against fellowship with the unfruitful works of darkness.

When you see the unfruitful works of darkness, do not join them, but rather reprove them. Ye are in the world, but not of the world. "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". 2 Cor. 6:17. "Unfruitful"! Works that bear no lasting, abiding fruit, as the fruit of the Spirit, which is in all goodness and righteousness and truth: a fruit for the Master's use.—F. A. S.

PRACTICAL APPLICATIONS.

Making the Community Christian. The community as such must of necessity be operated by the municipality and state government. The church and Christianity are operated by Christ. Christ has given no authority for the church to enforce Christianity upon the community. He has given authority for the individual to withdraw from human bondage and to partake of the liberty of Christ.

To make the community Christian is an ambition of man, not a command of Christ or of Scripture. To do so would be to ally church and state. Our lesson text gives a most practical illustration of such an effort. It is true, always has been, probably always will be, that works of the flesh and works of the Spirit are contrary. They cannot be harmonized.

Under opposite laws the state and church never can be one. To make the community Christian would be to destroy the community and establish the church in its stead.

Reversely, the Christian is one living and walking by the Spirit. As such, he is to bring forth, not works, but fruits as designated in Gal. 5:22, 23. These fruits are undoubtedly those referred to in Matt. 5:14 as making the Christian the light of the world.

The only method today for Christianizing the community is by example and teaching. Therefore the necessity of Christian devotion in these lines.

TOPICS FOR STUDY AND DISCUSSION.

God's establishment of law. Gal. 3:19.

Liberty as taught in Gal. 4:22 to 5:1; the sense in which there is no law against the fruits of the Spirit.

To what extent is the community amenable to Christian law?

QUESTIONS.

What is the meaning of liberty, v. 13? What is its use? What is the foundation principle upon which such liberty is safe to practice? When biting and devouring, v. 15, is one exercising himself in that liberty?

What is the meaning of, v. 16, "to walk in the Spirit"? Does "shall not", v. 16, have the force of "can not"? In what sense do the flesh and the Spirit lust against each other? What is the meaning of their being contrary?

What is the freedom announced in v. 18? What law is referred to?

Are the works of the flesh, vv. 19-21, contrary to the natural God-given inclinations of the flesh? Why and when are they wrong?

What is the meaning of "inherit", v. 21? Give the distinction between "fruit", v. 22, and "works", v. 19.

In what sense have those in Christ, v. 18, crucified the flesh?

What is the difference between "live" and "walk", v. 25?

To what extent shall the truths of the Spirit be applied to the community?

DOINGS AMONG THE CHURCHES

Bro. R. C. Railsback, of South Bend, Indiana, is much improved, and is again able to walk. He attended church services on Sunday, February 6.

* * *

Sr. Lawrence Howell, of Mt. Sterling, Illinois, is in the Holmes Hospital at Macomb, Illinois, recovering from a serious operation.

* * *

Last Sunday, February 6, our crippled brother, Bert McClain, was consigned to his little bed, within the embrace of mother earth, to await his call at the resurrection. He was firm in the faith, and how he longed for the Master to come and restore all things! He was 65 years of age and had not walked for 41 years, so was compelled to go around in a wheel chair. He is at rest, peacefully sleeping and waiting. Another name to be dropped from the mailing list, as the enemy death has been victorious. No wonder we long for the Savior and King to come, and rule the world in righteousness and mercy!

Carrie Wile Chambers.

* * *

VIRGINIA

Bro. and Sr. J. H. Andrews, Woodstock, Virginia, are the proud parents of a big girl, born January 31. Bro. Andrews was recently appointed to the mail service and says one can never tell what he is liable to find in the parcel post.

Sickness is abating in Virginia, but mud continues and Bro. H. A. Sheets found

it advisable to walk across the mountain to his appointment rather than chance to the "flivver". But in spite of the mud being hub deep, the fifth Sunday in January found almost full attendance, some of the elderly sisters walking three miles to attend.

* * *

Sr. Azalia Winfrey, of the Oregon High School faculty was suddenly called to her home, Bosworth, Missouri, by the serious condition of her brother, Bro. Ferd Winfrey, who has just undergone an operation for appendicitis.

* * *

Bro. J. M. Morgan, Bristow, Oklahoma, writes of the death of his mother, Sr. Sharpton, of Bristow, on December 4, 1926, at the age of 84 years; and also of the death of his wife, Sr. Mary J. Morgan, on December 18. They sleep in death, awaiting the coming of the Savior.

Due to an oversight in the office, mention of this was not made earlier.

* * *

CALIFORNIA

The Los Angeles church desires to introduce to the household of faith Bro. Wayne and Sr. Georgia Thompson, of Tulare, California. These young people came over two hundred miles to be baptized into the all-saving name by Bro. J. E. Hammond, of Anaheim, California, after having studied God's Word under the guidance of their mother and Sr. Railsback, and coming to a conviction of the necessity of obedience thereto.

They, with their mother, Sr. Levona Thompson, are isolated, but they are a great help to the Los Angeles church; for they promote the work in a financial way. Bro. Hammond and daughters, Anna and Martha, have also decided to unite their efforts with us in promoting the Lord's work in this wicked city.

Sr. Azorah Scroggs, whom many of our eastern brethren remember as assisting her father, Bro. J. S. Hatch, in former years in the gospel work, is frequently called upon to sing the songs of Zion.

Circumstances were such that it became necessary to change our place of meeting, and all visiting brethren will find us each Sunday from 10 to 12 a. m. at 1359 1/2 West 24th St., just east of Vermont Ave., in a commodious little hall.

Ella Wyman, Sec'y.

* * *

MICHIGAN

Sr. Hulda Myers, of Grand Rapids, suffered a stroke Saturday, February 5, and is in serious condition.

Sr. M. A. Woodward may be addressed at 223 W. St. Joseph St., Lansing, Mich.

Work in Grand Rapids

If those who worked so hard to produce the S. S. Quarterly could know how much it is appreciated even by the one church in Grand Rapids, knew how earnestly every part or division is studied and talked over, those earnest, tired workers would feel well paid for their effort to produce this work.

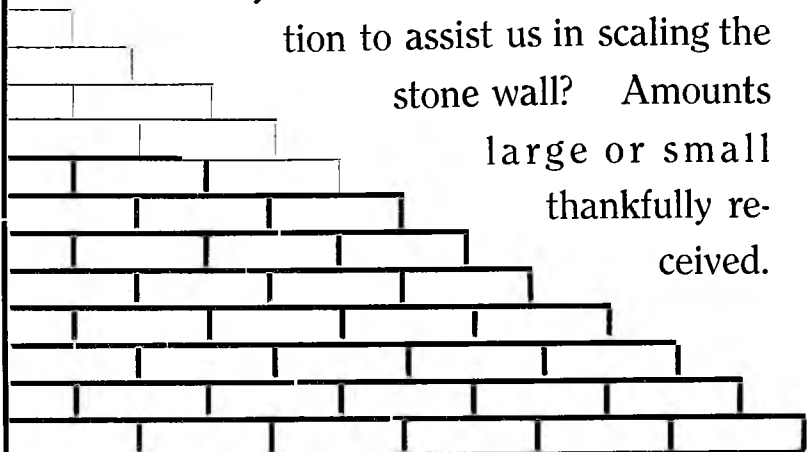
On Sunday, February 6, with the roads, a glare of ice and the whole earth covered with the same treacherous material, we reached the church expecting but few there. It was our surprise to find the house well filled and more kept coming until it was filled, and the only way to make room for all to sit down was to march six classes to the basement the remaining three classes could then begin the work of the hour. The Secretary's report showed, to our surprise, 146 present. And such enthusiasm all over the house! I just felt like shouting, and did inwardly, many times.

I went with Sister Pixley to deliver some much needed clothing to a family that is sending four children to Sunday School. While she was hastily dressing one child, Sisters Slocum and Townsend entered with more clothing for two other children. When we left, the mother and four children were about ready for Sunday School, so grateful, so happy! And this is the way the church is improving on the talents the Lord has given them, and there is enough work there for many

Still going up. A few more blocks; a little more mortar; then over the top. Let's go! F. A. S.

STONE WALL

Will you be one to make a contribution to assist us in scaling the stone wall? Amounts large or small thankfully received.



all the time.

I spoke for Bro. Patrick two Sunday evenings. I am very glad to report that he is improving in health, and was able to be at church Sunday evening. He was tired from having spoken once, and had traveled about 48 miles through the day, so I relieved him, but he expected to be present with the church the next Sunday evening. And how they all love to hear him preach! Several have told me they never heard any one speak who told them so much about the Bible and in such plain words that all could understand.

The young people of the Club have bought a bell and it is to be installed before next Sunday. The church women and those of the new church community residents have organized a Dorcas Club and hope to do much among the needy ones.

We are not to suppose these earnest workers have no obstacles confronting them. They have; for there are always some who are not quite satisfied with prevailing conditions and are ready to find fault. So they must stop—stand still while they ask God to guide them in the right way before they go any far-

ther. These experiences are worth while; for they teach us patience and love, and cause a deeper growth in the spiritual life. We pray God to give you all grace for every time of need, keep you all humble, and working for the glory of God and not for man's glory.

Yours in the work,

M. A. Woodward.

* * *

Sr. Woodward sends word of the death of Sr. Malinda Ludington, Cutlerville, Michigan, some time in December. Sr. Ludington was 89 years old and "had been a member of the Church of God for nearly 40 years. Though not aggressive, she was a quiet, consistent Christian. She was not so situated as to attend services often, yet she 'kept the faith' and was ready for the quiet sleep which we trust will not be long. Bro. Patrick officiated at the funeral."

She also writes of the death of George Ludington, 63, son of Sr. Malinda Ludington, some time later.

"Mr. Ludington was a very unique figure among us. He was an almost constant reader of the Bible, and had committed the entire New Testament to

memory, together with the books of Isaiah, Daniel, The Psalms, and other books of the Bible, and still remained outside the fold. He had persuaded others to accept Christ, had witnessed their baptism, and still when I said to him, 'What about George?' he said, 'O, Sr. Woodward, do not ask me. I am too wicked to try.' I learned later from his brother that a very heavy cloud hung over his life, of which he never spoke, fearing some one would be hurt by it. But before he died his brother told him it had been lifted and he had nothing to fear. He said, 'Then I am ready to die.'

"O, I am so glad all judgment is left to the loving Father in heaven."

* * *

The last days of my life until to-day,
What were they, could I see them on
the street,
Lie as they fell? Would they be ears
of wheat,
Sown once for good but trodden into clay?
Or golden coins, squandered and still
To pay?
Or drops of blood dabbling the guilty
Or such spilt water as in dreams must
cheat.—By C. Rossetti.

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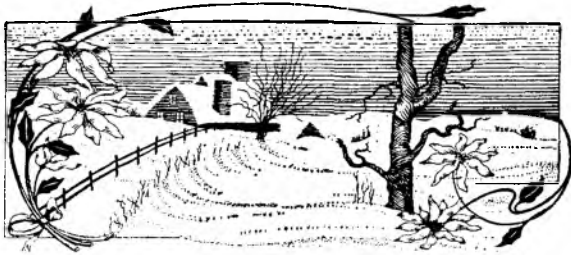
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THE RESTITUTION HERALD advocates: The soon coming of Christ, Acts 1:11, and life only through Him, Col. 3:3; the literal resurrection of the dead, John 5:28; the immortalization of those in Christ, 1 Cor. 15:53, 54; the final destruction of the wicked, 2 Thess. 1:9; the restoration of Israel as the kingdom of God under the kingship of Christ, Luke 1:32, the church being joint-heirs with Him, Rom. 8:17, and Israel to be made head over Gentile nations, Isa. 60:13; the "restitution of all things, which God hath spoken by the mouth of all His holy prophets since the world began", Acts 3:21. It also firmly advocates repentance and immersion in the name of Jesus Christ for the remission of sins, Acts 2:38, and a consecrated life as essential to salvation.

The Children's Page



DEAR CHILDREN: We are all so sorry Sr. Daisy Nokes is sick, and cannot write to us for a while! So do you not think it will help her if you send her notes telling her how glad you will be when she regains her health? Her address is Lincoln Park, Rt. 7, Rockford, Illinois.

And in the meantime, you help me, and we will try to get on until she is better.

I, too, shall be glad to hear from you.

Sincerely,

Lois Hunt,

1111 Blaine Ave., South Bend, Indiana.

MAKING THE COMMUNITY CHRISTIAN

BY LOIS HUNT

COME, children, let us take an imaginary ride. Here we go—first into the country. What a beautiful home! Yes, the house is small, but how neat everything is! See the lovely trees and grass and the garden and flowers, and the happy, busy people! And here is another one much like it! These people must be neighbors, and enjoy being friends!

But, alas! See this farm! Oh, it is not a happy-looking home, nor are the people happy-looking. What is the trouble? Why, see the uncut grass, the weeds, the dirty yard, and the machinery and tools sitting about out in the weather to rust. We do not want to stop here! Here is another just as uncouth! These families must be friends, but not helpful ones! What do you suppose they talk about when they visit one another? The best way to do things, how to farm better, how to serve God and live worthily? I fear not.

We ride on. Here is a neat, busy, prosperous village. Here is a village all drab and uninviting.

We reach the city. Here is a part of town we want to hurry through because the district is so untidy and the people so cross-looking. But drive more slowly here. We like to look at these little homes and the families in them.

Now, haven't you seen these very conditions on real rides?

Let us go home. In which of these "communities" do you live? Let us look about us. What can we do to help our neighbors, and thus ourselves?

Let Paul tell us in his letter to the Galatians. "Thou shalt love thy neighbor as thyself." We must love one another. If all did this we would need no laws against stealing, fighting, killing, boot-legging, and unclean living. We must try to help one another say kindly words, and tell about the wonderful things God has promised to all who love Him. All who love God have love, joy, peace, faith, and are long-suffering, gentle, good, meek, and temperate. That means happiness in well-doing.

And it all begins with *you* and *me*. Do we love God and try to follow the example Jesus and Paul have given us? Do we study our Bibles daily and attend the services available?

Or, do we think we are too young now and will try when we are older? No, we are just the right age, and this is the very best day to begin. And how shall we begin? Why, as Sister Daisy Nokes told us a few weeks ago—begin right in our own homes. Then, our neighbors, seeing how happy we are, will want to imitate us, and their neighbors will want to be like them and so on.

However, remember it all begins with *you* and *me*, and *loving* our neighbors.

ROXIE

BY S. ROXANA WINCE

ROXIE was a little girl who lived in a double log house hidden away in the thick woods of northern Indiana more than eighty years ago. You never saw a little girl dressed as she was dressed. Her mother had bought some unbleached muslin and, making a dye of smartweed and other weeds, had colored it yellow. From this muslin she made Roxie's dresses. The waists and skirts of these dresses were perfectly plain. But what did Roxie care when she knew of nothing different? But by and by peddlers came with pretty prints, and her mother bought her a "Sunday-go-to-meeting dress" from one of the lighter pieces. How happy she was, for calico then was thought to be as fine as silk is now. And to have a calico dress of her very own to wear to meeting—*wasn't it wonderful?* And her little sister, and baby Willard, and even mother could have pretty print dresses now. And father and the boys did not have to wear homespun shirts and breeches any more. Nor would she have to knit stockings and socks. How glad she was. She did hate to knit.

But Roxie did not get out of work as easy as she thought she was going to, for one day her father drove the sheep into the log stable and catching them one by one clipped off their coats of wool. It was full of spanish needles and Roxie had to sit down with mother and help pick these out. It was slow, tedious work, but Roxie did not whimper. She wanted a new dress and she would get it all the sooner if she helped get the wool ready to be woven into cloth. Old Mr. Dodge would take the fleece when the dirt was picked out and make it into rolls on his carding machine, and Roxie and mother

would spin them into yarn on their big spinning wheels and wind them into skeins on their reels—one hundred and twenty threads to a cut, (if I remember correctly) and four cuts to a skein. Roxie got to be a very expert spinner. She could even excel her mother in the fineness and evenness of her threads, and this despite the fact that she was father's helper in the bean, berry, and sweet corn patches and took the supervision of them herself when he died.

She is living still and though she will soon be ninety years old she prides herself on the neatness of her garden and flower beds. With few exceptions she has kept in good health all these years and so has been able to do much for the cause of her Lord. Her life has been a busy, happy life, and she looks forward to the coming of Jesus joyfully and hopefully, because then she expects to receive a crown of glory that fades not away. The time is near when the thousand-year reign with Jesus will begin. We do not know what is beyond that thousand years. We are not told. But we do know that those who receive a crown of life will wear it for eternal years because the life given them is an endless life. Is not such a life worth striving for? "Work out your own salvation with fear and trembling." No monarch of earth can give you a crown such as Jesus will bestow. Let no man take it from you.

MODERN SCIENCE VERIFIES THE BIBLE

(Continued from page 309)

writing had been translated the distinguished scientist confessed that he sat staring at the stone in awe, for what lay before him was an actual message from Moses, inscribed by his own hand more than 3000 years ago. There were eight lines and they read as follows: "I am son of Hatshepsut, overseer of the mine workers of Sinai, chief of the Temple of Maua and Jahu (Jehovah) of Sinai. Thou, O Hatshepsut, wast kind to me and drew me out of the waters of the Nile, and thou hast placed me over the temple which is on Sinai."

Lo, out of the forgotten past had come, apparently, the voice of the great law-giver, naming the princess who had saved him from the Nile. "Thou drew me out of the waters", read the stone. "I drew him out of the water", says the Bible, quoting Pharaoh's daughter. "He became her son", says the Bible. "I am her son", says the stone. Such similarity in phraseology could be no mere coincident, Professor Grimme thought. The time the stone had been inscribed was about 1500 B. C., and this is the date Jewish tradition gives for Moses' life. The writer was certainly a Jew, since he wrote not only in the ancient Hebrew script, but used Hebrew words. Furthermore, the other tablets bore the names of other men of Israel No one but Moses himself could have inscribed those characters on that tablet, argued Professor Grimme. . . . It does not seem possible that there could have been two babies of the Israelites, each of which was drawn out of

the waters of the Nile by a daughter of Pharaoh and in each case adopted as a son. If so, the Bible certainly would have mentioned it. . . .

A month or so ago American excavators at Shechem made discoveries confirming the Biblical statement that Jacob and Abraham lived there. The well of Jacob is probably one of the best preserved of all the Old Testament sites.

The excavations at Bethlehem, conducted by Professor Breasted of Chicago expedition, has brought to light not only the wall upon which the body of Saul was placed after the battle of Megiddo, 1 Sam. 31:10, but much more bearing upon the worship of Ashtaroth, as detailed in the Bible.

From Assyria comes another monumental confirmation of Scriptural narrative, made all the more convincing because of its difference and independent testimony to the historic truth of the Bible. In the ruins of Nimrod, mentioned as Calah, Gen. 10:11, an obelisk carved out of black stone was discovered and taken to the British Museum. It bears the record of thirty-one campaigns waged by Shalmaneser II., King of Assyria, and among these is one against Jehu, King of Israel. On the obelisk Jehu is pictured bowing down as he brings his tribute, and the inscription reads: "The tribute of Yahua (Jehu), the son of Khumri (Omri), bars of silver, of gold, and of lead, a royal sceptre and spear shaft."

The French Archæological School is excavating at Ain Duo near Jericho. The University of Chicago is hard at work at nearby Megiddo, under Professor Breasted. The British School of Archaeology, with headquarters at Jerusalem is digging at Esdraelon. The Palestine Exploration Fund are at work at Askalon, also at the ruins of Gaza. The Palestine Jewish Exploration Society are excavating at two places near the Sea of Galilee, uncovering the ancient city of Tiberias. There are American expeditions at Kireth Siphu, and other sites. . . . The most remarkable feature of all the discoveries is that almost without exception they tend to confirm and explain the Bible from different angles.—*Selected by Mrs. A. J. Chaplin.*

"Coming nearer to Christ does not mean creeping into refuge from our sins and sorrows; it means going out stronger to conquer our sins and overcome our sorrows. It means power, not weakness."

Fifty years ago the greatest menace to society was the illiterate ruffian with a dark lantern whose chief aim in life was robbery with murder and incendiarism as a precautionary means of retreat. To-day the polished debonair gentleman meets you in daylight, pulls an automatic and says, "Stick 'em up." Preso!

Nevertheless, in our day the spirit and acts of the "flapper" constitute the greatest menace to civilization, state and society by hastening just such a state of immorality and degradation as that which brought God's wrath upon Sodom and Gomorrah as "an example unto those that after should live ungodly".—*Samuel E. Haney.*

NOTES FROM THE TRAINING CLASS

BY MARY A. GESIN

IN our previous notes, we considered the first three divisions of childhood, early, middle, and later, with special application to each, methods of reaching the child during the different periods of his development, and the point of strongest appeal. The next two divisions given in the text-book we are using are early and later adolescence, the former covering the ages of thirteen to sixteen, the latter, seventeen to maturity.

Early adolescence is a time of rapid physical growth, more noticeable in girls than boys during the first half of this period, reversing the order in the second half. Along with development of new physical powers, comes a transforming of spiritual and mental life, in fact, a new birth. During the later years of early adolescence, the boy begins to feel the urge to make a choice of his life work, the advantage of earning his own money. Along with this new desire, develops a new vision, a striving to put into practice the ideals that have been rooted in his character during preceding years—ideals of loyalty, self-sacrifice, honesty, and kindred virtues. He no longer weighs values according to standards set by his companions; his horizon widens and he recognizes the worth of unselfishness, though he may not always choose the better course.

Reasoning powers are being developed rapidly and doubt is characteristic of this period, a demand for the "why" of everything being very much in evidence. But youth is open minded and if he is taught the truth, he will generally accept it readily. Here comes the teacher's responsibility in knowing just what he must teach, and in teaching the truths of the Bible, clear and logical statements of belief should be presented.

As early adolescence is the time of expansion, so later adolescence is the time of selection, and with it comes individuality. This fact must be appreciated by the teacher to obtain the best results. Many contributing causes, such as heredity, environment, education, enter into the determination of individuality, and these must be considered in order to reach the pupil upon a plane of sympathetic understanding.

The fact that many of this age leave home for work or school, leaves them open to loneliness and temptation, which should offer an opportunity for service to the teacher or older persons with whom they come in contact. The young man and the young woman who are away from parental restraint, sometimes show a tendency to disregard early religious training and this period in their lives is vital to their later well being. If they are successful in work or study, they do not feel the need of it. If the teacher is able to interest them in church work by giving them real responsibility, many problems solve themselves.

Near the close of later adolescence comes "the danger line in religion". Statistics show that there is a time

of special religious awakening at the age of twenty, but less than one-sixth of the conversions take place after that age, and the chances are a thousand to one against conversion after thirty. These studies show the time for the greatest opportunity of reaching youth and guiding his life into channels of greatest usefulness in the worship of God and the service of man.

SUN SPOTS

SUN SPOTS are responsible for the present epidemic of influenza, in the opinion of Prof. A. L. Tchijevsky, of Moscow University. Prof. Tchijevsky is the scientist who, in a paper sent to the recent convention in Philadelphia of the American Association for the Advancement of Science, predicted another great war in 1929, due to solar agitation.

He told the correspondent that the combined electrical influence of the sun upon the earth had increased bacterial activity to the point where whole countries are affected by disease.

Most poisonous bacteria are harmless for humans, he explained, provided they are not acted upon by the sun. He believes that by isolating the human organism from solar influence and submitting it to special electrical treatment a quick and effective cure for influenza will be found.

He also ascribes typhoid fever, hydrophobia, and bubonic plague to sun-spot activity.

"Man," he said, "is the slave of the sun and its vast electrical power. Alike in health and sickness, his welfare and behavior are not regulated by Providence or the unstable human will, but by the sun's electro-magnetic force upon the earth, which is one common organism of which man is only a part.

"My theory, that the present spread of influenza throughout the world is due to sun spots, is brilliantly supported by the history of epidemics for the last thousand years.

"For example, the greatest cholera plague occurred during the periods of maximum sun-spot activity and declined sharply when the activity reached its minimum. These sun-spot periods occur regularly in cycles of eleven years."

Predicted War in 1929

Prof. Tchijevsky's paper to the meteorological section of the Association for Advancement of Science during its meeting in Philadelphia in December, said all great wars had followed periods of intense sun-spot activity, and continued:

"In 1927 and 1929, when the eleven year period of sun-spot activity attains its maximum and when this maximum will coincide with the maxima of two other periods of sixty years and thirty-five years, there will be great human activity of the highest historical importance, which may again change the political chart of the world."—*Public Ledger—Philadelphia.*

MELCHISEDEC—WHO WAS HE?

BY MRS. CLARK McCLELLAND

FOUR hundred and twenty-seven years after the flood Abraham and Melchisedec walked together. And when Abraham returned after the battle of the kings, Melchisedec met him. Melchisedec was king of Salem at that time. Jerusalem went by that name in those days, and Salem is still retained in Jerusalem.

Now who was Melchisedec? Well, we will say Shem. And why? Because he was the oldest head of a tribe at that time, and for that reason he was made king. Shem lived five hundred two years after the flood and was in the lineage for Christ. Abraham also was from his line, and we get the true Jew from him, for Judah is a son of Jacob who was Abraham's grandson.

Now Melchisedec is his official name as we find in Heb. 7. And as he did not come from the tribe of Levi, he was a sworn-in priest, and in that respect was a type of Christ. Heb. 8. Another type, Melchisedec brought bread and wine to Abraham after he returned from the slaughter of the kings. Gen. 14. Here we see a king administering to one of lower rank, and we find Jesus doing the same thing at the last supper. Then we find the antitype. Melchisedec was a king-priest and Christ will be a king-priest when He returns to this earth, but not before; for He must fill the office of our High Priest until then.

Yes, brethren, I firmly believe, from a study of history and the Bible, that Shem was Melchisedec; and I believe he was the man that superintended the building of the Pyramids—but that may be a mistaken idea, the date being uncertain.

We find in this that the Melchisedec priesthood was of a higher order than the Levitical, and as there were no priests among his father or mother, he was without father or mother in that respect. We can say the same in regard to Christ, for He sprang from Judah, of which tribe Moses spoke nothing concerning priesthood. Heb. 7:14.

We have to read very carefully in order to get a glimpse of some of the deep things of God, and the types are very helpful, but the antitypes must fit the types.

There are ten things for which no one has ever yet been sorry. These are:

1. For doing good to all.
2. For speaking evil of none.
3. For hearing before judging.
4. For thinking before speaking.
5. For holding an angry tongue.
6. For being kind to the distressed.
7. For asking pardon for all wrongs.
8. For being patient toward everybody.
9. For stopping the ears to a talebearer.
10. For disbelieving most of the ill reports.

STANDARDS OF RIGHTEOUSNESS

BY EMMA C. RAILSBACK

MAN'S righteousness, when compared with God's righteousness, is as filthy rags. The apostle Paul wrote of Israel that "they being ignorant of God's righteousness and going about to establish their own righteousness, have not submitted themselves unto the righteousness of God." He says further that God's righteousness is revealed to man in His having given the Gospel of Christ, through belief of which, man may obtain salvation. So that through faith in the promises of God, He has reckoned man to be righteous, when as yet he has done no righteous works, and even though sin and death passed upon all men, because of the disobedience of the first pair, yet God in His goodness and mercy has provided a clear and definite plan whereby man may become righteous before Him.

But now we see the whole world lieth in wickedness, and what is the cause? The apostle James writes: "Let no man say when he is tempted, I am tempted of God: for God cannot be tempted with evil, neither tempteth he any man: but every man is tempted, when he is drawn away of his own lust, and enticed. Then when lust hath conceived, it bringeth forth sin: and sin when it is finished bringeth forth death." So then lust is the cause of the present appalling state of wickedness of the inhabitants of the earth. The moral standards of mankind are being broken down. Educators are advocating freedom and liberty in thought and action in every sense of the word, and the result is that we find ourselves living in a public moral atmosphere such as existed in the days of Noah, and Sodom and Gomorrah. There is deception of all kinds, among men in every walk of life, and particularly among those setting themselves up as spiritual guides, teaching others to do thus and so, yet making no effort to practice the very precepts they pass out. We are living in the time of which our Savior spoke: false prophets and teachers with the power to deceive; and the apostle said, "having a form of godliness, but denying the power thereof".

In searching the Scriptures we find that our heavenly Father has established the same standard of righteousness for men as for women, Lev. 20, and that sin is sin in the sight of God, whether committed by man or woman.

It was left to the Pharisees of our Savior's day to demand punishment of the woman for the sin of which they let the man go free. John 8:3-11. Drinking, smoking, and cursing have long been practiced by the male species of the race, but now that the female is following the example of the stronger, we hold up our hands in horror. And truly the present condition is enough to make men's hearts fail them for fear, and yet those who know that all these conditions have been foretold have reason to lift up their heads and rejoice.

"We all like to feel that we are useful, but we can't get that feeling unless we are willing to work."

AT HOME AND AT EASE

By the Right Hon. J. C. Wedgwood in "The New Palestine"

THE best impression that I carried away from Palestine is the self-confidence of the Jews. Whether it was in Tel Aviv or in the colonies, they were at home. The Chalutz, swaggering down the streets of Jerusalem, was not worrying about what anybody was thinking of him. What he wore was right, what he did was right, what he thought was right. The reaction he produced in other people did not matter. Even the Jew getting into the train at Kantara stretched his legs as he sat down and felt at last at his ease and at home; the little worries of being an exile had gone. The Englishman has never felt like an exile anywhere; the Jews have, and this strange transformation into a people with a country has evidently worked a marvel.

It does not strike a visitor that the Jews are only a small minority in the country. The Arabs are tucked away in villages, the Jews are the intelligentsia and visibly there are a great many of them; so one understands that the Jew really feels that he is now in his own country with his people all around him. The Government leaves him alone, too, and lets him manage his own affairs, so that he lives in a republic of his own inside the State. In fact, all his life is a wonderful approximation to complete political and economic freedom, so that my most abiding impression of Palestine is of a young, self-confident population—at home.

. . . . In Palestine the peasantry is free, nearly all the Arabs farm their own land; very few are the Jews who remain working for employers, they all want land of their own. And whether you go to the individualist at Nahalal, where each man farms his own land and has his own house and his own fields, his own vine and his own fig-tree, or whether you go to Daganian, where 20 families live as one, working for each other in marvelous selflessness—in all these colonies the people make no complaints, the children do not beg, they are not even shy, they are so certain that they are all right that they do not even need to assert it.

KING'S PRAYER CHANGED

MARKED changes in the prayer of the king will be one of the alterations in the new prayer book of the Church of England decided on by the bishops and shortly to be submitted for Parliament's approval, it was understood recently. Instead of two prayers, one for the king and the other for the royal family, a single prayer probably will be adopted "for the king and all who act under his authority." Where the old prayer included the phrase, "Strengthen him that he may vanquish and overcome all his enemies", the new book will include a plea for peace.

Modern conditions have led to further alteration in the prayer for the nation. Industrial peace will be men-

tioned and the words, "stillest the outrage of a violent and unruly people" will be omitted, it is understood.

The above, taken from a London news item in the Philadelphia Inquirer, is published because of the ring of "Peace" therein contained.—F. A. S.

HIS CRUCIFIXION

By Mrs. RICHARD SKEELS

TURN with me to the nineteenth chapter of the Gospel of St. John, and read it through. It needs no analysis or interpretation. It needs to be read slowly and thoughtfully. If one can read it through and not feel the tears welling in his eyes as he reads, there is something the matter with that one's heart. This story has touched the world as no other ever written.

The hands and the feet that, more than 1900 years ago, were "nailed, for our advantage, to the bitter cross" have made that cross the symbol of our redemption. That cross is the great object-lesson revealing to us, to the end of time, two truths that otherwise we might have missed. The first is that God loves us. The second is that sin will ruin us. For there we learn that God is always doing what Jesus during His all-too-brief life was doing, giving Himself in loving service and sacrifice that we might be saved. There we also learn that sin will always do what it did at Calvary, kill that which is best, and purest, and holiest in human life.

But that death was not in vain, for it has caused many to hate sin and turn to God as no other event in all history has done. Before the cross of Calvary sin loses all its allurements and stands revealed in all its hatefulness. And to-day, as ever, that cross is saying, "No man is so low that he may not be saved, and no man is so high that he does not need to be saved." And we can almost hear the pleading appeal, "Thou must love Me who has died for thee."

Oh! that we might have the desire to be filled with the knowledge of His will in all wisdom and spiritual understanding that we might walk worthy of the Lord in whom we have redemption through His blood, even the forgiveness of sins.

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WORDS

BY LYMAN BOOTH

WORDS are peculiar and mysterious things. We use them without giving them much serious consideration. Some employ few, others many and all are, in most instances, very careless in their use of words.

Webster says, "A word is a vocal sound or combination of vocal sounds used as a symbol to embody and signify an idea or thought." Words are the vehicles of thought, to carry from our mind to another an idea. A thought arises in one person's mind and if he desires to convey it to another he employs a word or combination of words to make his thought known. Those words are the invisible shapes of air waves produced by the skillful tools of tongue, lips, throat, and lungs. All, except the lungs, operate under the direct control of the mind. The lungs perform their work independently.

Thus the construction of words may erect a structure far more enduring than steel or granite, and yet, strange as it may appear, these fleeting forms are but the great highway thrown up between man and man, and between the dawn of creation and the end of time.

A word may vanish with its utterance or it may outlast anything man can make. Words have overturned and torn down empires, and on the ruins thereof have constructed new governments.

Words are the clothing we put upon our thoughts

before sending them forth upon dress parade. A thought of love will be arrayed in expressions of tenderness and devotion, seeking to do others good. A thought of enmity will wear the garb of malice or hatred, intent on doing injury to others. "A soft answer turneth away wrath: but grievous words stir up anger."—Prov. 15:1. One tends toward peace and strength; the other to strife and weakness.

Beneath the superstructure of all our great institutions will be found foundations firmly laid in words of lasting and abiding endurance. All laws, charters, and creeds are considered as nothing until given strength and validity in appropriate words, and approved by those in authority.

Great men have taught that the sword is man's greatest and most effectual implement of warfare; others rightly claim the pen is mightier, because it is armed with words. Some of the greatest battles have been word battles against the strongholds and armies of error and ignorance. Ignorance is the mother of envy, murder, strife, and war. In this school she educates her children, from which they grad-

uate in the deadly conflict.

Words have power in proportion to the authority of the speaker. The foreman in a public work, the superintendent in a factory or mill, the general on the battlefield all exercise their power in words. Seeming defeat has been turned into victory by a few encouraging words.

The Two Words

*One day a harsh word rashly said
Upon an evil journey sped,
And, like a sharp and cruel dart,
It pierced a fond and loving heart;
It turned a friend into a foe,
And everywhere brought pain and woe.*

*A kind word followed it one day,
Flew swiftly on its blessed way;
It healed the wound, it soothed the pain,
And friends of old were friends again;
It made the hate and anger cease,
And everywhere brought joy and peace.*

*But yet the harsh word left a trace
The kind word could not quite efface;
And, though the heart its love regained,
It bore a scar that long remained;
Friends could forgive, but not forget,
Or lose the sense of keen regret.*

*Oh, if we could but learn to know
How swift and sure one word can go,
How would we weigh with utmost care
Each thought before it sought the air,
And only speak the words that move!
Like white winged messengers of love!*
—Selected.

When the Union and Confederate forces were pitted against each other at Winchester, the fate of war seemed dark and gloomy for the Union troops; hope had almost fled; despair was written on their faces; utter and lasting defeat seemed inevitable; they were almost exhausted; but listen, a messenger is seen in the distance riding swiftly along the battle line shouting: "Sheridan is coming! Sheridan is coming!" Those words renewed their courage, revived their hope, and turned defeat into victory.

Dear reader, how goes the battle? Does the way seem dark and gloomy? has hope fled and left you in despair? has your courage failed? are you faint and weary? If so, lift up your heads, and let your hearts rejoice; for a greater than Sheridan is coming, coming soon: for down through the ages a voice has been shouting all along the battle front, "Jesus is coming! Jesus is coming soon!" He will vanquish every foe, and crown His faithful with endless life and unfading glory.

Where is the gallant Sheridan, and the hosts he urged on to victory? He is at rest, and but few of those brave boys in blue remain to relate the story of that dreadful struggle. Soon, only the silent words of history will be able to impart any information concerning their heroic deeds and their splendid victory. Their fame and glory may fade away as the memory of man shall fail to recount them. The dust and mold of years will hide their glory. But when our Captain shall come He will be accompanied with myriads of holy angels, Jude 14, and His works will never be forgotten.

In the glory and majesty of heaven He will come to Zion, not to bring war and desolation, but to bring peace on earth. He is coming as the Prince of Peace, to sit on David's throne. To Him all nations will yield obedience. His kingdom, though small at first, will eventually extend from the river to the ends of the earth, and His glory shall spread from sea to sea. When that happy time shall arrive then will be brought to pass the WORD spoken by the great Jehovah, "But at truly as I live, all the earth shall be filled with the GLORY of the LORD."—Num. 14:21. That word has been echoing through the centuries and will continue until "all is in God and God in all".

*"That good time hastens on, soon the morning will dawn,
When the King shall in glory descend;
We expect soon to join all the bright, holy throng
In the kingdom that never shall end.*

*"All the prophets of old saw a beautiful world,
And they looked for the same with delight;
And apostles have told of a city of gold,
Where the Lamb is its glorious light.*

*"Oh! we long to be there, where no sorrow or care
Can disturb that sweet, heavenly rest,
And we hope soon to share in those beauties so rare,
In reserve for the good and the blest."*

THE FIRST MINISTERIAL UTTERANCE OF THE LORD JESUS

BY E. W. BULLINGER

WE have it in Matthew 4:4, immediately after His consecration for His office of Prophet.

The Old Serpent comes to the Second man, the last Adam, not in a garden of delights, but in the wilderness. He questions again the truth of God's words, the echo of which, "This is my beloved Son," had scarcely died away: "If thou be the Son of God."

What are the words of the Lord's reply?

"IT IS WRITTEN."

This is the Lord's first ministerial utterance.

Could language tell us more pointedly and plainly that we are again on the same battle-field in which the truth of God's Word is at stake?

"It is written." What was written? What can be written but *words*? How can it be possible to have *writing* apart from *words*?

And yet there are those that tell us that the Bible "contains the Word of God," but that it "is not the Word of God." That its thoughts are inspired, but not its words. But again we ask, How can thoughts be written down without words? It is by words, and only by words that thoughts can be made known.

When Milton dictated his poems to his amanuensis, did he communicate his *thoughts* and leave his *words* to the choice of another? Are not the actual *words*, and even the spelling and rythm of them, vital to the whole matter? Are not the choice of the words and the scanning of their syllables the very essence of what made the result Milton's, and not that of his amenuensis?

"IT IS WRITTEN"

This is an utterance which settles such questions for ever; and closes the mouth of Satan and all "his ministers". 2 Cor. 11:15.

At least, it closed the mouth of Satan; though men's mouths will be open and vent their blasphemies until they are closed in judgment.

Three times did the Lord Jesus use that first utterance, "It is written," and three times did He utter *no other than the words written*, until He dismissed the Old Serpent with the rebuke: "Get thee hence, Satan."

Is it not as significant as it is remarkable, that when the Lord delivered up His trust, having finished the work which was given Him to do, He again, three times, referred to God's Word written in John 17:

"Thy word is truth", v. 17;

"I have given them Thy WORD", v. 14;

"I have given unto them the words which thou gavest me", v. 8?

Does not this fact speak to us? Surely the fact that the Lord's ministry began and ended with a three-fold reference to the Word of God emphatically assures us that—

THE BEGINNING AND END OF ALL MINISTRY IS
THE WORD OF GOD.

—How to Enjoy the Bible.

THE RESPONSIBILITY OF THE CHURCH TO THE COMMUNITY

BY J. W. WILLIAMS

FOR the welfare of both parties it is urgent that both the church and the community understand what may properly be expected of the church by those who are not of it. This is urgent, first upon those who do not belong to the church, so that they may know definitely why the church is divinely set in their midst, then they are intelligently able to accept of the benefits offered by the church. And it is equally urgent upon the church to understand its calling, so that it makes no mistake in its opportunity and service to those outside its group, lest it fail in its mission in the midst of those who so much need what the Father has so graciously given it, and called it to offer to the others.

As a steward of the Head of the church, and by limitation of the wording of the subject, which reads, "The Responsibility", not of the community to the church, but "of the Church to the Community", the writer of these lines must take the view-point of a member of the church, and tell both parties what the community has just reason to expect of us.

Since the Scriptures are the sufficient and only source of Christian information, it doubtless will be freely granted by both parties that our mutual relations are fully set forth in the Bible. Therefore, we shall immediately pass by all arguments of public opinion on this subject from those who are not a part of the church, and all ancient custom and practice of religious bodies, and, discarding opinion and mere reason, from any and all, within and without the church, come at once to inquire from our Guide-book, What is the calling of the church? What is to be properly expected of us by those outside? Not what they, perhaps, do expect, but what do our Father and our Head expect of us, and so what may the community *properly* expect of us? To the Scriptures, then, for our answer.

In 2 Timothy 1:9 we read of the church called with a holy calling; in Ephesians 1:18, a prayer that we may know the hope of His calling; and in John 17:18, that His people are sent into the world as He was sent into the world by His Father.

Now, we find in John 14 that He represented His Father, for there He said, "He that has seen me has seen the Father". So then, the church is called out of the community for the purpose of representing the Christ in His absence. Then the community may expect of the church whatever Christ has in His love within His will for them. And He has left His representatives this instruction, "Occupy till I come". Then they are to continue what He started to do. What that was may be learned from Acts 1. Here Luke classifies His service as consisting of the things He taught and the things He did. That is, His words and His works. The preaching of the gospel embodied His words, and as to His works, we read that "he went about doing good". So then, the

community may properly expect of us that we be faithful in telling the good news and self-sacrificing in giving ourselves and our all to save those about us. But whether the ministry go beyond the gospel in the words heard from the pulpit, and whether the individuals or the organized church fulfill all that is implied in the expression, "doing good", or perchance overstep what is intended in the expression, we shall, perhaps, have occasion to consider further.

The Master again said, "Ye are the light of the world", and counseled them to have care that their eyes be single in their focus upon Him as Master, and not double, partly toward the mastery of mammon, lest the otherwise light in them be darkness. Again, Paul informed the Philippians that they shone as lights in the world, in the midst of a crooked and perverse nation, and that their light consisted in holding forth the words of life, and to the Corinthians that they had this treasure in earthen vessels, so the credit would be God's and not theirs, just as the Lord in calling him told Ananias that Paul should be a chosen vessel to bear His name. For we read that there is salvation in no other name. That the credit may be to God and not to us, as Paul says, is also revealed in the above words of Christ that His people are the light of the world, for their light is there declared to be "good works", and that God is to be glorified by these works, for they are of His grace. Thus from Philippians and Matthew together we learn that the light consists of gospel preaching and Christian living, just as we discovered above from other scriptures. And since God gets Himself glory from the shining of the church, it is evident that we represent the Father in representing the Son, which is as logical as it is scriptural, since we represent Him and He represented the Father. No wonder Paul called it a high calling. For any business a person has to transact with God must be done through the church. Salvation is in its custody. Plenty of service for the church in this calling, without going aside into other words or works.

So the Master said, "Go into all the world and preach the gospel to every creature", adding later, "Ye shall be witnesses unto me". So Paul, in similar manner says, "Preach the word", and also speaks of himself and his colleagues as stewards of the mysteries of God, and says that such stewards should be faithful. Then let the church be faithful to this dual calling of preaching the word and doing good works, remembering the great apostle's other words, that this preaching is not to be with worldly wisdom of words, lest it obscure the light of the cross. For those whose ears must be tickled with rhetoric are apt to miss the tone of the Shepherd's voice.

Again, the calling of the church is revealed in John 15, where He said He chose them and ordained them that they should go and bear fruit, which he showed as consisting in fulfilling the commandment of love. He who loves will preach and live Christ. As the Master said, "For their sakes I sanctify myself that they may also be sanctified through the truth", so the church will seek

(Continued on page 335, column 2)

THE TABERNACLE OF DAVID

BY GROVER GORDON

TABERNACLE: tent, hut or house, never used in reference to throne.

We read of the house of David which the Lord promised to build for him. After the Lord had given David rest from all his enemies, 2 Sam. 7:1, David desired to build an house for the Lord, but the Lord told Nathan, the prophet, to tell him, "Also the Lord telleth thee that he will make thee (*David*) an house". 2 Sam. 7:2-11.

He then explained what He meant by house: "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." 2 Sam. 7:12-13. Does this scripture refer to Solomon? "I will be his father and he shall be my son."—2 Sam. 7:14.

Let Paul answer this question. "For unto which of the angels said he at any time, Thou art my Son, this day have I begotten thee? And again, I will be to him a Father, and he shall be to me a Son?"—Heb. 1:5. It surely has reference to Jesus the Christ.

Hear what Zacharias said when he was filled with the Holy Ghost and prophesied: "Blessed be the Lord God of Israel; for he hath visited and redeemed his people, and hath raised up an horn of salvation for us in the HOUSE of his servant DAVID; as he spake by the mouth of his holy prophets, which have been since the world began: that we should be saved from our enemies, and from the hand of all that hateth us; to perform the mercy promised to our fathers, and to remember his holy covenant; the oath which he swear to our father Abraham."—Luke 1:67-73. After he had finished prophesying concerning the Christ he spoke of his own child. "And thou, child, shalt be called the prophet of the Highest: for thou shalt go before the face of the Lord to prepare his ways."—Luke 1:76.

Going back to Acts 15, there was a dispute regarding the conversion of the Gentiles so Paul and Barnabas went to Jerusalem to confer with the apostles and elders concerning this matter. First, Peter gave his testimony, and then Paul and Barnabas told what wonders and miracles God had wrought among the Gentiles. Acts 15:1-12. Then "James answered, saying, Men and brethren, hearken unto me: Simeon hath declared how God at the first DID visit the Gentiles, to take out of them a people for his name", Acts 10, "And to this agree the words of the prophets; as it is written". In other words, it is a fulfillment of the prophecy which James quoted, Amos 9:8-10. The prophet was writing how the house of Israel would be sifted as corn is sifted in a sieve, then he said, "in that day". James said, "After this I will return, and will build again the tabernacle (house) of David, which is fallen down; and I will build again the ruins thereof, and I will set it up." Acts 15:14-16. What for? "That the residue (rest) of men

MIGHT seek after the Lord, and all the Gentiles, upon whom my name is called, saith the Lord, who doeth all these things."—Acts 15:17.

Since the time of Jesus, the horn of salvation of the house (tabernacle) of David, was raised up all nations were told to seek the Lord, Acts 17:27, which before was thought to be to the Jews only—"but now commandeth all men everywhere to repent."—Acts 17:30.

Paul, speaking to the Gentiles, said, "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."—Eph. 2:12.

"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."—Luke 1:32.

Nathan said this seat or house of David that should be the Son of God was the one that would build an house for the Lord. 2 Sam. 7:13, 14.

"But Christ as a Son over his own house; whose house are we, if we hold fast the confidence and rejoicing of the hope firm unto the end."—Heb. 3:6. Jesus said, "Upon this rock I will build my church."—Matt. 16:18. "Now therefore ye are no more strangers and foreigners, but fellowcitizens with the saints, and of the household of God; and are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief cornerstone; in whom all the building fitly framed together groweth unto an holy temple in the Lord: in whom ye also are builded together for an habitation of God through the Spirit."—Eph. 2:19-22.

MESSAGES FROM JESUS

BY MIRIAM HOFF FETTER

*Wondrous messages from Jesus,
Oh, how much they mean to me!
I would ever keep my heart-trobs
Tuned to His infinity.*

*List, how sweet and clear His words are
As they float upon the air,
To my soul in meditation
Waiting on the Lord in prayer.*

*Even in the busy market,
Where the world goes hurrying through,
I can pick up words of guidance,
Words of wisdom, tried and true.*

*And how oft when worn and fretted
With the busy day's routine,
Jesus' messages come bringing
Joy and peace where cares have been.*

*Oh, the air is filled with good things
To build up the man within;
But we'll miss them if our own hearts
Are not tuned to "listen in".*

THE FRIENDSHIP OF BOOKS

By S. ROXANA WINCE

MAKE friends of your books, close friends. To do this you must not have too many. You cannot walk the lanes and explore the woods if you have a big crowd at your elbow, not to your own satisfaction. And just so it is with your book companions.

Better know one good book well than have a mere speaking acquaintance with a dozen. And how can you introduce your book friends to others if you do not know them yourself? You surely would make awkward work of it, just as I shall to-night when my book friends: the Cook sisters, Longfellow, Whittier, Bryant, Browning, and dozens of others, are not at my elbow save in the fading memory of old age. And even thus, what a comfort they are.

"Rock me to sleep, mother, Rock me to sleep", still has power to woo the drowsy head. And "There's a better day coming, a morning promised long, When girded right with holy might shall overthrow the wrong," to remind us of the millennium now so near at hand. These snatches of song are the yoke-fellows of the lonely traveler. They help and cheer him on his way, brightening many a rough and miry piece of road.

Sing! comrades, Sing! It is better than crying.

Talk with your books. Talk with them every day. I knew a man who did; and he kept up the practice as long as he lived of reading and translating a little every day from other languages into that of his own, and when he died he was considered an accomplished linguist.

Moments count; make good use of them. Books, good books, are among the most helpful friends. They keep right on talking when other voices are silent. We cannot hush them even in the wakeful hours of midnight. Their restraining power is on us wherever we are, holding us back from going wrong. And how much better and happier we feel to have something to talk about than Miss Smith's much beflowered dress or the latest style of hats. Talk of your papers, books, and sometimes, Oh, can you? will you talk of the Bible? You certainly can bring up some very interesting and entertaining questions. Try it and see.

Adam and Eve sewed fig leaves together and made themselves aprons. What did they sew with?

"I THOROUGHLY believe in a university education for both men and women, but I believe that a knowledge of the Bible without a college course is more valuable than a college course without the Bible. Everyone who has a thorough knowledge of the Bible may be truly called educated, and no other learning, or culture—no matter how extensive and elegant—can be a proper substitute."—*Dr. William Lyon Phelps, professor of English Literature at Yale University.*

THE GREAT TRIBULATION

By JOHN W. BURGET

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."—Matt. 23:37-38.

"And Jesus said unto them, See ye not all these things? (the temple) verily I say unto you, There shall not be left here one stone upon another, that shall not be thrown down."—Matt. 24:2. "And when ye shall see Jerusalem compassed with armies then know that the desolation thereof is nigh."—Luke 21:20. "But woe unto them that are with child, and to them that give suck, in those days! for there shall be great distress in the land, and wrath upon this people. And they shall fall by the edge of the sword, and shall be led away captive into all nations: and Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled."—Luke 21:23-24. "For then shall be great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be."—Matt. 24:21. "And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come."—Matt. 24:14.

When Titus the Roman general captured Jerusalem, that ended the Jew's dispensation and was the beginning of the great tribulation and wrath upon the Jews which has lasted for nineteen hundred years. But now, in this age of the world, since the world war, we see the great tribulation coming to an end; for now we see the Jews gathering back to their home land, Palestine.

Jesus said, "This gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come." Paul said the gospel "was preached to every creature which is under heaven; whereof I Paul am made a minister".—Col. 1:23. Therefore Jesus meant the end of the Jewish age, because this prophecy was fulfilled in the times of the apostles. But we are living in the time after the great tribulation has ended, after the Gentile age has ended; in those days when the sun shall be darkened, and the moon shall not give her light, and the stars of heaven shall fall, and the powers that are in heaven shall be shaken, Mark 13:24, 25.

"And then shall they see the Son of man coming in the clouds with great power and glory. And then shall he send his angels, and shall gather together his elect from the four winds, from the uttermost part of the earth to the uttermost part of heaven."—Mark 13:26-27.

Jesus said, "Verily I say unto you, that this generation shall not pass, till all these things be done."—Mark 13:30. This generation began when the tribulation upon the Jews ended, at the end of the world war.



EDITORIAL



F. L. AUSTIN, Editor.

F. A. STILSON, Ass't Editor.

YOUR CONVERSATION

"Only let your conversation be as it becometh the gospel of Christ."—Phil. 1:27.

"Conversation," as used here is practically the same as in Phil. 3:20, where it is used as follows, "For our conversation is in heaven; from whence also we look for the Saviour, the Lord Jesus Christ." The word means, "citizenship." In Phil. 3:20 it seems to carry the idea of a government of which we are citizens and as citizens we have rights and privileges as such.

But this citizenship does not merely grant to us rights and privileges but carries with it

Responsibilities.

Therefore, Paul could say in Phil. 1:27, "Let your conversation (citizenship) be as it becometh the gospel of Christ: that . . . I may hear of your affairs, that ye stand fast in one spirit, with one mind striving together for the faith of the gospel."

A citizen is required to live in harmony with the laws or rules of his polity. The Israelites were held to strict adherence to their laws. So, also, Christians must have a conduct, a behavior that becometh, makes beautiful to those about them the gospel of Christ. Christ is our Sovereign, our Head, but the world knoweth Him not. He has chosen us out of the world that has rejected Him. The Christian is a foreigner, a stranger, a sojourner, and as such does not have political privileges where his Sovereign does not reign. But we look forward to the realization of our Hope; to the time when our King reigneth, and He shall begin the work of subduing all things unto Himself.

What a glorious hope to have the assurance from our Lord and Savior, that even we may be granted a place in that great redemptive work of the ages.—F. A. S.

* * * *

RABBI STEPHEN S. WISE

Of the Free Synagogue of New York, recently addressed the Knife and Fork Clubs, of South Bend, Indiana, on the subject of Judaism and Christianity, their agreements and disagreements, and the prospect of the future.

Many of the Herald readers will remember that in recent months Rabbi Wise caused no little ripple among Judaism because of his remarks concerning the personality of Jesus.

Referring to that sermon given in December, 1925, he said, "One disagreement is over the personality of Him whom you call the Lord Christ, and we Jews call Jesus. For us, He is a Jew—the Jew of Jews, the Hebrew

of Hebrews. I said that Jesus was a real man, not a myth; that He was a man, not a God; that He was a Jew, not a Christian. I said that Jesus was the literal fulfillment of the prophecies, a radiant exemplar of all that my fathers for centuries before Him had dreamed and taught and commanded unto men.

"Just because there is some misunderstanding between Jews and Christians because of the manner of His death, I said to my fellow-Jews that is no reason why we Jews should not claim Jesus".

Rabbi Wise attributed much of the Jewish indifference to the fact that "Christianity by its Christlessness toward the Jew made its name more and more a term of horror to my people because they had always associated their innumerable hurts and wrongs with Christianity.

"We Jews are not beggars at the table of your spiritual opulence; we are the proud inheritors of a great tradition which contains the mightiest names of the earth."

In commenting on unity of Judaism and Christianity, he suggested that Christianity might display a little more unity within itself.

He declared that, "Jews do not want tolerance; the word connotes a stooping of Christian to the Jew. I do not want Christian tolerance; I want Christian fellowship, or leave me alone. But something better than toleration is coming; yea, is come. It is appreciation and fellowship out of which comes cooperation:

"The forces of evil are always united. The forces of good have always been divided. Let's unite the forces of good and divide the forces of evil."

* * * *

SUNDAY SCHOOL QUARTERLIES

We have received very many more late orders for Quarterlies than we expected—we're not complaining in the least. Thanks. However, we did not print quite enough extra covers, and having thrown down the type, we have been binding the lessons in a plain cover.

Please send in your orders for the second quarter early so that we may know better how many to print.

HERALD RECEIPTS

Mrs. Lottie Sealine; Mrs. Cliff Ristrim; Arvid Sealine; Anton Sealine; Elmer Berggren; Mrs. Nettie Lundquist; Frank Hill; Wm. J. Marme; Mrs. Eva Phelps; Mrs. D. M. Spencer; Geo. W. Smith; Curtis Vance; Mrs. Ida Marsh; M. O. Craton; Geo. L. Holley; Albert Siple; Mrs. Catherine Townsend; E. Dorothy Magaw; Elsie Bradley; Geo. Slack; Mrs. Henry Nixon; Jas. Kessler; Alma Orr; Mrs. Gertie V. Long; Esta Lansbery; Mrs. Eva L. Underwood; I. C. McChesney; Fred Shain.

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BROTHER TURNER, Chairman of the Social Correspondence Committee, is very anxious to get hold of names to increase their correspondence lists. He urges all ministers to send him the names and addresses of newly baptized ones, and if there are any isolated or shut-in brothers or sisters who would like to receive social letters of cheer and encouragement, those names should be sent in. Mail name and correct address to Harry E. Turner, Boise, Idaho, Rt. 3, and state any particulars that will assist the committee in writing the right kind of letters.

* * * *

The social correspondence committees, both senior and junior, have been among the strongest features of Berean work for a number of years past, and no one is in quite so good a position to realize that as the minister who travels a great deal. Here, there, and everywhere, we have come in contact with individuals whose lives have been cheered and who have been encouraged and inspired to new activity in life's work by the friendly, sympathetic, understanding social letters from others.

* * * *

The minister often gets lots of credit for going out and bringing new members into the fold. But many times certain quiet individuals who stay at home and write letters have had much to do with holding them in the fold and giving them courage to live. In God's economy there is surely as much credit to the latter as to the former.

* * * *

All of this makes us query as to whether or not our local church and Berean work in the various places could not be much more effective if it included more of the right kind of social effort. By social we have no thought of the frivolous, or to gaiety, though those things may have their places. But the members should learn to know each other better, should get together frequently in gatherings other than for Bible study, at times when the various problems and plans can be informally discussed and considered. They should learn to be a family and to feel like brothers and sisters together.

* * * *

It is because our denomination has been very lacking in keeping up the social side of life that so many of our young people have associated with those of other organizations, and thus made their friendships and marriages, leaving all thought of the church in the background. We have not lived up to our responsibilities and opportunities in these things, and the membership has dwindled in many localities,

It is a fine thing to be a good Bible student and be able to explain the difficult points that arise in class work. But it is a much finer thing to be able to reach the hearts of men and women, boys and girls, in a way that makes Christianity practical; to be noble, but at the same time be human and thus cheer and encourage others.

* * * *
P R A Y E R

By Mabel Lindsay

A STUDY of the life of Jesus shows that He often sought communion with His Father in prayer. If we would be Christ-like we should cultivate the habit of prayer. We have been told to pray, and we have Christ's example and He gave to His disciples and to us the form of a perfect prayer that we need not ask amiss. There is a depth of thought expressed in each clause of this prayer.

Our Father. It is a great privilege to be allowed to say, "Our Father". How thankful we should be that we can approach the Father and commune with Him.

Who art in heaven. The idea of God being in a definite place assures us that He is a real and definite being.

Hallowed be thy name. Here we pray that we may regard God's name as sacred. We prove that we do this when we lead holy lives. When we live otherwise we profane the name of God.

Thy kingdom come. To those who believe that the kingdom is yet to come this petition means a great deal. We believe His kingdom will come and with it wonderful blessings for us, and so it is right that we should pray for the kingdom to come.

Thy will be done in earth as it is in heaven. If all of us on earth could submit ourselves to God's will; if it were done on earth as it is in heaven, the earth, too, would be a heavenly place. We believe and we pray that the time will come when this will be so.

Give us this day our daily bread. God gives, even to the unjust, food and necessities for their daily use, but the just acknowledge that their benefits come from Him and thank Him for them. In this petition we imply our faith in God to provide for us.

And forgive us our trespasses as we forgive those who trespass against us. Here we acknowledge that we have sinned and that we wish to be forgiven. Therefore it is necessary for us to cultivate a forgiving spirit—not always an easy thing to do—and we need the help of

(Continued on page 235, column 2)

OLD AGE

OLD age ought to be the happiest time of life; it can be the happiest time of life; but often it is anything but happy, and is rather a time of discouragement and regret.

Human experience and divine truth both give us abundant reason to look forward to old age with eagerness, not with fear. Russell H. Conwell, the famous Baptist preacher and lecturer, who died a little more than a year ago at the ripe old age of eighty-two after a lifetime of extraordinary activity and achievement, has the following in one of his sermons:

"The Earl of Halsbury when ninety-nine years old prepared to celebrate the century mark by giving England a revised edition of her laws, amounting to twenty volumes. The great artist Titian painted one of his greatest pictures, "The Battle of Lepanto," when he was ninety-eight. Von Moltke was in active service at eighty-eight. Goethe finished "Faust" when eighty-two. Six months later he died. The astronomer Galileo was seventy-three years of age when he made some of his greatest discoveries. Socrates began to study music at the age of eighty. Cato influenced the world more after he was eighty years of age than during all his previous life. Ludovico at the great age of one hundred and fifteen wrote the memoirs of his own times."

If men can celebrate their old age by merely human achievements of this sort, how much more may the Christian look to God for supernatural strength and joy toward the end of a long life! The glory of the Gospel is that it is always superior to human conditions. Circumstances never can get the better of it; it enables us always to rise above them. And the Scriptures contain peculiarly precious promises and assurances of what God offers to do for those who trust Him when the "earthly house of this tabernacle" begins to dissolve.

The various writers of the Psalms knew God, and knew that His strength would not fail when theirs did. Thus a psalmist writes: "O God, thou hast taught me from my youth: and hitherto have I declared thy wondrous works. Now also when I am old and grey-headed, O God, forsake me not; until I have shewed thy strength unto this generation, and thy power to every one that is to come". Here was a man in good old age who had known God from boyhood. He counted confidently on God's continuing strength to the end of his life, that he might be a living witness of those divine resources to all who were watching him. God never changes, and human nature never changes, and if more people of advanced years to-day would confidently make this their prayer there would be more "living epistles" proving to the world the faithfulness of God.

For old age apart from God is not attractive. Only the light of Christ indwelling one at such a time can irradiate the life with beauty. The writer of the Proverbs knew this when he said, "The hoary head is a

crown of glory, if it be found in the way of righteousness". Christ is the only "way of righteousness" human beings can ever know.

Some of the promises made by God to Israel as a nation are equally applicable to the individual believer. The old age of Israel, when she recognizes and receives the Lord Jesus Christ as her Messiah, as God has covenanted she shall do, will be the best part of her national life, better than any part that has gone before. Equally true is this of the individual who trusts God, and to whom He says as He did to Israel: "Even to your old age I am he; and even to hoar hairs will I carry you: I have made, and I will bear; even I will carry, and will deliver you". That promise reminds one of the Twenty-third Psalm, especially in its climax: "Surely goodness and mercy shall follow me all the days of my life: and I will dwell in the house of the Lord for ever". There is no room for fear or discouragement at the end of a life like that.

Nor does a glorified old age depend, under grace, upon a lifetime of righteousness. If this were so there would be no hope, at the end of their lives, for those who have wasted and misspent their lives. The miracle of God's grace through Christ as Savior is that He can make the last years or days of a misspent life glorious. This puts no premium upon sin; but it does put a premium upon God's forgiveness of sin and restoration from its ravages. Over and over again old people have turned to Christ as Savior, and have found that they did not need to wait . . . to enter into the joy of their Lord; . . . God can and will blot out the past, instantly, for any aged one who turns to Christ in repentance and faith. And on the other hand God can keep any young believer walking in newness of life for more than three-score years and ten. So that the best that each has known of Him will be only bettered toward the end.

The Apostle Paul knew the secret of happy old age, and he wrote, after telling something of the sufferings and troubles through which he had had to pass; "but though our outward man perish, yet the inward man is renewed day by day . . . while we look not at the things which are seen, but at the things which are not seen".

The late Dr. A. J. Gordon used to tell of an old man whom he once met singing. "Friend," said Dr. Gordon, "why should an old man be so cheerful?"

"Not all are," was the reply.

"Well, then, why are you?" asked Dr. Gordon.

"Because I belong to the Lord."

"And are none others happy at your time of life?" asked the preacher.

"No, not one, my friendly questioner," said the old man, as his form straightened. "Listen to the truth from one who knows, and no man of three-score and ten shall be found to deny it. The devil has no happy old men."—Taken from "The (Toronto) Globe".

With Our Sunday Schools

LESSON PREPARED BY F. L. AUSTIN

LESSON X.—March 6.

SHARING THE GOOD NEWS

Acts 8:4-8; 2 Corinthians 5:14-20.

Devotional Reading: Isaiah 55:1-7.

GOLDEN TEXT.

Ye shall be my witnesses.—Acts 1:8, S. R. V.

A STUDY OF THE SUBJECT.

Sharing the Good News. "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. "Faith cometh by hearing, and hearing by the word of God."—Rom. 10:17.

Faith in God as revealed in the Bible is a first step toward salvation. This comes by hearing the word of God.

God has committed His word to faithful believers throughout the centuries, who in turn passed it on to others. Only thus would the word of God have reached mankind.

The gospel of Christ seemed to be very different from the law of Moses. Christians were believed by many to be enemies of God. Therefore, they were bitterly persecuted. To escape the persecution many Christians migrated to distant countries, as later did the Pilgrim Fathers. But, wherever they went they proclaimed the gospel. Thus, persecution was a means of distributing the good news.

To distant Corinth Paul wrote that he was an ambassador for Christ. It was for him to proclaim Christ's truths of salvation and to receive believers into fellowship with Christ. "Necessity" was "laid upon" him, 1 Cor. 9:16, 17; "woe is unto me, if I preach not the gospel!"

This is the way God has provided for distributing His call. As ambassadors Christians are sent to the human race to solicit individuals for the service of God.

The plant may make millions of autos, but unless there is a strong, well-organized sales force but few will ever be called for. Distribution is an element of great value in every undertaking.

Christians are the distributors of God's gospel. The work will employ every ability and talent of the church. The extent

of the work of reconciliation to-day is a responsibility on the church. No member of the church can avoid this responsibility. Each one is individually responsible to the full extent of his own strength—be that strength of whatsoever kind of ability one possesses.

It is the greatest work of these centuries.

Faithful stewards will become faithful ambassadors for Christ.

THE GOLDEN TEXT.

Ye are my witnesses.—Acts 1:8.

A witness is a memorial, evidence, or proof of an agreement, transaction, or an existing fact. In Genesis 21:29-30 we have the account of seven ewe lambs being a witness or evidence that Abraham had digged a well and he was, therefore, the owner. Genesis 31:46-52 records a witness as being a heap of stones. In Joshua 22:26-27, a witness, which was an altar in this case, was to bear evidence that Israel had promised their service to God. Thus many are the examples in scripture of witnesses in various forms. Two witnesses were required to establish any charge. Num. 35:30; John 8:17.

Christ, in speaking to his disciples, said, "Ye are my witnesses." They were to bear testimony to the world, that Jesus the Christ was truly the Son of God. They attested to this fact by suffering persecution and even martyrdom.—F. A. S.

PRACTICAL APPLICATIONS.

Bible. The inanimate, lifeless Bible unless circulated by man among men would remain where and to whom it was spoken and written. It requires the active and energetic labors of its friends to present its message to others. The duty of proclaiming the gospel message has been given by God to His servants for them to administer till the return

of His Son. This duty involves the use of all abilities, including those most fully developed—all under God's direction. This requires particular dedication of individuals to the service that is offered them.

Christ. Christ is the Savior of the world. The only way for man to receive salvation is to obey Him, and obedience requires knowledge. The method left for acquainting men of Christ is through His words, records concerning His own works, and the prophecies pertaining to Him. These things can and must be told the world by those who have enrolled in His service. Here lies the great opportunity and duty of the Christian.

These labors require the activity of every known ability of man. Each should use his ability in its fullest capacity.

TOPICS FOR STUDY AND DISCUSSION.

An ambassador for Christ.
Christ's death for all.
Living unto Christ.
Christ's love that constraineth.
God's use of persecution.
God's dependence on men for gospel distribution.

QUESTIONS.

What is the gospel?
Of what use is it?
How do the gospel and reconciliation combine?
How qualify for evangelizing?
Define "ambassador for Christ".
What is the meaning of "for" in the statement, "Christ died for all"?
Does God need evangelists? Pastors? Elders?
Should Christians sacrifice for others' salvation?
Name different ways to help in evangelizing.

DOINGS AMONG THE CHURCHES

Sr. Azalia Winfrey has returned to her school work in Oregon and reports that Bro. Ferd is much improved.

* * *

Sr. Dorothy Magaw, who has been at Miller Hospital, St. Paul, Minnesota, writes that she has appreciated the thoughtfulness and kindness of the many people who have sent her greetings during her recent illness. Her address is still Miller Hospital.

* * *

We have a few copies of Peloubet's Select Notes on the Sunday School lessons for 1927 at \$1.90; and also of Arnold's Practical Commentary at \$1.00. These books are good helps for Sunday School teachers. National Bible Institution, Oregon, Illinois.

* * *

On the back page of this issue you will find an advertisement of Calling Cards. In this we present to you a new method in printing of society work, especially visiting cards as the one item most universally used. While this new method is a process work, it should not be confused with the many similar processes, none of which seem to be satisfactory in every detail. Copper-plate engraving, as you well know, is universally recognized as the correct form of printing for social use. It is usually detected by lightly running the finger over the printed surface. If the type feels rough you naturally conclude that it is engraving. To obtain this "rough feel" you gladly pay from \$2.50 to \$6.00 per 100 cards, depending upon

the style of type. "Reliefagraph", as our new method is known, gives you this same feel and surface at less than the cost of the copper-plate alone.

Therefore, we call your attention to the "Our Line of Cards" article.

* * *

INDIANA NOTICE

Bro. Paul C. Johnson is scheduled to speak in South Bend on Sunday, March 6, morning and evening; at Plymouth on Monday evening, March 7; and at Burr Oak on Tuesday evening, March 8. If there are any other points in Indiana that would like his services on this trip it can be arranged.

Bro. Johnson is one of our young ministers from the training class, and this will be his first trip to Indiana. Let all in the vicinity of these churches take notice to this announcement and arrange to hear him if possible.

F. A. Stilson.

* * *

SOUTH BEND CHURCH MEETING

On Wednesday evening, February 2, the members of the South Bend church met at the home of Bro. and Sr. Richard C. Railsback for a business meeting.

The original membership list was read. This included a number of the brethren who have since fallen asleep to await the Master's call as well as those who have moved away. This list is to be revised and brought up to date and an effort made to persuade all members living in South Bend to make connection with the local organization.

It is the present intention to have

a minister more often during this year with the thought of increasing in numbers and strength in the Master's work.

Bro. Rolland Stilson was chosen Elder to assist Bro. Richard Railsback. Bros. Lynn Leighty and Lewis Romine are to have the work as Deacons; Sr. Lydia Railsback, Treasurer; Sr. Lois Hunt, Secretary; and Sr. Dessie Fox, Pianist.

* * *

MICHIGAN

The Michigan brethren are urged to remember the Conference Treasury at this time as funds are running quite low.

L. Bridegam, Treas.
101 Hall St. S.W., Grand Rapids, Mich.

Sr. M. A. Woodward writes: "I have done some visiting and calling since I left Oregon. I have in all visited 30 homes. Sr. Hewitt, Grand Rapids, who is recovering from a recent stroke, can walk about 10 feet in 5 minutes. Sr. Hulda Myers, Watson, is almost helpless from her recent stroke. Sr. Eunice Fish of Sanoma is totally blind and quite deaf. All were glad to hear of the work in different places. I was enabled to visit each of these through the kindness of friends who drove their autos."

Bro. Patrick is recovering nicely from his attack of "gout" and is able to take up his work again.

About thirty adults in attendance at the West Bowne Bible Class on Wednesday evening, the 9th, inst., shows that the interest is still keeping up. This was after four weeks without any class, owing to the meetings at Grand Rapids and Bro. Patrick's illness.

Bro. and Sr. Harold Simpson have been on the sick list for some time, but at last report were recovering nicely. There is much sickness throughout this section.

Sr. Dorothy Briggs, of Blanchard, has entered Butterworth Hospital in Grand Rapids to take training that will fit her for the position of nurse.

Bro. K. N. Woodward was taken to Butterworth Hospital a few days ago. His condition was considered quite serious. However, they found that the fracture in the hip was doing nicely. With hospital care his chances are good for recovery.

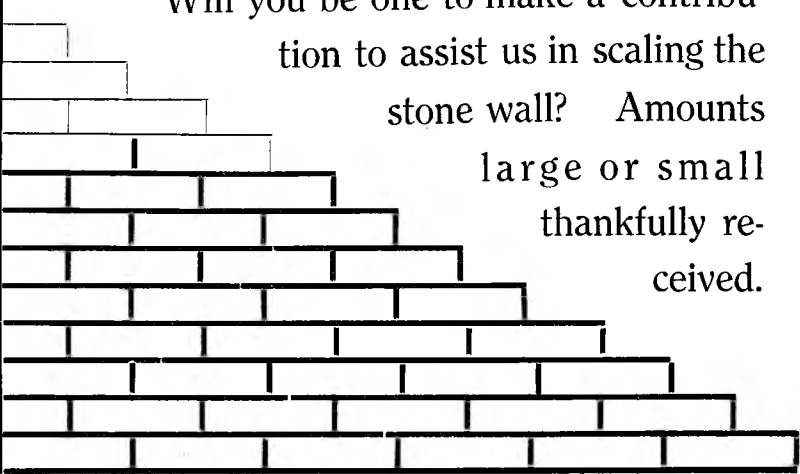
Bro. Patrick is to hold a public discussion with a Latter Day Saint in the near future. The discussion will probably be held at Alto, some time the first of March.

Still going up. A few more blocks; a little more mortar; then over the top. Let's go!

F. A. S.

STONE WALL

Will you be one to make a contribution to assist us in scaling the stone wall? Amounts large or small thankfully received.



STANHOPE, IOWA

In a recent issue of The Herald I noticed a request for reports from Iowa.

I'm sure we do all enjoy to read what our neighboring states are doing as well as the churches in our own state. But why do we not report? It surely cannot be that we are ashamed of what is being done, at least that is not the case here, probably we are only a little neglectful.

Everything has gone along nicely, no bad storms, the roads have been good, and the folks have been in fairly good health. We have met once a month since conference. We had occasion to have Bro. Williams with us twice in January. Bro. Jones took Bro. Williams' place in November when he was out of the state. We have met at the homes this winter. Bro. Williams usually comes on Saturday, then we have a Bible lesson Saturday evening in which the children take good interest.

One of the children gives a Bible story Sunday forenoon, besides the usual sermon forenoon and evening. The usual good attendance and interest is manifested.

Esther Sealine, Sec'y.

* * *

IOWA REPORT

January was a busy month, as we had some extra meetings at places off the regular course. We had planned to go to Waterloo the last Sunday in December, but owing to local conditions there we changed to the first Sunday in January, and stayed home for the Christmas Sunday, though this gave us no Sunday in January at Gladbrook. But we keep up our weekly study Tuesday nights, unless hindered by bad roads or other cause. We kept the regular appointments at Stanhope and Koszta the second and third Sundays, with the usual attendance. At Stanhope we meet now in town, at the home of Melvin Drake. We always have some of the outside public present. One Saturday night the Christian pastor was present with his wife, and the principal of the school with his wife. We put in an extra visit at Stanhope in January, as the evangelist was already near, and the Ackerson family expected to leave soon for California, and wished to meet again before leaving, so we met Wednesday and Thursday nights on my way from Eagle Grove to Lake View for the fifth Sunday.

After being at Waterloo the first Sunday and the fourth one, we met at Clarksville on Monday nights, at the home of Bro. Seitz, and from there I went on to Eagle Grove both times, where we met at the home of Bro. Mead, who is quite poorly in health. At Waterloo we meet for study Saturday nights at the W. H. Allard home in Cedar Falls, where we also have the forenoon sermon on Sundays. A number of outside friends come.

On Sunday nights we meet at the Christadelphian chapel in Waterloo, and have a very good time together in joint meeting with them.

At Lake View we met at the home of S. C. Sonnichsen for the sermons Friday and Saturday nights, and the two Sunday sermons were at the home of Sister Glass in Sac City. Our own members and families were all we had present at Sac City, but at Lake View we always have several others.

At Gladbrook the last Sunday we had preaching there were seven of the outside public present, a number of whom had never been with us before.

During January we had 17 sermons, 5 lessons, and 1 story to the children.

We lately consulted Henry Field's at Shenandoah as to broadcasting some sermons from there. They replied saying their program is filled till April and stipulating that we furnish our own musical part of the service and make the sermon 15 minutes in length, so we will likely not do anything further about it.

J. W. Williams.

* * *

IOWA NEWS

Bro. and Sr. I. Fish celebrated their fortieth wedding anniversary at Maxwell December 29th. Their son Arthur is taking a course in salesmanship at the University of Commerce at Des Moines.

Sr. Rosa Fish was with the Stanhope brethren for the regular appointment February 13.

Miss Neta Cronbaugh, of Koszta, daughter of Warren Cronbaugh and wife, came to the Evangelist's home with Vernon E. Young, February 9th, where they were quietly married. The couple went for a short visit to his sister at Grundy Center, and will live on a farm near Koszta. Mrs. Young will finish her school term. She has been a very successful teacher in Iowa County, and her service will be missed there, and also in the home, where she has been of good help to her mother. Mr. Young bears a good name as an industrious farmer, and we wish them happiness and success.

Bro. G. P. Allard has taken a temporary leave of absence from the bank at Fort Dodge, and is officially interested in a new coal process. The coal is atomized and the risk of explosion in the old process powdered coal is eliminated, and the process seems very promising. It would have to be something more sound than flowery talk of a promoter to enlist his attention, and we hope he will find it all he expects. Sr. Allard is slowly gaining her former good health, for which we all are thankful.

Sr. Petty, of Sac City, has had some poor health again this winter, but is improving, and seems to lose none of her old-time mental vigor.

Sr. Margaret Moore expects to return to Waterloo from Washington in the spring. She has been visiting her daughter Viva for over a year.

Bro. T. J. Ellis is improved in health, but needs to take especial care of his health and strength, so is not always at our meetings at Waterloo.

Francis Jones is living in the upstairs of his father's home at Eagle Grove, and working with him in the Grand Union Tea business.

Bro. O. J. Allard is at Long Beach, California.

Bro. Levi Gabrielson and family, formerly of Sac City, are at Keokuk. They have purchased a small acreage at the edge of the city there.

Sr. Seitz has taken a few violin lessons since July, and has learned to play remarkably well for one of her age and little instruction.

* * *

OBITUARY

Oliver Otis Howard was born in Polk County, Iowa, February 29, 1883, and died at his home at Marathon, Iowa, February 13, 1927, at the age of 42 years, 11 months, and 13 days. His death came almost instantaneously, occurring at 4 a.m. while he was in bed, being caused probably by heart failure or brain hemorrhage.

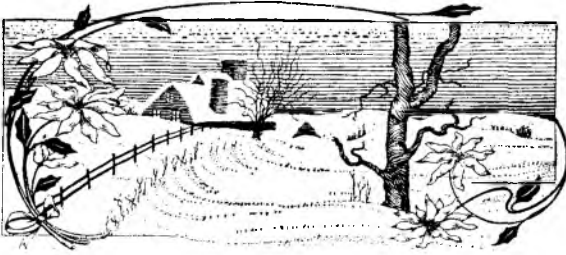
The family of his father came to Sac County when he was 2 years of age, and at the time he was 18 they came to Buena Vista County, where he has since resided continuously, being a prosperous farmer, and a popular neighbor.

He was married to Miss Laura Garton, September 4, 1907, and three sons were born to them, one of whom, Archie, died at the age of three and a half years. Allen and Raymond, the other two, with their mother survive. He also leaves his aged father and mother, Mr. and Mrs. John Howard, of Marathon, and four brothers, his twin brother, Oscar, at Reading, Minnesota. Robert, at Mora, Minnesota, John, at Rapid City, South Dakota, and Fletcher, at Sac City, Iowa; and two sisters, Mrs. E. L. Mayclin, at Mora, Minnesota, and Mrs. J. H. Wilson, at Marathon, who with many other relatives and friends mourn his sudden and untimely death.

The funeral was held in the M. E. church at Marathon before a very large assembly of relatives and neighbors, the writer speaking mostly from the 12th verse of the 90th Psalm, "So teach us to number our days, that we may apply our hearts unto wisdom", after which he was laid to rest beside his little son to wait for the call to life for those who sleep the final sleep.

J. W. Williams.

The Children's Page



SHARING THE GOOD NEWS

BY LOIS HUNT

EXTRA! EXTRA! EXTRA!

JESUS IS COMING!

WOULD not that be good news to see in the morning paper? Yet, how many would welcome it? Not those who are living merely for a worldly "good time", without thought for a "good time" in Christ; not those who think of themselves only and their own selfish wants.

However, it was good news long ago to the sick, blind, lame, and sorrowing.

Jesus had ascended into the heavens, but His disciples were teaching the things He had taught them. They were so filled with desire to bring others to Jesus that they went everywhere "sharing the good news".

In Jerusalem there was a learned man, named Saul, who loved God and thought he was best serving Him by hurting the followers of Jesus. He had even permitted his associates to stone Stephen to death. To escape a like fate, the disciples fled in every direction. Wherever they went they talked about the Master and His helpfulness.

Philip was one of these disciples. He went to Samaria, and not only did he preach Christ to them, but performed many miracles—healing the lame and sick in mind and body. The people were so happy that 'most everyone gave heed. Don't you think they would want to tell other people about their joy?

And what do you think happened to this cruel-hearted Saul? Well, as he was on his way to Damascus to persecute the Christians there, the Lord smote him with blindness for three days, and caused his heart to become changed. As the people who had been healed wanted to tell of their faith, so Saul—now Paul, wanted to tell of the wonderful thing that had happened to him. He devoted the rest of his life to telling about Jesus and His coming; and wanting people to be ready to meet the Savior.

When Paul could not preach to others he wrote them letters. In one of his letters to the people of Corinth he told them how Christ so loved us that He gave His

life for us, and then rose again. If we want to come into Christ we must be baptized—buried in water and brought up again, as Christ was covered in the tomb and resurrected again. Then, after we are baptized, we are like new creatures—our sins are all forgiven and blotted out, and we can start all over again, trying to live for and like Jesus.

Paul said we could be "ambassadors" for Christ. What did he mean?

Men sent from one country to another to represent that country, take a message, or settle some question are called ambassadors. So we must represent Christ and take His message wherever and whenever we have the opportunity. Will you be His ambassador? Will you share the good news with your friends, invite them to your meetings, write letters to others, and give of your spending money to the Sunday school and church?

Are you a "J. I. M." boy or girl?

SOMETHING TO DO

TO THE CHILDREN: A few weeks ago there was an editorial in *The Herald* which said that 250 or 300 more subscriptions to *The Herald* would help so much in publishing this paper.

Now why cannot you be news boys or news girls and ask your neighbors or acquaintances to subscribe?

The reward for this service would be far more worthwhile than the dolls, skates, etc. most newspapers offer for new subscriptions.

Won't you try? Each subscription would help, and you would thus be "sharing the good news".

Lois Hunt.

A LITTLE WAY DOWN STREET

MY BOY, you came in rather late last night. and this morning, when your mother asked you where you were, you said, "Down street." Then when she wanted to know whereabouts down street; you said, "Oh, just a little ways."

Now, I don't think you intended to lie to your mother. As a rule you are a truthful boy, and your mother can believe you. But I wonder if you know how far down street you were last night. You were right when you said you were "Down street." Whenever a boy comes home late at night, and is afraid or ashamed to tell just where he has been and what he has been doing. I know as well as he does, and his mother knows, and everybody who knows anything about boys knows, that he has been down street.

And more than that, my boy; I know that he has been a long way down street. A long, long way. Have you a map of your route last evening? No! Well, never mind; we know you were down street, and we can make a map in a minute or two. Sit down here, and we'll see how far a boy travels when he leaves home after supper, and goes down street a little way and doesn't get back

until ten o'clock or later.

Here is your home, this bright little spot like a star on the map. The sweetest, purest, safest place this side of Heaven; the home where, from father to baby, they love you better than all the rest of the people in all the big, wide world. Now, when you start from here and go down street, somehow the street always has a down grade from home when you sneak out after night. See how far you get from respectability and self-respect, when you reach this corner, "just a little ways down," where you loafed—eh? Well, I'll say, loitered, if you prefer it—where you loitered last night. Here are the fellows with whom you loitered. You had to meet them here, because you can never meet them in your home, for two reasons. In the first place, your father wouldn't permit one of them to come into his house, and in the second place you would be ashamed to invite them there, whether your father forbade it or not. Sweet gang for your father's son to loiter with, isn't it? It is a long ways from your respectable home, from your father's guests, to this corner down street, isn't it?

Then—look on the map, my boy—see how far it is from manliness and decency. Two ladies hurried past this corner, friends of your mother; possibly they had been spending the evening at your home. Thank Heaven, they could not see you as you slunk back into the dark doorway; feeling like the sneak that you were; and, as they passed by, one of the loafers with whom you were loitering shouted an insulting remark after them. Your cheeks burned in the dark, at that. Didn't your home and sisters seem to be a thousand miles away just then?

See, too, how far you were from purity. Some of the boys told some stories; do you think you could report them to your sisters? Don't you wish this morning that you could forget them for ever? Don't you wish you had never heard them? Don't you know your mind will never again be as pure and innocent as it was before you went "just a little ways down street" last night? While you were listening to these stories, punctuated with profanity, the dear ones at home gathered in the living room, were thinking of their dear, sweet boy who was "just a little way down street". Then the lights went out one by one, the house was still, and only the loving mother waited anxiously and sleeplessly for the boy who was down street. It was a long, long way down street to her, and what a steep grade all the way down.

And it was a long, long way from the truth. When you evaded your mother's question and said you were only "a little way down street" the lie in your false heart looked guiltily out of your eyes as it rose to your lips. Just see where you were; you, ordinarily a brave, manly, truthful boy, turned into a coward! You would fight, I know, if any boy called you such names, but just tell yourself the truth; don't lie to yourself. Were you not ashamed to tell your mother where you were? The "half lie" you told your mother is like all half-breeds, it has all the worst traits of the vilest race and none of the virtues of the best.

"But," you say, "a boy doesn't have to go with toughs and ruffraff when he goes down street; there are some mighty nice boys go down street at night." My boy, I know it; there are some "mighty nice boys" go out of nights, but they are not so nice when they come back. You can't select your company on the street. The corner is free for everybody. There is no exclusiveness in street company. There is no safe "corner" for you after night except the chimney corner. And when you leave that, and spend your evening on the street, and give no account of your doing on your return beyond the bold statement that you were "just down street a little way," we know, with pain and sorrow, that our boy has locked up in his mind and heart shameful, guilty things that he dare not tell. It is a long way to the corner just down the street.—*Selected.*

The Federal Bureau of Entomology is preparing a list of every known economic pest on the North American Continent. A place should be reserved for the idler who has a half-hour to spend, and who spends it with some one who hasn't.—*Seattle Times.*

"PROGRESS IS ADDITION"

By Paul C. Johnson

RECENTLY in reading what a certain author had to say about the finding of things that were worthwhile in life and how to obtain them we found this statement: "*Progress is addition*".

And how true this is! If one is to gain vast material possessions he must get a start and then add to. As soon as the addition stops the progress toward greater possessions stops.

A child is born into the world. He has no ideas of his own. But not long after birth the process of addition begins and it continues till the child reaches maturity. Addition has changed the child into the man or the woman that it has become. Note the pitiable and awful result where such has not been the case.

This is also true in the Christian life. If a Christian has come to a standstill and is not learning more of God and of His Son from day to day he is not progressing. Peter says that exceeding great and precious promises have been given to us. But there is necessity for addition, so he goes on to say, 2 Peter 1:5-7, "And beside this, giving all diligence, add to your faith virtue; and to virtue knowledge; and to knowledge temperance; and to temperance patience; and to patience godliness; and to godliness brotherly kindness, and to brotherly kindness charity." There Peter has named a list that will keep anyone busy at adding all the days of his life if he wishes to tackle the problem. And it is by that addition that we "grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ."

"*Progress is addition.*" Are you adding?

NOTES FROM THE TRAINING CLASS

BY MARY A. GESIN

THE notes from our previous studies have been dealing with the pupil in several divisions from early childhood to adult life, the chief characteristics of each period and the resultant opportunity for guidance by the teacher. We will now consider forces that are at work in every stage.

In earliest childhood, we find only instinct guiding the child's activities, a trait which the child does not acquire by experience or habit, but which is a natural tendency. All of the instincts which humans display, do not appear simultaneously. In fact, new interests develop new instincts, and the child is at all times eagerly searching for something on which to expend his energies. This is of great importance to the teacher—the faculty of knowing just when to present knowledge that will make its strongest appeal and serve the purpose of greatest usefulness in later life.

Kirkpatrick classifies the human instincts as follows: individualistic, parental, collective, social, adaptive, and regulative. The last three named are the ones with which we are most concerned in our work of teaching the truths of the Bible. The first—the social instincts—are those concerned with the pupil in his relation to other persons, sympathy, affection, altruism. The second—the adaptive instincts—are those concerned with his relation to his surroundings, curiosity, imitation, adaptability. The third—the regulative instincts—are those concerned with his moral growth—the formation of ideals and its effect on his life.

As stated in our previous notes, an instinct once used is no longer an instinct. It has added two things—a habit and an idea. The results accruing from the use of an instinct determine future action. Thus we see the importance of cultivating desirable instincts that will lead in the right direction and form the basis of desirable habits. We must begin as early in life as possible to establish habits that tend toward upright moral and mental growth, primarily because youth is plastic and habits are easily formed and easily discarded. Merely to refrain from forming undesirable habits is not sufficient. All our energies should be bent into forming desirable habits.

Our teacher, Bro. Stilson, gave us a very good lesson on "the will". He showed us that the first determining factor of an act of will is the presence of several ideas from which to choose. We get these ideas from previous experience, under given conditions. In order to develop a strong will, one's mind must treasure the right ideas and discard the wrong. This is the second step in determining our course of action, and is what we call "judgment". It is one of the last faculties to be acquired by the pupil. Thus we see that to get the right ideas before the mind and then to act promptly upon them is most important in securing a strong will. The third step is developing a desire for right—a centering of the affec-

tion on things worth while. In our work of teaching, we should not present the abstract principles of the Bible without making practical application of them in every day life. Help the child by providing an incentive to do right, for his will is determined by his feelings as much as by his ideas.

In closing we can put into no more fitting words the following from the author of our text book, Luther A. Weigle: "The final secret of strength of will is the grace of God. There is no love like His, no feeling mightier than the sense of His presence and help. Not upon ideas and sheer effort of attention merely, not even upon the strength alone that comes from earthly affection need the wills of men rely; they may lay hold of the love and grace of an almighty God. The experience that Paul records in the seventh chapter of his letter to the Romans is true of all humanity. He who fails of his own strength to free himself from 'the law of sin and death' may yet live to 'thank God through Jesus Christ our Lord.'"

IF CHRISTIANITY is a *fact*, IT IS A GREAT FACT, a fact for the life which now is, and for that which is to come.
—R. H. J.

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THE RESTITUTION HERALD advocates: The soon coming of Christ, Acts 1:11, and life only through Him, Col. 3:3; the literal resurrection of the dead, John 5:28; the immortalization of those in Christ, 1 Cor. 15:53, 54; the final destruction of the wicked, 2 Thess. 1:9; the restoration of Israel as the kingdom of God under the kingship of Christ, Luke 1:32, the church being joint-heirs with Him, Rom. 8:17, and Israel to be made head over Gentile nations, Isa. 60:13; the "restitution of all things, which God hath spoken by the mouth of all His holy prophets since the world began", Acts 3:21. It also firmly advocates repentance and immersion in the name of Jesus Christ for the remission of sins, Acts 2:38, and a consecrated life as essential to salvation.

NOT FEELING BUT FAITH

THERE are many who think—or at least this is indicated by many expressions—that Christianity is largely a religion of feeling, emotion, or sentiment; that its chief evidence to its devotees is the feeling which it arouses.

It is freely granted that this misconception of Christianity exists among many professed Christians. They are only Christians when they are wrought into an ecstasy of feeling at revivals, under powerful exhortations, or at some warm social meeting! Unless such excitement, incitement, or association continues, the religion wanes. Such religion must necessarily be ephemeral and shallow.

Christianity is based on life union with Christ Jesus; and the channel of that life, the bond of that union is faith, faith in God's eternal, omnipotent Word. Genuine, lasting faith is absolute submission to God persistently maintained. The soul yields to God's commandments, yields the sin God's law condemns, yields himself that God's promises may work out in him the will of God, and grasps joyfully the forgiveness, the righteousness, the life, the joy there is in Christ Jesus. Faith to the Christian is just what the trolley is to the electric car; it connects with the life of God, the Source of power.

The Christian's confidence, therefore, is not based on feeling, but on God's Word. And that word does not change. Feeling may be absent, emotion may die away, but God's Word abides. We are sinners; but Christ purchased us as sinners; and we, therefore, confess our sins and yield all to him. He forgives the sins, for so He has promised. It matters not whether we feel like it or not, the sin is forgiven, because we have submitted to the conditions, we have made connection with the Power which takes the sin away. In that promise we may rejoice. Satan may recall those sins by taunting us with them; we may be grieved by seeing their results before us; dark clouds may at times shut out the light of heaven; but God's Word changes not, and our faith rests on the Word. The sins are forgiven, for God has spoken.

This faith will be more manifest in the time of trial. The worldling and Christian may walk together in sunlight and prosperity with little to distinguish between them; but let sorrow come, business reverses take place, friends forsake us, our good name be reviled, death remove loved ones from our presence, then it is that faith is tested. He whose hope is based on the seeming, the feeling, the immediate surroundings, will fail, while he whose hope is in the sure promises of God, will stand secure in Christ Jesus. His house cannot fall; it is founded on the Rock. This is genuine Christianity and its basis. Would there were more of it.

*O, for a faith that will not shrink
Though pressed by many a foe;
That will not stumble on the brink
Of poverty and woe.*

—Selected by Mrs. H. B. Cramer.

THE RESPONSIBILITY OF THE CHURCH TO THE COMMUNITY

(Continued from page 323)

holiness of life, to re-enforce its words by the stronger influence of example. There is a proverb that the world has in its book of wisdom which says, "Practice what you preach". But the Master's command is the reverse of this, for in Matt. 5 He says, "Do and teach them", that is, Preach what you practice. It will save a large part of the words.

Another way in which the calling of the church is expressed is in Ephesians 2 and 1 Corinthians 3 and 6, where it is said that the church constitutes a temple in which God dwells by His Spirit, again showing that we represent God. And Peter speaks of this living temple as showing forth His praises, just as the Master said that men would glorify God for the good works of His disciples. But these living stones that Peter mentions are elsewhere warned of the evil of becoming stumbling stones, by works of darkness instead of light. In this style Paul reminds the Jews in Romans 1 that the name of the God they worshiped and represented was blasphemed among the Gentiles because of their sins. As much as to put it this way: When the community sees a professed Christian cheating and lying, it naturally concludes, This people's God must be like them, since they represent Him, and since His association with them and His doctrine make them act in this way.

Two missionaries of an unusual denomination were at a small town in Indiana. One of them was taking a walk down the railroad track while the other ridiculed the station agent for his faith in the personal return of Christ. Said the missionary, pointing to his companion down the track, "What if I should tell you that was Christ coming there?" The agent glanced in the direction indicated, and answered, "Oh, I would know that was not he". "Why so", said the other. "Because he has a pipe in his mouth", replied the agent. Tobacco smoke is poor incense, and a pipe does not well represent Him who followed not after the flesh.

(Continued next week)

PRAYER

(Continued from Berean Page)

God's power to do this.

And lead us not into temptation. We pray that God will guard and help us so we may not yield to the temptations of worldly sin and error, believing that temptations come from there and not from God. James 1:14.

But deliver us from evil. Keep us apart from the evil of this world and eventually grant us a place in the kingdom where there is no evil.

For thine is the kingdom, and the power, and the glory. The power to forgive and save belongs not to any man but to God and the glory also is His.

May we pray this prayer with sincerity and understanding.

PALESTINE IMMIGRATION AND EMIGRATION

BETWEEN December, 1919, and November, 1926, 97,129 immigrants, of whom 93,959 were Jews, came to Palestine, according to a report from Palestine. Despite critical economic conditions in 1926, 12,174 Jews entered the country from January 1st to October 31st, a figure almost equaling the total (12,626) immigration of Jews during the latter half of 1921 and the whole of 1922. However, 5,911 Jews emigrated from Palestine during the first ten months of 1926 as against 1,503 for the 1921-22 period in question.

Of the 12,174 Jews who immigrated to Palestine between January-November, 1926, 8,800 were admitted on labor certificates (vouched for by the Zionist Organization); 2,100 were dependents of persons already resident in Palestine; and 1,200 possessed of private capital. The chief countries of emigration were Poland and Russia.—From "The New Palestine".

RIGHTLY DIVIDING THE WORD

BY R. H. JUDD

THE Bible certainly is not a book which can be understood by all—indeed it was never intended to be so. If it were now understood by all it would cease to be divine. Its varied portions are addressed to persons in varied circumstances and conditions. Some are addressed to the sinner, and as all men are sinners, such passages are meant for all and can be understood by all. Other passages are addressed to those whose whole outlook on life has been changed, and therefore cannot be understood by the former. Even those who rightly class themselves among the regenerated, and whose whole desire is for the truth, find it no easy matter to keep preconceived ideas from finding a lodgement in their interpretation of Scripture.

Even though we take into consideration the varied circumstances and temperaments of the Sacred Writers, there are two or three basic lines of interpretation that aptly apply to all literature, sacred and profane. Two main classes of passages occur: Passages that are definite, having but one interpretation, and that the literal; and passages capable of *more than one* exegesis. As it is essential to sacred literature that harmony prevail, it is obvious that it can be brought about only by finding for the second class of passages an interpretation that will be both legitimate and in harmony with the first class. When that is done reasonable assurance is attained that the interpretation is correct.

A further line of argument, very similar, has been of inestimable value to the writer in his study of Scripture; and others, ministers and laymen, to whom he has "passed it on" have testified to its value. In any specific study, get some one *basic fact*. Cling to that, for facts cannot be overthrown, and you will be sur-

prised how quickly corroborative evidence—real evidence—accumulates round that first basic fact as time proceeds. You will then never doubt that the Bible is divinely inspired. True, one has to take into account the writer and the time and place of the writing. That is necessary in all literature.

The above suggestions will, I feel assured, be found helpful and workable.

TELL me with whom thou art found, and I will tell thee who thou art.—*Goethe*.

If you wish to be held in esteem, you must associate only with those who are estimable.—*Bruyere*.

Be not deceived: evil communications corrupt good manners.—*Bible*.

No company is far preferable to bad, because we are more apt to catch the vices of others than their virtues, as disease is more contagious than health.—*Cotton*.

It is best to be with those in time, that we hope to be with in eternity.—*Fuller*.

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THE CONSECRATED THREE

BY LOTTIE E. YOUNG

THOUGH the church is nearly two thousand years older now than when the Apostle Peter preached the sermon which caused three thousand to take on the all-saving name, I wonder if its needs to-day are much different from what they were when the great apostle to the Gentiles—Paul—dedicated himself to the service of the Master? A study of the Book of Acts will show, first, the necessity of preachers and teachers to go in all directions to awaken an interest in the minds of the people who have been lulled to sleep with teachings as fatal as when the worship of Jupiter and Mercury was prevalent; men who will take for their main theme that which runs through the first teachings of the apostolic church—the Kingdom of God and the Name of Jesus Christ—and who, like Paul, will preach on “righteousness, temperance, and judgment to come”. It is not likely that we have a Paul or Peter in the ranks of the present day church, but we may have a Barnabas and Andrew, who first brought these greater lights to a knowledge of the work the Master would have them do. It needs men full of the spirit of Christ to be willing to give up thoughts of material gain in this world and brave all the discomforts attendant on those who are willing to go where duty calls them to preach Jesus. It is one thing to sing, “Take my life and let it be consecrated, Lord, to Thee,” and quite another to LIVE wholly set apart for the Master’s use.

And besides these heads, each member of the Church of God should consider himself or herself a missionary, or messenger, to all those with whom he comes in contact. How faithful the early Christians were in this respect may be seen when, even during the lifetime of the men who had been with Jesus when He walked this earth, the news of the Gospel had penetrated all parts of the known world, and all ranks of society, from the members of Caesar’s household to the slaves therein, were ready to testify to their faith in a risen Savior, even to the giving up of life itself. The words GO and GIVE are closely associated in the Bible, and those of us who stay at home should surely not do less than practice the missionary spirit of “giving till it hurts” to the carriers of the Master’s command, “Go ye therefore,

and teach all nations”. Jesus Christ was the great home missionary even as His immediate followers became bearers of the good news to far-away people.

Though there have been many generous and self-sacrificing souls in our little churches, as a body we have not practiced self-denial. We believe we have the truth, and are apt to think we know more of the Bible than the denominations about us, but when the subject of tithing, or proportionate giving to God’s work is discussed, most of us are quite content to think that was part of the Jewish ritual and we have nothing to do with it, as we are in the days of abundant free grace, forgetting, as the colored pastor reminded his hearers, that it has to be “piped” to those who have not been so favored. Let us remember that ALL our earthly blessings come from God, and render unto Him not only tongue service, but a “baptized pocketbook” as well. We cannot be true followers of the Lord Jesus unless we SACRIFICE something to His cause; for He said, “If any man would come after me, let him deny himself, and take up his cross and follow me.” A cross is formed by the upright of God’s Word crossing the reverse of man’s will, and it is very hard yielding our desires to the point that our Great Example did when He prayed to the Father, “Not my will, but thine be done.”

A current saying is: “What’s everybody’s business is nobody’s business”, and this has been carried out in large measure by the Church of God. Jesus Christ said, “I must be about my Father’s business”, and His last recorded words to the twelve told them what their work should be. A neutral man is apt to be “unstable in all his ways”, and more than one example is given in the Bible where punishment is meted out to such. How dreadful the thought that some day, instead of hearing the words, “Come, ye blessed of my Father”, we should hear the King say, “I was hungry and ye fed me not”, and receive the punishment instead of the blessing! There are men to-day perishing for the Bread of Life. What are we doing in any way to feed them? Are we making the King’s business our business? or are we making all kinds of excuses, pleading poverty for the Master’s

(Continued on page 351, column 2)

SANCTIFICATION

BY LYMAN BOOTH

IN our Lord's prayer in John 17:17 we find these words, "Sanctify them through thy truth: thy word is truth." This was given in behalf of His disciples. Sanctify comes from a Greek word meaning, a setting apart of a thing or person for God's use or purpose. This setting apart for our Lord was and is a gradual process to be accomplished by a continual drinking in of His Father's word. It will grow and become stronger and more firm and enduring as we learn and do His will.

We may have to pass under the blows of His chastening rod, and through the purifying and cleansing fire of the Holy Spirit; but if so, it will serve to draw us closer to Him, and our service will mean to us a strict sanctification, a cleansing and making holy, and to Him, a rejoicing.

With our Lord it was a pure and entire sanctification of self by His complete submission to His Father's will. It meant the entire possession of His sinless humanity, together with His fidelity in speaking the truth of God, which served as sufficient cause to His apostles for their sanctification, and as a perfect pattern for them in their Master's service. If this was sufficient cause for their sanctification, cleansing and making holy, is it not also sufficient for all believers in God's truth?

He had just asked His Father to keep them from the evil, the poisonous element which surrounded and pressed strongly upon their renewed nature, this as a protection to them from harm; but "Sanctify them" is asking for their advancement and completion of the work just begun in sanctification.

The desire and true aim of every Christian life is consecration wholly to God, and therefore our Lord said, "I consecrate myself." Every thought and every act of His was devoted to doing His Father's will, and the care and protection of His followers, and hence He said, "For their sakes I sanctify myself," that is, consecrate or devote myself, "that they also might be sanctified through the truth."

This was not intended for His apostles alone, but also for His church, for every member of it. Jesus set Himself apart, and consecrated Himself as a priest to offer an efficacious sacrifice, He as the victim, the Lamb; doomed by Himself, consecrated by Himself, yet chosen of God to be offered on the holy altar of divine righteousness.

The meaning of "giving himself for us" seems to be what our Lord calls "sanctifying himself"; and the ultimate end of His sanctification of Himself would appear to include all that Titus, 2:14, describes by redeeming us from all iniquity, and purifying to Himself a peculiar people, zealous of good works. In the giving of Himself for us, Jesus was the purchaser; the price paid was Jesus.

Sanctification, justification, and purification begin when one enters the Master's service and increase with

each step along the way, and become complete when freed from mortality. If Christ's death has been of any avail to us, it will be shown in our progress, by our zeal in good works, the same as a good tree bears good fruit, or a sweet fountain sends forth sweet water.

The sum of our Lord's teaching seems to be this: Christ gave Himself for sinners that He might make them holy, a treasure for Himself; and the sign by which they are known as His is the zeal in well-doing. The one thing most needful for this attainment is very aptly, though crudely expressed in an Indian's prayer, when he asked for a "clean, white, true, and big heart, large enough to fill the whole body". We need our bodies full of heart and our hearts full of Christ, full of faith and love; then we shall be, indeed, zealous of good works.

While it is impossible to please God without faith, good works are not to be underestimated; for they are the full expression of holy principles, the outward sign of living, active faith.

Only they who are sanctified through the truth and consecrated to the Master's work can properly claim membership in the body of Christ. When Paul mentions the union of the church with Christ under the beautiful image of bride and bridegroom, he declares it to be the purpose to present the bride to her Lord, "holy and without blemish". He offered the strongest possible appeal to the Christian for an unspotted life. Paul placed a very high estimate upon this purity. He mentions it and by way of emphasis repeats it, and not being satisfied repeats it again, as if words were too feeble to express to us his conception of its blessedness. First, this church is sanctified and cleansed, then it is without "spot, or wrinkle, or any such thing"; and then, as a fitting climax, it is "holy and without blemish".

The relation of Christ to the church is the same as that of husband and wife. He is not to rule over her arbitrarily, but with the power of His love, yielding Himself to her as a part of His own being, as His other self, making her partaker of His joys and possessions; patiently and meekly bearing her weakness, and in every way promoting her temporal and spiritual welfare, sacrificing Himself for her, even to His life, as Christ has given His life for the church, thereby continually sanctifying and purifying her with His blood, and gradually raising her to the position of a spotless bride, and finally to full participation in His glory and blessedness. This makes the sanctification and moral perfection of character the highest and noblest end of conjugal life and love.

Paul lays great stress upon the consideration of the bride's identity with her husband. His allusion is to the mystery of the woman's origin from the body of the man. Being taken from his side, she is his other self. "As no man ever hated his own flesh", so in "nourishing and cherishing" his wife, he simply loves his own flesh.

His second argument is the analogy between the husband's love and that of Christ for the church. The immense sacrifice whereby Christ gave Himself "finds its type" but faintly in the consecration of the husband,

when, forsaking all past associates and fellowships, he cleaves unto his wife and devotes himself to her alone. How happy is such a union, and how beneficent is the effect of true conjugal intercourse between the two, when she by her tenderness softens all that is harsh and rough in his nature, and when he with firm kindness trains, upholds, and develops those pliant graces which bud and bloom as they gracefully twine 'round his manly strength! For such a union with our Lord let us daily live, and for it pray without ceasing.

In Christ every believer is born of God, is His son; and so they are not only brethren one with another that are thus born, but Christ is not ashamed to call them brethren. Heb. 2:11. God's only begotten Son has made many sons of God. He bought Himself brethren with His blood. When they abandoned Him, He approved them; when they sold Him, He offered them redemption; when they outraged Him, He offered honor; when they put Him to death, He offered them life. Have we any reason to doubt that He will freely give us of His heavenly gifts if we consecrate our services to Him?

ON WHICH ROAD WILL YOU TRAVEL?

BY RUFUS A. CURTIS

AS "it is not in man that walketh to direct his steps," it is imperatively necessary to heed the admonition of the Lord, "Stand ye in the ways, and see, and ask for the old paths, where is the good way, and walk therein, and ye shall find rest for your souls." Jer. 10:23; 6:16. "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. See also John 14:6. "Enter ye in at the strait gate: for wide is the gate and broad is the way, that leadeth to destruction, and many there be which go in thereat: because strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it."—Matt. 7:13-14. See also Eph. 5:1-7.

As there are two ways, one of them broad, and easy of access; and the other narrow, and with but few travelers, so there are two destinations to be reached. There are two goals to be attained. The wide gate and broad way "leadeth to destruction"; the strait gate, and narrow way, "leadeth unto life". The destiny of the two classes will be according to the road they have traveled, and the characters they have developed. "Say ye to the righteous, that it shall be well with him: for they shall eat the fruit of their doings. Woe unto the wicked! it shall be ill with him: for the reward of his hands shall be given him."—Isa. 3:10, 11. "Therefore to him that knoweth to do good, and doeth it not, to him it is sin."—James 4:17. See also Luke 12:47. "Sin, when it is finished, bringeth forth death."—James 1:15. "For the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord."—Rom. 6:23. See also John 14:6. "Be not deceived; God is not mocked: for whatsoever a man soweth, that shall

he also reap. For he that soweth to his flesh shall of the flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap life everlasting."—Gal. 6:7-8. "The way of transgressors is hard", "they are utterly consumed with terrors", but "light is sown for the righteous, and gladness for the upright in heart". Prov. 13:15; Psa. 73:1-10, 16-19; 37:38; 97:11.

The possibility of attaining unto everlasting life, by heeding the Master's words to enter in at the strait gate and follow the narrow way, is emphasized over and over again in the Bible. Out of the multitudinous references to conditional immortality, I will cite a few that are so plain that they need no comment. "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."—John 3:14-16. Everlasting life is associated with the world to come, and cannot be obtained apart from Jesus, who is the resurrection and the life. Luke 18:28-30; John 11:25, 26. Jesus and the resurrection are our heavenly Father's means of bestowing immortality upon men who are now mortal and corruptible. Acts 17:18-20, 30-32; Job 4:17; Rom. 1:22, 23; Isa. 26:19-21. For those who walk in the narrow way mortality will yet "be swallowed up of life"; "for this corruptible must put on incorruption, and this mortal must put on immortality", when "death is swallowed up in victory". 2 Cor. 5:4; 1 Cor. 15:53, 54, 57.

This is the complaint of the Prince of life: "And ye will not come to me, that ye might have life." Acts 3:15; John 5:40. "And this is the will of him that sent me, that every one which seeth the Son, and believeth on him, may have everlasting life: and I will raise him up at the last day."—John 6:40. "And this is the record, that God hath given to us eternal life, and this life is in his Son. He that hath the Son hath life; and he that hath not the Son of God hath not life."—1 John 5:11-12. Abide in Christ, and "when Christ, who is our life, shall appear, then shall ye also appear with him in glory."—Col. 3:4. See also John 15:4-6.

May we earnestly seek "the path of life".—Psa. 16:11.

SPEAKING-TRUMPET RESCUES

"THERE was a terrific wreck off the coast of Italy. The captain of the life-saving crew, instead of manning the lifeboat, stood on shore and shouted directions through a trumpet to the drowning sailors. The report that went to the government said: 'We rendered what assistance we could through the speaking-trumpet, but the next morning there were 20 bodies washed ashore.' And the church that uses its pastor as a speaking-trumpet and fails to man the lifeboats with the entire crew and push out to save the lost who are going down will be responsible for a great company who will one day be thrown upon the shores of a Christless eternity."—*Every Member Evangelism*.

PAUL'S JOURNEY TO ROME

By SAMUEL E. HANEY

THERE are several interesting and impressive similitudes between Paul's voyage to Italy, Acts 27, and the Old and New Testament accounts of the journey of the Christian to the kingdom.

Paul's Christian career was unique and inimitable. Colloquially speaking, he was a God-made man for a specific purpose that no other man could have obtained. He was not ignorant of the consequence of an appeal to Cæsar. But nothing could dissuade him; as on a previous occasion when Agabus warned him of the danger awaiting him at Jerusalem, his reply to his solicitous friends was, "What mean ye to weep and to break mine heart? for I am ready not to be bound only, but also to die at Jerusalem for the name of the Lord Jesus".—Acts 21:8-14. Martin Luther had the same self-abnegating spirit: "I shall go to Worms if there be as many devils there as there are tiles on the housetop."

Paul's appeal: "Festus answered Paul, wilt thou go up to Jerusalem?" He replied, "I stand at Cæsar's judgment seat . . . I appeal unto Cæsar". "Unto Cæsar shalt thou go", was Festus' sentence. Acts 25:9-12.

After Paul's masterly oration, Acts 26, which almost melted King Agrippa's stony heart, he said unto Paul, "Almost thou persuadedest me to be a Christian", v. 28. Paul was the mental master of all he met in Rome: "Felix trembled" before him, Acts 24:25; he convinced the highest court that he was not "worthy of death or of bonds"; and that he "might have been set at liberty, if he had not appealed unto Cæsar".

Our lesson from the above is, first, ascertain God's will; then, without considering cost or danger, Go and Do!

There are some things God cannot do. He cannot make a person accept His Son as his personal Savior; neither can He make use of a coward or a skulker in His vineyard.

Paul's voyage to Rome versus the Christian's voyage to the kingdom: Opposition and suffering from the beginning: "And when we had launched from thence, we sailed under Cyprus, because the winds were contrary (against us)".—Acts 27:4. Paul is transferred from ship Dramittium to ship Alexandria. We often change ships *en route* to the kingdom.

Paul, seeing danger ahead in landing, involving the ship and their lives, gave out an admonition, but the centurion (Julius) accepted the advice of the pilot and the owner of the ship rather than Paul's, vv. 9-11. This is often the way of Christians, preferring the advice of the wise ones of this world, particularly when money and pleasure are involved, to that of following God's Chart and Compass.

The pilot, losing control of his ship in a euroclydon—cyclonic—wind, "let her drive", vv. 14, 15. This is the way of it when we try piloting our own ship; often compelled to "let her drive". But typhoons should not

bother us when our Pilot is at the helm. By lowering the mast they avoided the quicksand, v. 17. Sometimes, to avoid beds of quicksand, it is well for us to lower mast. Trouble for all—276 souls—increased rapidly. They lightened the ship; but the third day they cast out freight, and furniture, R. V., and Strong, vv. 18, 19. Trouble still multiplying indicated the inevitable; "all hope that we should be saved was then taken away", v. 20. We get to such a pass occasionally. But our troubles could be averted, as could theirs have been had they listened to God's mouthpiece: "O men! you ought, indeed, having taken my advice, not to have loosed from Crete, but have avoided this injury and loss". V. 21, Emph. Diag. We would not be running *aground* and onto *cliffs* were we to comply with the recorded advice of this great apostle.

In the midst of danger comes Paul's customary words, "Be of good cheer: for I believe God, that it shall be even as it was told me". Vv. 22-25. "About midnight" they drew near shore. Sounding, they found 120 feet; a little farther, 90 feet. Then, fearing the rocks, they cast their anchors, vv. 27, 29. It pays to make frequent soundings, lest the evil one *via* the flesh, get hold the helm. Chaos next, vv. 29, 30. But "except these abide in the ship, ye cannot be saved", v. 31. Good apostolic, spiritual doctrine; except we abide in the ship (Ark) Christ Jesus, we cannot be saved. To leave the ship means much, "And Jesus said unto him, No man, having put his hand to the plough, and looking back, is fit for the kingdom of God."—Luke 9:62.

Paul advises the taking of meat for their health, "For there shall not an hair fall from the head of any of you". Read 1 Cor. 10:3; Heb. 5:14; Luke 21:18. Paul wins all, and becomes master of the situation. "He took bread, and gave thanks to God in the presence of them all." They partook, and were of "good cheer". Vv. 35, 36. Our lesson: "Proclaim God's message, be zealous in season and out of season; convince, rebuke, encourage, with the utmost patience as a teacher".—2 Tim. 4:2, Weymouth.

The pivotal point of our subject is *making a landing*; as was the case with Paul and his associates. All would have been lost but for the Holy Spirit and Paul's guardian angel, vv. 23, 24. Such is the case, also, with us in our voyage to the kingdom of God; we can never reach the haven of eternal rest and bliss on our own independent action.

And now that our *soundings* show we are getting into shallow water, "the sea and the waves roaring"; sandbars and cliffs being in evidence all about us, men's hearts are "failing them for fear, and for looking after those things which are coming", we should arouse ourselves to the fact that we cannot be saved with our *ship* loaded to her gunwale with this world's glittering and gaudy things. But, like the ship Alexandria, we are required to "cast out" even our dearest earthly treasures to make a *landing* during these *cyclonic winds* and *tempestuous seas*.

They held onto their most essential freight—wheat, v.

38—till the last. But it, too, had to be sacrificed. God demands a sacrifice of everything, even our love and affection for things gratifying to the "old man", read Rom. 8:10-13, through which the evil one operates. James says, "Pure religion and undefiled before God and the Father is this, To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world."—James 1:27. Even should one reach shore without the necessary sacrifices, one could not get by the Port Inspector, whose message to the church of the Laodiceans is recorded in Rev. 3:14-18.

Where the ship Alexandria and our *ship* fail to analogize is, while the former carried a valuable cargo of wheat, and was unmolested by man, our ship carrying the most worthless and unpopular cargo that can be carried, from the world's viewpoint, is subject to piracy from every quarter. Why this paradox? Read 1 Peter 5:8-10.

THE PARENTS' DUTY TO CHILDREN

BY ED F. ELTON

YOU frequently hear parents say, "I am going to give my children a good education, as that is all I can give them." If they mean just book learning, the children will have a very poor chance in life. Nearly all our tramps and criminals are educated people. They were led to believe they were above work or that work was degrading. Work was the first commandment God gave to man. He told Adam to replenish the earth and subdue it, Gen. 1:28, and He put him in the garden of Eden and told him to dress it and keep it, Gen. 2:15.

The first duty parents owe to their children is to teach them obedience and industry. Paul said, "Fathers, provoke not your children to anger, lest they be discouraged."—Col. 3:21. In other words, do not impose on them, "but bring them up in the nurture and admonition of the Lord."—Eph. 6:4. Moses, when he gave the commandments to Israel, said, "Hear, O Israel: The Lord our God is one Lord: and thou shalt love the Lord thy God with all thine heart, and with all thy soul, and with all thy might. And these words, which I command thee this day, shall be in thine heart: and thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up. And thou shalt bind them for a sign upon thine hand, and they shall be as frontlets between thine eyes. And thou shalt write them upon the posts of thy house, and on thy gate."—Deut. 6:4-9. In other words, let your every act be guided by God's commandments, "Take heed to thyself, and keep thy soul diligently, lest thou forget the things which thine eyes have seen, and lest they depart from thy heart all the days of thy life: but teach them to thy sons, and thy sons' sons."—Deut. 4:9. Paul, speaking to Timothy, says: "I thank God, whom I serve from my forefathers with pure conscience, that without ceasing

I have remembrance of thee in my prayers night and day; greatly desiring to see thee, being mindful of thy tears, that I may be filled with joy; when I call to remembrance the unfeigned faith that is in thee, which dwelt first in thy grandmother Lois, and thy mother Eunice; and I am persuaded that in thee also." 2 Tim. 1:3-5.

Why should we teach God's commandments to our children? "That the Word of God be not blasphemed."—Titus 2:5. Solomon says: "Train up a child in the way he should go: and when he is old, he will not depart from it."—Prov. 22:6. Notice it says "train", not force, or break him to it.

Christ is the Savior of those who are anxious to be saved.—C. E. R.

THE RECORD KEPT

Selected

*It was only a cup of water, with a gentle grace bestowed,
But it cheered the lonely traveler upon the dusty road;
For the way was long and dreary and the resting places
few,*

*And the sun had dried the streamlets and drunk up the
sparkling dew.*

*None noticed the cup of water as a beautiful act of love,
Save the angels keeping record away in the land above;
But the record shall never perish, the trifling deed shall
live;*

*Our Savior demands but little from those who have least
to give.*

*It was only a kind word, spoken to a weeping little child;
But the thread of grief was broken and the little one
sweetly smiled;*

*And nobody stayed to notice so tiny an act of love,
Save the angels keeping record in the wonderful book
above.*

*And she who had spoken kindly went on in her quiet way,
Nor dreamed such a simple action should count in the
last great day.*

*But the pitying words of comfort were heard with a
song of joy,*

*And the listening angels blessed her from their beautiful
home on high.*

*It isn't the world-praised wonders that are best in our
Father's sight,*

*Nor the wreaths of fading laurel that garnish fame's
dizzy height,*

*But the pitying love and kindness, the work of the warm
caress,*

*The beautiful hope and patience and self-forgetfulness;
The trifle in secret given, the prayer in the quiet night,
And the little unnoticed nothings are good in our Savior's
sight.*

EDITORIAL

F. L. AUSTIN, Editor.

F. A. STILSON, Ass't Editor.

THE NEXT QUARTERLY

THE print shop is at work on the next issue of the Sunday School Quarterly. We asked for suggestions for improvement, and several have asked that the pages be numbered. Of course this was an oversight in the first issue. The quarterly promises to become very popular, at least among our own people.

Several of our late orders were made up with unprinted covers, as the number of printed covers was exhausted, and we did not wish to add further expense by resetting the forms.

To avoid a like situation with this next issue, it would help us greatly if new orders would be sent in promptly. We understand several more schools are intending to order for next quarter.

It will help us if schools will order in same name as before, or if you wish them sent to another name, please mention to whom they were sent for first quarter.

ORDER NOW!

* * * *

"WHOM DO MEN SAY THAT I AM?"

THESE ARE the words of Jesus to a disciple who answered, "Thou art the Christ, the Son of the living God."

But all persons were not able to answer as truly as did Peter, for he had received this revelation from the Father in heaven. This was surely a great blessing to Peter to know that the God of heaven should reveal to him, a mortal man, this wonderful truth, "Thou art the Christ". Others without this assurance from the Father, had various other opinions as to His identity. For instance, the wise men said He was the

"KING OF THE JEWS".

This was in itself a glorious fact, with a foundation laid deep in the prophetic writings of old, and further emphasized by the guiding star in the East. Yet it was evident that they had no thought other than that of a literal king over a literal, earthly kingdom, and that a kingdom of Jews. These men were "wise" in the Scriptures, but had not discerned in the many types and shadows contained therein, the One who was to atone for the sins of the whole world. Still, others did not see in Him so much as even a king, but to them He was only

THE CARPENTER THE SON OF MARY.

John the Baptist had gathered a deeper meaning of Him and so could proclaim to the world, "Behold the

LAMB OF GOD,

which taketh away the sin of the world." He saw in

Him more than a man, more than a king, more than a burnt offering upon the altar of sacrifice. He saw the One who should lay down His own life as the spotless Lamb of God, that He might take away the sin of the whole world.

But there was one man in Jerusalem, just and devout old Simeon, to whom was revealed wonderful things, and that when Jesus was only eight days old.

Therefore, he could say, because it came by the spirit, "Now lettest thou thy servant depart in peace, according to thy word: for mine eyes have seen

THY SALVATION

which thou hast prepared before the face of all people; a light to lighten the Gentiles, and the glory of thy people Israel." Thus the salvation that Simeon saw was not to the Jew only, but to the Jew first and afterward to the Gentile. A Glory to Israel; a Light to the Gentiles.

Yes, He is the One who will bring glory to Israel which has been a hiss and a byword among the nations; the One who will bring honor to Israel which has been made to bear the shame as of one who would crucify their Lord.

It is He, who will come to awaken those sleeping in the dust of the earth; it is He, who will finally subdue all things unto Himself; who will intercede before the throne of the Father for those who will come to Him in faith believing. Is He your Savior?

HERALD RECEIPTS

I. O. Rogers; Mrs. Jennie McDonald; Alma Hall; L. M. Rathbone; Otto H. Momsen; Mrs. N. S. Hoeg; Mrs. Ida Murray; C. H. Maack; Mrs. Alice Scott; Mrs. Gertrude Axland; Mrs. Alice Chase; Mrs. Mildred N. Heise; E. R. Drabenstatt; L. B. Boggs; W. H. Moore; Mrs. Elias Thorene.

* * * *

HELPING FUND

Ruchie Alexander \$3.00

In all unbelief there are these two things: a good opinion of one's self, and a bad opinion of God.—*H. Bonar.*

* * * *

Unbelief does nothing but darken and destroy. It makes the world a moral desert, where no divine footsteps are heard, where no angels ascend or descend, where no living hand adorns the fields, feeds the birds of heaven, or regulates events.—*Krummacher.*

* * * *

"Life is the laboratory in which Christian teachings are tried out."

National Berean Department

H. E. Siple, Editor, Oregon, Illinois

OFFICERS OF NATIONAL BEREAN SOCIETY

Mrs. Lydia Railsback, Pres.
621 S. Fellows Street
South Bend, Indiana

Mrs. Idona Romine, Cor. Sec.
1506 South High Street
South Bend, Indiana

Mrs. Emma Garard, Treas.
714 S. Broadway
Dayton, Ohio

For Berean Literature address, "The National Berean Society," Oregon, Illinois

THE BEREAN Society was organized for the purpose of encouraging systematic Bible study. To honestly search the Scriptures so as to determine the truth or falsity of the different teachings is the only way in which one can grow in grace and in knowledge.

* * * *

Some have felt that only one side of the matter ought to be presented, but we feel that an honest, open consideration of the different views will add to one's comprehension of any subject. It was with this in mind that we urged others to express themselves on the "Tree of Life," after giving a few thoughts ourselves. In response, the following article has been sent in, and we suggest that you all read it carefully, as its thought is quite different from some which we gave, and you need the advantage of different ideas.

* * * *

THE TREE OF LIFE

By Alma Orr

IN THE Berean Department of The Herald of January eleventh, there was given a question as follows: "Will the tree of life be restored before or after the curse is removed?" After expressing his own opinion, Bro. Siple invited others to comment on the subject. Since there were no restrictions given limiting the comments to expressions harmonizing with his view, I will venture to express my own thoughts on the subject, though no doubt they will be entirely different from those of the majority of Herald readers.

First, I would like to ask, Why the question? Where do the Scriptures say, or even remotely imply that the tree of life was ever removed? In Gen. 3:24 we read that God placed cherubims and a flaming sword at the east of the garden to keep the way of the tree of life. Nothing is said about destroying or removing the tree. On the contrary, it proves that the tree still existed. I wonder what idea the majority of Herald readers have in regard to the tree of life and the tree of the knowledge of good and evil? Do they think of them as being literal trees growing out of the ground and bearing fruit that could be gathered and eaten? If so, do they think the tree of the knowledge of good and evil was also removed? If it were, how do we get a knowledge of good and evil at the present time? If it were not removed, where is it?

Bro. Siple says, "Man was never associated with the tree of life after the transgression." I would say that there has been one instance at least where man has par-

taken of the tree of life since the transgression, and that is Christ's resurrection to immortality. Surely, Christ has partaken of the tree of life.

My idea of the tree of life and of the tree of the knowledge of good and evil is that they are both figurative terms, and they are both still in the garden (the earth) as they were originally. The tree of the knowledge of good and evil is easy of access and is being freely eaten of to-day. The tree of life is guarded by cherubim and the flaming sword. Cherubim is the plural for cherub, and cherub in the Hebrew signifies fullness of knowledge (Cruden). The word of God is said to be the sword of the spirit in Ephesians 6:17. Hebrews 4:12 says the word of God is sharper than any two-edged sword. Taking the two symbols together, the cherubim and the sword, we find that the way of the tree of life is guarded by a knowledge of God's word. No one may partake of the tree of life without first coming to a knowledge of God's word. Coming in contact with the sword till they are "pricked in their heart", as they were on the day of Pentecost, brings death—death to the Adamic body—and a grafting into the body of Christ. If this relationship continues till Christ comes, or they shall fall asleep in death, they may partake of the tree of life. Those who fall asleep will partake of the tree of life (put on immortality) on the other side of the river (death). Those who are alive at His coming will partake of the tree of life on this side of the river. Rev. 22:2.

* * * *

For those who would study it critically, we ask the following questions: In Gen. 2:9, what Hebrew word is translated *tree*? Is the same word used for tree of life and tree of knowledge as that used for the other trees of the garden? What is the literal meaning of that word, and does Moses mean what he says when he tells us that those trees grew out of the ground, and were pleasant to the sight and good for food?

* * * *

For those who would study this critically, we ask the If so, was the tree of the same verse a literal tree? Does the fact that a thing is literal argue against its being a type of something else, also? Joseph was a type of Christ. Does that mean Joseph was a myth and not a literal man?

* * * *

We will be glad to receive other comments on this subject. It is a good field for thought.

"I KNOW"

BY J. T. AULD

IN all ages from the creation of man where God has revealed Himself, and where man believed God's Word he could say, "I know." To have a definite knowledge of any truth should never be questioned.

So we read: "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".—Job 19:25-26. Job knew he would see God in his flesh being a perfect human being like, and of the nature of the first Adam, before he (Adam) sinned—"very good".—Gen. 1:31. "I know that thou canst do every thing, and that no thought can be withholden from thee."—Job 42:2.

"I know that the Lord is greater than all gods: for in the thing wherein they dealt proudly he was above them."—Exodus 18:11.

Elisha knew: "And Hazeal said (to Elisha), why weep-est my lord? And he answered, Because I know the evil that thou wilt do unto the children of Israel".—2 Kings 8:12.

Isaiah knew: "For the Lord God will help me; therefore shall I not be confounded: therefore have I set my face like a flint, and I know that I shall not be ashamed".—Isa. 50:7.

Rahab knew: "And she said unto the men, I know that the Lord hath given you the land and that your terror is fallen upon us, and that all the inhabitants of the land faint because of you". Josh. 2:9. How did Rahab know? Because she believed "how the Lord dried up the water of the Red sea"; and what Israel had done to the two kings of the Amorites, vv. 10, 11. This constituted all her faith that we have any account of. She believed the history of what Joshua had done by the power of the Lord God of Israel. And when she heard it and believed she was saved from death with all her house and "perished not with them that believed not".—Heb. 11:31.

The wise man said, "I know that it shall be well with them that fear God".—Eccl. 8:12.

Under the law they were admonished to fear God, but perfect love is taught in the gospel of the Christ.

Martha, the sister of Lazarus, knew: "Martha saith unto him, I know that he shall rise again in the resurrection at the last day".—John 11:24.

Paul said: "For I know this, that after my departing shall grievous wolves enter in among you, not sparing the flock".—Acts 20:29. We all know Paul's prophecy came true, for millions of the children of God have been put to death by the apostasy. He also adds: "Also of your own selves shall men arise, speaking perverse things, to draw away disciples after them".—V. 30. Did Paul know? Hear him, "And their word will eat as doth a canker: of whom is Hymenæus and Philetus; who concerning the truth have erred, saying that the resurrection is passed already; and overthrow the faith of

some."—2 Tim. 2:17-18.

Paul knew the resurrection did not occur at death; but "when Christ who is our life, shall appear; then shall ye also appear with him in glory".—Col. 3:4. The immortal-soul theory, going to heaven at death without a resurrection, and preaching sky kingdom is not according to the holy Scriptures. This I also know.

Why do men question our knowledge of knowing the gospel of Jesus Christ when we have so many witnesses that testify to the truth and say they know what they affirm, and believe the same? I know and believe all things spoken by Christ and His apostles without seeing Him just as surely as those who walked and talked with Him. Proof—Jesus saith to Thomas: "Thomas, because thou hast seen me, thou hast believed: blessed are they that have not seen, and yet have believed".—John 20:29. "For the which cause I also suffer these things: nevertheless I am not ashamed: for I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day."—2 Tim. 1:12.

Now the child of God in Christ Jesus knows what Paul committed into Christ's care. Paul committed his life into the care of Jesus: "For ye are dead, and your life is hid with Christ in God". For "when Christ who is our life, shall appear, then shall ye also appear with him in glory".—Col. 3:3-4.

Timothy was up to date in his day: "And that from a child thou hast known the holy scriptures".—2 Tim. 3:15.

We know that we are the sons of God by adoption: "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".—1 John 3:2. "And we know we are of God, and the whole world lieth in wickedness. And we know 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 (in Christ, not in Abraham nor in the Abrahamic covenant, but in Christ) that is true, even in his Son Jesus Christ. This is the true God, and eternal life."—1 John 5:19-20. Remember, you cannot put new wine (new covenant) in old bottles (old covenant).

The devil knew and surely we should be as wise as he. In fact, we are admonished to be as wise. Rev. 12:12. The unclean spirit knew Jesus and said: "Let us alone; what have we to do with thee, thou Jesus of Nazareth? art thou come to destroy us? I know thee who thou art, the Holy One of God."—Mark 1:24.

In know that all true believers, baptized into Christ, who add to their faith virtue, knowledge, temperance, (and circumcision? No!), and patience shall be saved to immortality. And I know for a surety that men out of Christ who have been justified by faith before Christ's resurrection shall be redeemed to the nature and perfection of the first Adam before he sinned. If they are not, Acts 3:21 will never be fulfilled.

(Concluded next week)

With Our Sunday Schools

LESSON PREPARED BY F. L. AUSTIN

LESSON XI.—March 13.

MAKING THE WORLD CHRISTIAN

Matthew 28:16-20; Acts 16:6-15.

Devotional Reading: Isaiah 60:1-5.

GOLDEN TEXT.

Go ye therefore, and make disciples of all nations.—Matthew 28:19, S. R. V.

A STUDY OF THE SUBJECT.

Making the World Christian. This is one of the huge labors of Christ. It will be done. There will be a condition which has been joyfully named, "The Golden Age". For such world-wide, everlasting work the God of all wisdom has revealed His method. Having thoroughly trained One by testing He has given Him complete

Authority in heaven and in earth. This authority "has (just) been given" according to Matt. 28:18, as defined by Comp. Bible. Its scope is over every thing, Eph. 1:20-23; Phil. 2:9-11. For this work God has given Him a throne, Psalm 2:6; Heb. 1:8; Ezek. 21:25-27; Luke 1:32. This throne will be turned over to Him at His return, Matt. 25:31, and with it His promised authority, v. 32. Till then His world-wide authority is held in abeyance and He sits with the Father, Rev. 3:21. In the meantime, His ambassadors, 2 Cor. 5:20, are taking out "a people for his name", Acts 15:14, by covenant, 1 Cor. 11:25; Matt. 26:27, 28, whom the Father places into His body, 1 Cor. 12:18, 27, over whom He now has authority, Matt. 28:20.

In the exercise of this authority over His church of Christians, Christ is training a

Helpmeet. This helpmeet is for service in His larger work when He shall sit upon His throne in the exercise of "all authority", 2 Tim. 2:12. Its members are called "firstborn", Heb. 12:23, similar to the firstborn of Israel. (Cf. Rom. 15:4.) These firstborn, and these only, are invited into the holy of holies of the "true tabernacle" with Him, Heb. 8:2, beyond the mortal flesh, Heb. 10:19, 20, first having been "fashioned like unto" Him, Phil. 3:20, 21; 1 John 3:2, with immortality, 1 Cor. 15:52, 53, as His joint-heirs, Rom. 8:17. For this unspeakable adornment the church will be caught up to meet Him at His coming, 1 Thess. 4:16, 17, to be completely empowered for

full service with Him.

The Head and His helpmeet having been tested and authorized, the work of

Christianizing the world, as a world, begins. His throne is occupied, Matt. 25:31; His authority extends world-wide, Psalm 72:8; Israel is re-established, Matt. 19:28; Gentiles are drawn by her light, Isa. 59:20 to 60:3; and many, accepting His authority, "walk in his paths", Isa. 2:3,4, the paths of Christ, becoming His followers. See Isa. 60:12.

The results of world-wide Christianity will be abundance of peace, Isa. 2:4, on earth, Luke 2:14, for ever, Psalm 72:7.

World-wide Christianity can only follow Christ's presence upon His throne in the full exercise of His God-given authority.

THE GOLDEN TEXT.

Going, therefore, disciple ye all the nations, immersing them into the name of the Father and of the Son and of the Holy Spirit.—Matt. 28:19, Rotherham.

Jesus began His work by selecting disciples and preparing them for their work. After His resurrection, Jesus gave them this command. The work was definite; the field unlimited.

Their duty did not end when they had left all and followed Him. They must carry the message on to others. Sometimes we find people who have a good deal of satisfaction in the fact that they have accepted the call and put on the all-saving name, then sit down to await the coming of our Lord and King, and receive a crown. They may fail.

"Go ye therefore".—F. A. S.

PRACTICAL APPLICATIONS.

No one before Christ was to blame that the Gentiles had not been brought to God's law of the Mosaic covenant; for God had never intended it for them. No one to-day is to blame that there are unchristian heathen; for God has not yet

set His hand to make the world a Christian world.

The world will be Christian in God's appointed time. He is constantly working to that end, has been for nearly 6,000 years. To-day He is perfecting a church in preparation for this final work.

Making the world Christian is a lofty Biblical ideal announced by God. The church should be working for it all the time. The immediate work is preparatory. No final touches in this age, but the beginning.

The church's present duty to this end is to devote every portion of every kind of ability and resource to the conversion of men into the church and to the perfecting of the church unto the fullest and truest possible service of Christ. Every honorable vocation of life should be consecrated to this work. Eph. 4:1-13.

* * *

NEW AND BETTER.

The Christian life is the life of him who is following Christ. To follow Christ is to follow Him, not in the beginning of His life, but to follow Him as the completed, perfected Christ. Just as Moses, after a period of testing, came to be a leader with authority when he became God's spokesman of a covenant, so, also, Christ, after first being tested by word and work, came to be a new Leader, when He became God's Spokesman for a new covenant. Matt. 26:28. God's two covenants to Israel are enforced by two distinct leaders, Moses and Christ. Christ is a prophet like unto Moses in that He is the Spokesman for God of a covenant and promise standing by itself, distinct from the covenant and promise which Moses at Mount Sinai was spokesman. Thus the introduction of Christianity into the world by Christ was the introduction of a new and better thing unto man, and the Christian life is a new, a better, an advanced type of life.

DOINGS AMONG THE CHURCHES

Sr. Grace Flewelling, 220 Lake St., Lancaster, New York, has been ill for several weeks, suffering from nervous breakdown. Sr. Grace was formerly a helper in the N. B. I. office.

* * *

MINNESOTA

Bro. A. E. Welliver of Eden Valley recently underwent a serious operation. At present he is at home but needs the prayers of the household of faith.

Many of the other members of the Eden Valley congregation are on the sick list.

C. E. Randall spent two Sundays with the Eden Valley Church. Bro. Savage has also been doing supply work.

On account of bad roads, services at Mora will be discontinued for a few Sundays.

The attendance at the regular meetings of the Ladies' Aid throughout the winter months has been very good.

On February sixth Brothers T. A. Drinkard of Eden Valley and T. M. Savage of St. Cloud exchanged pulpits for preaching services. We all enjoyed hearing them preach.

February twentieth we had eighty-seven at Sunday School. Brother Fred Daubanton is superintendent and is working to get the school back to its old num-

ber of a hundred, and over.

Brother Clyde Randall of Mora visited some of the people at St. Cloud this week. He never fails to instruct us in the truths of the Bible. Come again, Bro. Clyde.

The Minnesota Quarterly Conference will be held at Eden Valley, beginning March 17 and continuing over the following Sunday.

Brethren try to be present at these meetings; and bring your Bibles, as we have a number of good Bible readings.

Mrs. T. M. Savage.

* * *

SOUTH BEND, INDIAIA

The Golden Rule Ladies' Aid met fourteen strong with Sr. Lydia Railsback, completed two quilts, and started two more for the Bible School.

* * *

ILLINOIS

Bro. Earl Thayer, of Oregon, Illinois, is spending a few days visiting his parents and friends near Plymouth, Indiana. He spoke to the South Bend congregation, Sunday, February 27.

Sr. Lillian Railton, who has been visiting at the home of Bro. John Railton, of Oregon, was called to Fredonia, New York, to care for her sister, Mrs. Maurice Guest, who is ill. Correspondents please note change of address.

Bro. Austin expects to return to Oregon the latter part of this week to again take up his work.

Sr. Susan Williams, who has been spending the winter at Golden Rule Home, returned to the home of her daughter in Ashton, Illinois, on January 27.

Sr. Daisy Nokes, who has undergone a serious operation at Mayo Brother's hospital, Rochester, Minnesota, is much improved and is expecting to be able to return home next week.

* * *

IOWA

Bro. and Sr. A. J. Eychaner write from Tampa, Florida, that they are well, and enjoying the fine, balmy weather of the South.

Sr. Carrie E. Hilsabeck, of Marshalltown, is making her home with her sister, Mrs. Ogan, at 607½ West Church St. Their brother, Alexander Williams, of San Diego, Cal., is in very poor health, owing to extreme age. His daughter, Mrs. Benny, of Stark, Kansas, has been out there, with her husband and family, for some time, to care for her father.

Bro. Ray Allard, of Gladbrook, has moved into town, and purchased the dray line, which he is running.

Bro. Floyd Carpenter, of Sac City, has been in very poor health, but is better.

Sr. H. S. Hunt's mother, Sr. Mead, is staying with her this winter.

* * *

OBITUARY

Ethel Peace, Greenville, S. Car., died February 6, 1927, at the age of 29 years. She leaves to mourn their loss, her husband, W. L. Peace; father and mother, Mr. and Mrs. A. H. Elrod; four sisters; and one brother. She was a member of the Church of God at Guthrie Grove, where she was buried to await the resurrection of the dead. Funeral services were conducted by the writer, assisted by Eld. Biggerstaff, Baptist minister of Greenville. We spoke words of comfort from the words of Martha and Mary to the Savior, "Lord, if thou hadst been here my brother had not died"; the hope of a resurrection; and kindred truths. We laid her in the grave to await Him who said that all in their graves shall hear His voice and come forth: so we wait for Sister Ethel Peace.

M. O. Williamson

HELP-US-OVER

Still going up. A few more blocks; a little more mortar; then over the top. Let's go! F. A. S.

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Will you be one to make a contribution to assist us in scaling the stone wall? Amounts large or small thankfully received.

39					
	1				
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	3	4			
38	5	6			
	7	8	9		
	10	11	12		
	16	15	14	13	
37	15	18	19	20	
	25	24	23	22	21
	26	27	28	29	30
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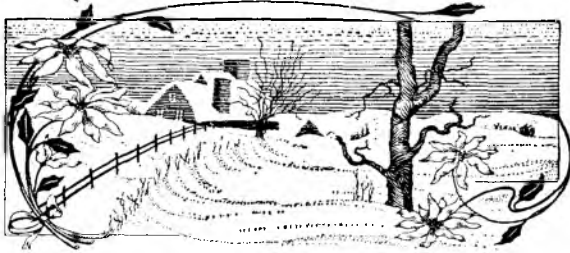
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THE RESTITUTION HERALD advocates: The soon coming of Christ, Acts 1:11, and life only through Him, Col. 3:3; the literal resurrection of the dead, John 5:28; the immortalization of those in Christ, 1 Cor. 15:53, 54; the final destruction of the wicked, 2 Thess. 1:9; the restoration of Israel as the kingdom of God under the kingship of Christ, Luke 1:32, the church being joint-heirs with Him, Rom. 8:17, and Israel to be made head over Gentile nations, Isa. 60:13; the "restitution of all things, which God hath spoken by the mouth of all His holy prophets since the world began", Acts 3:21. It also firmly advocates repentance and immersion in the name of Jesus Christ for the remission of sins, Acts 2:38, and a consecrated life as essential to salvation.

The Children's Page



MAKING THE WORLD CHRISTIAN

By LOIS HUNT

JESUS and His disciples were partaking of the "Last Supper". He told them of many things that were soon to come to pass—His arrest, sufferings, death, resurrection. Then He said, "But after I am risen again, I will go before you into Galilee".

All the events took place as He had said.

Again after His resurrection Jesus told the eleven disciples to meet Him in Galilee. Must not they have been eager to see their Messiah, whom they had so sorrowfully given up? Can not you see them hurrying to the mountain where Jesus had appointed to meet them? And can not you see them worshipping Him?

He spake unto them, saying, "All power is given unto me in heaven and in earth". Then He gave them a command that they should go to all nations baptizing and teaching the things He had taught them. And He promised to be with them alway—that is, with His power, helping them in their great work.

However, Jesus Himself was taken up and a cloud received Him out of their sight.

Ten days later the Holy Ghost came and so filled the apostles that they were able to speak in different languages, and perform miracles and wonders.

Peter became the first leader; a church was organized and the work well planned. Then Saul began to persecute the Christians, so that they fled in every direction—teaching wherever they went. Soon, Saul, himself converted, became the most ardent preacher of all. In our lesson he and Silas and Timothy go forth on what is called Paul's Second Missionary Journey. In Acts 16: 6, 7, 8, 11, 12 read the course over which the Spirit led them.

At Troas Paul saw a vision—a man of Macedonia praying him to come over and help the Macedonians. Paul immediately obeyed the summons of the Lord, and went to Philippi. He was thus extending the teachings of the gospel from Asia into Europe.

In this city, Philippi, lived a good woman named Lydia. On the Sabbath she heard Paul speaking during the meeting by the riverside, and her heart was so touched that she and her whole household were baptized.

She then prevailed upon Paul and his helpers to stay in her home—in this way doing her share toward "teaching the nations".

And so the teaching continued—other journeys, letters, and exhortations. As the nations advanced to other parts of the world, other leaders arose; and so it comes down to us.

Now, how are we going to carry out Christ's command: "Go ye therefore, and make disciples of all the nations"? Let us first pray God to show us the way and give us strength and wisdom to continue in that way. We must then trust Him and obey all the instructions He has given. We must *now prepare* ourselves by studying His Word, so that we may be Christ's helpers in His kingdom. In the meantime, continue to tell what Christ has in store for those who work for Him. If you can thus bring one person to Christ you have done true service. *Let us try!*

1. Find Galilee on your map. Then the places mentioned in Acts 16.
2. Why were there only eleven disciples?
3. How was Christ's command obeyed?
4. How can *you* help make the world Christian?

THE RESPONSIBILITY OF THE CHURCH TO THE COMMUNITY

By J. W. WILLIAMS

(Continued from last week)

We are told in 2 Corinthians 3 that the members of the church are "living epistles, known and read of all men". Their responsibility as to works will be well rendered to the community when the epistles thus read will spell out the same message as of old, when the enemies of Christ took knowledge of the disciples that they had been with Jesus, as Moses' face shone after his communion with his Lord.

The relation of the church to those outside is succinctly stated by the Master in John 17 as in the world but not of the world. And the beloved apostle later bade his "children", as he called them, not to love the world nor the things in it. But herein is a perplexing difficulty, for God so loved the world that He gave His best treasure. The distinction lies in the different concept intended by the word "world" in the two occurrences, for the world that the Father loves is the people in it, while the "things" that John bids not to love are expressly stated by him as being the three fleshly desires of the flesh, and the eyes, and the pride of life. This makes evident why the mediæval effort to escape the world by avoiding people in the seclusion of the monastery and the cloister was so unavailing in the effort to escape sin, for the corruption within the walls made manifest the fact, as stated by John, that the world to be avoided is the three lusts named, and they took those within the cloistered walls. The relation of the church to the community is not to be the Pharisaic attitude of

refusing to associate with publicans and sinners; for then how can we get within earshot of them to speak the good news? So there can be no better statement of the relation than that given by the Teacher when He said, in but not of the world. So the church is neither to avoid nor imitate the community life. A preacher in a nearby city has gained much praise from his outside neighbors by going to their club room and smoking freely with them, presumably endeavoring to be "all things to all men to gain some", as Paul said. It is a question not open to much discussion whether he gained them or they gained him, for while such a course is not open to condemnation for his association with them in the club, it is open to John's condemnation of loving the lust of the flesh, for it is generally conceded that the attraction of tobacco smoke lies in the odor. The only, but all-sufficient law governing the conduct of members of the church is love toward those without, so when Paul would be all things to all to gain them it is evident that his "all" was limited by what would be of benefit to them, for he himself said that love works no ill to his neighbor, so if I drink with drunkards to win them, have I benefited or only further injured? Paul stoutly repudiated the calumny of his enemies that he taught, "Let us do evil that good may come". He therefore bids the church in Ephesians 4 to walk no longer as Gentiles outside walk, but to put off the old man with his deeds and put on the new man. We are not to imitate the world so as to please them, but live the higher life to attract them upward. Salvation does not consist of approbation of evil practice, but deliverance from it. It is not justification in sin, but out of it. A few years ago a Kansas City preacher said, as printed in the "Star", "I would have a monkey show right here in my pulpit if it would save men," which is all very well when we say "if", but some go beyond, and for all that we find written that the gospel is the power of God unto salvation, a spectator might conclude from some pulpit practices that monkey shows are the power of Satan unto the delusion of those who behold them.

An effort has been made to justify some practices of the church not found in our written instructions by advising that we fight the devil with his own fire. So the church in some places seems to have gone into the movie business, and a Nebraska preacher once gave for Sunday evening sermons a chapter of an original novel of his own production. It was said he succeeded in getting a large audience of young people, and while we were not present, it is safe for us to say, especially at this distance, that he probably had a good sprinkling of their elders among the young people in the audience. He who starts in fighting the devil with his own fire will soon find that the devil dares to use fire that even a self-respecting human being would be ashamed to use. A white colonist who would argue and practice such a proverb in Indian fighting would soon learn to his sorrow that a tomahawk is not an equal weapon in combat with a savage. Paul says, "The weapons of our warfare are not carnal", so he bids us to "Take the sword of the

spirit, which is the word of God", and the Master forbade Peter to use a Roman sword. But despite this, a picture was printed in one of our newspapers during the late war, showing a Roumanian priest blessing a fierce-looking shell before it was to be sent on its mission of destruction.

We are not called to entertain the world. The pulpit is not a stage, nor a film screen. Nor is it a court room. The Teacher refused to decide a controversy of two brothers over an inheritance, and when a female criminal was brought before Him with the plea for Him to sentence her, He condemned the lawyers instead, making short work of their case by causing their precipitate and shame-faced flight, without their stopping to fling a single stone, and the criminal, instead of sentence found forgiveness. For said He, "I came not to judge the world, but to save". Will we not be more likely to gain sinners to Christ by mercy than by court proceedings? So Paul says, "Judge nothing before the time, until the Lord come". Then is it not outside the functions of the church to lobby for an arbitration board for the compulsory settlement of capital and labor disputes, or have anything to do with such controversies, since the One we represent refused all such cases?

And in like manner, neither is the church an adjunct to the detective bureau or the police force. An Indiana preacher, in busying himself with suppressing the illicit liquor traffic in his city, followed a drayman to a residence where he was delivering liquor, and the drayman broke the preacher's jaw with the big end of his whip. He likely thought he suffered for righteousness' sake. But while we sympathize with such suffering, we are of a different opinion. How soon will that drayman be won to Christ by that preacher? The Lord always steadfastly refused to join the Pharisees in such work of executing the law. And if justice had been given in Pilate's court, how could the world have had a sin offering?

Neither, as Mr. Lloyd George recently said, is the church called to stop war. If such had been our calling, we know we should inevitably fail, for we read that there will be a war in progress at Jerusalem when the church age closes, as Zechariah reveals, and Isaiah says it is in the coming kingdom age that nations will beat their swords into plowshares and learn war no more. So ending war is not the work of the church, but the work of the kingdom. Paul fitly asks how can a man who does not rule his own family be an elder and rule the church, and in like manner it may be asked, How can the church stop war in the world when we have wars and fightings among ourselves as James says? Our present work is to grow up in grace till we be fit for a larger task, for the Teacher told His disciples that as long as they were disputing as to which would be the greatest in the coming kingdom they would none of them be ready to sit on their thrones over the tribes of Israel when the kingdom did come.

(Concluded next week)

THOUGHTS ON LIFE AND IMMORTALITY

By Mrs. A. J. Chaplin

THE Scripture says that God only hath immortality. 1 Tim. 6:16. He is the Fountain-Head, the only source of eternal life. If the first Adam had been obedient to God's will, he could have been made immortal, but disobedience lost to him right to immortality, and a flaming sword and cherubim kept him away from the tree of life lest he should eat and live forever. Gen. 3:22, 24.

Jesus, the second Adam, obtained immortality by or through obedience. Phil. 2:5-8, "Let this mind be in you, which was also in Christ Jesus: who, being in the form of God, thought it not robbery to be equal with God: but made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men: and being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross." As His reward for obedience He was made immortal. Verses 9-11 say, "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; and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father."

We have learned that to gain immortality Jesus had a great work to do, that to Him immortality was not a *free gift* bestowed upon Him by the Father, but a reward for obedience to the will of the Father, even the death of the cross. Think of the agony of that prayer, "Father, remove this cup from me, if possible. But not my will but thine be done." Jesus had to go down into death to receive immortality and be exalted. Had He failed in one thing He, like the first Adam, would have lost all. But He triumphed over death and the grave, and He exclaimed in rapturous victory, "Fear not . . . I am he that liveth, and was dead; and, behold, I am alive for evermore . . . , and have the keys of hell (or the grave) and of death".—Rev. 1:17, 18.

If we would gain immortality, we, too, like our Savior, must earn the reward; then if we are faithful unto death we will receive the crown of life and be exalted as kings and priests of God and Christ and rule with Him the thousand years. This class is called the "blessed and holy" on whom the second death hath no power, neither can they die any more. They are in the first resurrection. Rev. 20:4-6.

The Apostle Paul tells us, 2 Tim. 1:10, that our Savior Jesus Christ brought life and immortality to light through the gospel. I think we have found the *light* on immortality, but what about *life*? What light did Christ's gospel bring to light about life? All Bible students admit that the first Adam drew down into his ruin the old creation. Rom. 8:19-27. And since the first sin wrought the moral ruin of the race, the explanation is simple. Death is universal. Rom. 3 to 14. All die—sinless in-

fants, moral people, religious people equal with the depraved. For a universal effect there must be a universal cause. That cause is a state of universal sin. But this universal state must have had a universal cause. It did: the consequence of Adam's sin. It follows that physical death from Adam is due to a universal sinful nature—our inheritance from Adam. All die in Adam. 1 Cor. 15:20-22. "For since by man came death, by man came also the resurrection of the dead." Rom. 5:12, "Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned." Verse 15, "But not as the offence, so also is the free gift. For if through the offence of one many be dead, much more the grace of God, and the gift by grace, which is by one man, Jesus Christ, hath abounded unto many." Verse 18, "Therefore as by the offence of one 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."

When Jesus made the atonement and purchased the keys of death and the grave, He not only brought to light the fact of an immortal resurrection, but of a mortal resurrection of all who had died in Adam. That power He had received, and He said that He had the keys (not key) to unlock the prison-house, not only of those who are to rule and reign with him, but to all who have gone down in death. This was what He brought to light through the gospel. It was what Paul preached, or rather, gave in his plea before Felix, Acts 24:15, saying that he had "hope toward God, which they themselves also allow, that there shall be a resurrection of the dead, both of the just and unjust". John 5:28 says, "Marvel not at this: for the hour is coming, in the which all that are in their graves shall hear his voice, and come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation."

Two classes are brought to view here. They cannot be those who are to receive immortality, for they are with Christ, ruling and reigning with Him when the judgment takes place. Their resurrection is a special one and previous in time by a thousand years; these come not into judgment for life. The *free gift* which was given to mankind, and brought to *light* by the gospel, was a universal resurrection from the Adamic death. The late John L. Wince once said, "the plaster must cover the sore." As the first Adam brought death to all the race, Jesus, the second Adam, brings a release from death. No wonder His shout of triumph, "I am he that liveth, and was dead, and behold, I am alive for evermore, and have the keys," etc. Yes, He had been in the enemy's land, but had burst the prison fetters, and came out victorious. Some marveled when He raised to mortal life several people. And He told them, as perhaps we would say, "Why, that isn't anything, sometime I am going to raise to life every dead person, that all who are in their graves shall come forth." So when the sea gives up the dead, and the earth casts out her dead, there will not be any dead for a time at least. All will come into

judgment and be rewarded as their works have been; those who have their names written in the book of life are saved, and those who have not go down in the second death.

Reader, do not ever expect to escape the judgment. God says that in justice and mercy He will sit in judgment.

I believe in a universal resurrection, a judgment day, and that there are those who will die the second death, for the Bible says so.

ANSWERED PRAYER

By T. L. WAUGH

WHILE we are assured that all prayers offered according to God's will, will be answered, we have no assurance that they will be immediately answered. This is an important consideration, for many are continually offering up prayers, many of which are not answered till long after, and some never.

We pray among other petitions "Thy kingdom come; Thy will be done on earth as it is done in heaven"; but the latter is contingent on Jesus' coming.

At the same time we see a remarkable increase in iniquity and crime, and we see no betterment in human affairs, meanwhile, the tide of sin is rising, threatening to engulf the nations of earth.

While we pray daily that the will of God may be done here as it is done in heaven, our prayers will never be answered till Jesus comes the second time to restore order to our wrecked world and establish His kingdom.

There are other petitions which center around the resurrection, such as the meeting of loved ones who are in death's embrace, but who will be raised to life anew, for through Christ, the second Adam all will come forth from the grave.

Jesus said: "Heaven and earth shall pass away, but my words shall not pass away." Here we have the assurance that the words of our Lord will not fail: All His promises are sure, and will be fulfilled in due time.

Let us not cast away our confidence which will have a great reward; and while the answer may be delayed, it is only for a time.

We should maintain our faith in the face of all seeming discouragement, and though from a human view things may look dark, there is light beyond the clouds.

God's power is unlimited and His plans will be carried out to the letter, regardless of all human ideas.

Scoffers abound and God's Word is rejected as the Scriptures have foretold; but this only proves to us the nearness of the Second Advent.

Jesus the Great Deliverer will soon appear, and summon a godless world to judgment.

Sinner, where will you appear if your peace is not made with God? You are running a terrible risk. "How shall we escape if we neglect so great salvation?"—*Our Hope.*

EYES THAT SEE NOT

By S. Roxana Wince

EYES have they, but they see not." Of how many people can this be said? They hear, but they do not understand. Their understanding is darkened. They hear the truth plainly preached but do not take in its significance. Of course, Jesus is coming. They believe that, they say, just as firmly as you do, but they go on adding farm to farm; buying, selling and getting gain just as if the coming of Jesus had never been heard of. I am wondering if this is the proper attitude of one who is looking for the Master to appear at any moment. Surely not. "Let the door be on the latch." "Watch, . . . lest coming suddenly he find you sleeping."

Surely, He is nearer now than when we first believed. Babylon, Medo-Persia, Rome, and Greece are all behind us. We have heard the startling midnight cry, "Behold, he cometh. Go ye out to meet him". If it was midnight then it must be morning now, and the waiting time nearly over. See to it, O Church of God, that you put not off your bridal dress. The time is waxing late. The morning dawns. Any moment now the bridegroom may be here. The ready ones will go in to the marriage. Are you ready should the Master come to-day? No other chance awaits you. To lose now means to lose forever. "And they that were ready went in with him to the marriage: and the door was shut." It will never be opened to you again. "Now is the accepted time . . . now is the day of salvation." Make use of it.

THE CONSECRATED THREE

(Continued from front page)

cause, although we do not deny ourselves luxuries? "Ask great things of God, expect great things of God", but let us each do his part, as God works through men and women by the personal touch.

If we feel this way we will add to consecrated *men* and consecrated *money* a third "*M*"—consecrated *management* of same—somebody to whom the money should go for the support of the men in the field, and a headquarters for the publication of needed literature: in other words, a central committee representing different parts of the field, such as I believe we now have in the National Bible Institution at Oregon, Illinois. We realize that every home and every business must have a head to plan and carry out its work, and if the Church of God is to achieve success as a light-bearer, it must also have a central working body for that purpose. We, as a church, have been too haphazard in our methods, too little attention being paid to business methods in connection with the Lord's work, and, as a consequence, the results of the laborers have not been what they should be. Let us wake up at once, and remember the consecrated *M's*—*Men, Money, Management*—and by the use of this splendid team accomplish much for the Master.

POWER IN THE GOSPEL

THE man who is afraid to preach a great Bible truth for any reason, whatsoever, is unfit for the pulpit. The man in the pulpit must fear God so much that he has no fear of men, and he must love men so devotedly that he will proclaim God's truth to them whether they will hear or whether they will forbear.

That wholesome fear of God which would suffer anything and all things rather than offend Him lifts a man above the fear of men, of all mere human powers and circumstances, and gives him rest of soul, a joyful confidence in the power of God's Word and a holy courage to proclaim the truths of the Bible and take the consequences.

There is power in the gospel. We are taught that "the Word of God is quick and powerful". It will produce results. It will compel men to think. There are those in every congregation and community who will say to the preacher filled with the fear of God and the love of men, "Preacher, thou hast said the truth." There is something about the truth of God that justifies it, that so illuminates the mind of man that he recognizes it and though he may be depraved and sinful he admires it.

There is no greater man than the true preacher of the gospel, who is not seeking applause or office or money, but is seeking the glory of Christ in the salvation of human souls, who feels the call of God within him and the power of God upon him, who believes Bible truth with all his heart, who feeds upon it and who would rather break it as the Bread of Life to his fellowbeings than to have all the honors and all the wealth of all the world.—*Selected.*

"He that sayeth well and doeth well is to be commended; but better yet is he who doeth well and sayeth nothing."

IN THE second century they brought a Christian before a king who demanded that he recant and give up Christ and Christianity, but the man spurned the proposition. Then the king said:

"If you don't do it I will banish you."

The Christian smiled and answered, "You can't banish me from Christ."

The king got angry and said, "Well, I will confiscate your property and take it all from you."

The man replied, "My treasures are laid up on high: you cannot get them."

The king became still more angry and said, "I will kill you."

"Why," answered the man, "I have been dead forty years; I have been dead with Christ, dead to the world, and my life is hid with Christ in God."

"What are you going to do with such a fanatic?" said the king.

UNBELIEF

Selections by M. A. Woodward

NARROWNESS is the mother of unbelief. Obtain a broad outlook if you would agree with God in your philosophy and be able to transmit God's own thought into your life.—*Joseph Cook.*

No man is an unbeliever, but because he will be so; and every man is not an unbeliever, because the grace of God conquers some, changes their wills, and binds them to Christ.—*Charnook.*

Disbelief in futurity loosens in a great measure the ties of morality, and may be for that reason pernicious to the peace of civil society.—*Hume.*

One day when D'Alembert and Condarest were dining with Voltaire, they proposed to converse on atheism; but Voltaire stopped them at once. "Wait," said he, "till my servants have withdrawn; I do not want to have my throat cut to-night."—*G. B. Cheever.*

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THE RESTITUTION HERALD

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ZION'S AWAKENING

BY LYMAN BOOTH

"Awake, awake, stand up, O Jerusalem, which hast drunk at the hand of the Lord the cup of his fury, thou hast drunken the dregs of the cup of trembling, and wrung them out."—Isaiah 51:17.

YES, awake, awake, O Zion, arise, Jerusalem; for thy night of slumber is almost over, shake off your chains, and throw aside your robe of sackcloth; for thy day of bright promise draweth nigh. The dawning of peace and joy begins to light the tops of thy sacred mountains, and thy valleys once more begin to put on their robes of gladness; for the sun of righteousness is soon to rise with healing in His beams, filling thy desolate borders with plenty. Awake for thy King shall soon appear, and will dispel thy midnight darkness, which lasted long and has been cheerless and cold. Thy roamings have been far and wide; cruel shame and dreadful anguish hath filled thy cup to overflowing. Though thine eyes have been dimmed by weeping, yet I bid thee dry thy tears; for soon thy King is coming in glory. Your wailing place will be changed to one of worship and praise.

Thy sons are now returning to thy barren wastes, which are beginning to be tilled once more. Thy sunny hills and mountain slopes are being crowned with the vine and the olive tree to supply the wine and oil. Again thy gray-haired fathers and blooming maidens may soon repose in the shade of trees of their own planting, with none to molest or make afraid. In the vale of Hebron shall again be seen the luscious grapes of Eschol, Num. 13:23, and the pomegranates and the figs. The plain of Sharon will be carpeted with richest green. Once again the orange groves near Jaffa shall bud and bloom in beauty and be laden with fruitage rich and rare. Thy gentle hills and lowly vales shall bloom with flowers sweet and fair, filling the air with their fragrance. Thy once deserted streets and ruined walls shall be rebuilt. More grand and beautiful will be thy homes and temples; more glorious will be thy thoroughfares and more peaceful; for there shall be upon the bells of the horses, "HOLINESS UNTO THE LORD". Zech. 14:20.

Lift up thy head, O Zion, and rejoice; for brighter days are near thy door. Many new towns and hamlets are dotting thy hill-sides and vales: from near and far-

off lands Israel's sons and daughters are flocking to thy borders where many will find prosperous and happy homes. Cheer up, O Zion, and listen to the locomotive's piercing whistle as the train moves majestically across Sharon's verdant plain, while Judah's holy mountains echo the shrieking and rumbling of the railway train. Through thy gates, O Zion, shall pour the commerce of western nations to India's distant shores, and Syrian cities will hail its coming with delight. Hark, O Israel, lift up your head, O Zion; for soon on your watch-towers, faithful watchmen, true and bold, will herald the glad message of your King, proclaiming His return in glory, from whose throne will flow a flood of blessings to every land and nation.

Already thy suffering children are fleeing from the cruel nations, seeking shelter and safety in thy borders, little knowing that it is the Father's plan to drive them home to thee. For more than two thousand years thy history has been a pathetic story, one you do not understand,—a country without a people, and a people without a land. But thanks be to Him who leadeth through dark and dangerous paths, ye have His promise that ye shall be gathered from every race and clime, back to Zion's holy land, in His appointed time.

A little season remaineth to end your tribulation and dispersion; for the gospel which ye once rejected has yet to finish its work of selecting from the nations a people for the royal name of Him whom ye slew. From among your rivals, the Gentile nations, the Lord must bring His own. To Zion clad in bright array they will come, and while a darker cloud of despair and gloom may overshadow you, and you be besieged with armies many times stronger than Pharaoh's hosts, and though certain death may confront you, He will rescue with the same mighty hand with which He overthrew the Egyptian hosts. God rescued Israel from the Egyptians, and guided them through the Red Sea, and He will rescue you from the Red-sea of Armageddon. Then, after the smoke and din of battle shall have past you will look with loving eyes to Him who saves you from that dreadful

struggle, and for the first time in your long and eventful history you will recognize Jesus as your Savior, and then, like as when Israel witnessed God's deliverance from Pharaoh's army, you will behold a more wonderful deliverance from the oppressor's rod; for the Lord shall bare His mighty arm before the nations' eyes, and unto Him they will turn and learn righteousness.

Then awake! awake, O Zion, now awake; for the hour of thy deliverance is soon to come, when Jerusalem shall put on her robes, and shine forth as the sun. Then lift up your voice in joyful song and tell thy wandering sons no longer to sigh; for ye are nearing the dawn's welcome light, when the long hours of weeping and wailing shall ever be past, and thy King in His beauty shall appear, bringing good tidings of great joy to thee and blessings to all nations.

*" 'Tis then with His ransomed He'll reign,
With justice and with power;
Then hasten, Lord, and come again,
And bring that joyful hour."*

WAR! WAR! WAR!

BY C. E. RANDALL

WHEN the disciples inquired of Christ what would be the sign of His coming and of the end of the world, He replied by saying: "And ye shall hear of wars and rumors of wars: see that ye be not troubled: for all these things must come to pass, but the end is not yet."—Matt. 24:36.

This prophecy and its fulfillment is one of the plain and easy-to-be-understood signs of the last days. It does not concern the "end of the world" but does point to Christ's soon returning.

War comes from lust and evil which is seated within the heart of man. James 4:1; Matt. 15:19. This being the source or breeding place of war, murders, etc., we can expect them to increase as men's hearts become more sinful and wicked. Paul, in his letter to Timothy, says: "Evil men and seducers shall wax worse and worse, deceiving and being deceived". This statement proves beyond a question of doubt that men's hearts are going to become vain and their imaginations are going to grow evil continually.

The ungodly condition of the Antediluvian world was a type of the world as it will exist previous to Christ's returning. Matt. 24:37-39.

The nearer the "Lord's Day" arrives, the more evil will be the desires and purposes of lustful man, resulting in the increase of war. Nations are not only preparing for war by increased equipment, but are waking up the mighty men of the age, and assembling all the inventive minds in an effort to produce more destructive methods of warfare. The outcome of intense preparation will result in the further fulfillment of Christ's end-time sign, "nation rising against nation".

It is true that powerful agencies are working for

peace—universal peace. Such has been true since Abraham returned from the slaughter of the kings. Every peace and safety cry has met the same fate—"sudden destruction cometh". 1 Thess. 5:3. Peace, permanent peace cannot come until the cause and source of war (which destroys peace) has been destroyed, which is lust. Peace agencies, though sincere in effort and purpose, cannot eliminate lust. This can be accomplished only by a complete change of heart. A change of heart comes through a surrender to Christ; such a surrender requires full and complete obedience to all the requirements of Christ. Christ is the way of peace.

Inasmuch as the nations are forgetting God—glorifying in their own strength—guided by the human god of lust, we need not expect anything other than the fruitage of lust, which is war, strife, and commotion. Nations are rising against each other as never before. They are setting, as it were, over a powder magazine and we know not how soon some lustful nation or power will touch off the fuse.

The United States has withdrawn several thousand marines from mail service and has stationed them in two different countries. Right or wrong matters not, they are there and no one knows what the outcome of such action will be. Powerful forces are at work in this country agitating and fomenting public sentiment against our neighbor republic, Mexico, trying to get this country to sever diplomatic relations. This country is rife with "rumors of wars". Europe is in a seething pot of strife, revolution, anarchy, militarism. Asia produces the "yellow peril" which gives a question of concern to all nations. No matter where we look we can see the god of lust tremendously busy. All nations are shaping themselves for the greatest war of the ages, the final war of all time, a war in which they will crush themselves.

The prophets speak of the time when Israel returns to the homeland, taking the wealth of the world with them; returns to restore the waste places and to rebuild the desolate land, and to inhabit with assurance of safety. But the lust of the wealth drives the hordes from the north countries to come against the mountains of Israel as a cloud, and as a storm, to take a spoil, to take a prey. Ezek. 38 and 39. With all nations assembled in the Valley of Jehoshaphat, God will use Israel as His battle axe and weapons of war. The outcome of this final war will be the setting up of the kingdom of God. Then will nations beat their swords into plowshares, their spears into pruning hooks. Until the kingdoms of this world become the kingdom of our Lord and His Christ, nation will rise against nation, there will be wars and rumors of wars.

Nations have risen through war, they likewise perish. The history of the nations has been the "survival of the fittest." If we want peace, let us say the word to bring back the "Prince of Peace". The multiplied wars and rumors of wars in these closing days are simply signs of the nearness of Christ's returning, and should not trouble us, but cause us to look up and lift up our heads, knowing that our redemption draweth near.

TEMPTATION

By George Henry Dole

In that He Himself suffered being tempted, He is able to succor them that are tempted. Heb. 2:18.

IT brings the Lord near to realize that He suffered and was tempted as we are. He is not a stranger to our afflictions and burdens. He blazed the trail to the mountain top. He went through the spiritual wilderness where none watched Him. He felt that agonizing loneliness, depression, and abandonment when in the awful gloom the soul cries, "My God, why hast thou forsaken me?" Sweat-drops of blood fell from His brow. A man of sorrows and acquainted with grief, He tenderly sympathizes in divine tenderness, mercy and love. Nothing is wanting in Him to be near always.

Trials are afflictions that come from sicknesses, natural losses and disappointments. Temptations are deeper than trials. They are essentially conflicts in the mind between falsity and truth and between evil desires and good desires. They are battles in the spirit against unrighteousness, which take place in the regenerating.

Temptations are of different degree, becoming deeper and more subtle with advancing age, if one is regenerating. This is essential for the cleansing and rectification of the internal of the mind. "Thou desireth truth in the inward parts: and in the hidden part thou shalt make me to know wisdom." These deeper temptations do not come to the wicked, and the Word tells that they are not in trouble as other men are.—*Our Hope.*

TRUTH AS PORTRAYED BY CLOVEN HOOF

BY C. E. RUTLAND

"Whatsoever parteth the hoof, and is cloven-footed, and cheweth the cud, among beasts, that shall ye eat."—Leviticus 11:3.

THE law, "being a shadow of good things to come", Col. 2:17; Heb. 10:1, and the form and knowledge of the truth, Rom. 2:20, we can profitably look at the above text for a few moments in an endeavor to figure out what this statement, as given by Moses in Leviticus, shadows forth.

We get a further statement on this matter in Deut. 14:6, to the effect that "every beast that parteth the hoof, and cleaveth the cleft into two claws, and cheweth the cud among the beasts, that ye shall eat."

It might be well to emphasize the point once more, that the Mosaic law is still the best system of hygiene ever devised, but its main object was to foreshadow truth, as the apostles frequently state; and that they were no idle words of prayer uttered by the Psalmist when, from the fulness of his heart, he exclaims, "Open thou mine eyes, that I may behold wondrous things out of thy law."—*Psalm 119:18.*

In dealing with the subject of animal life and the consuming of flesh for Israel's food, there is a constant distinction drawn between clean and unclean beasts, and we do not have any great difficulty in finding a right application of this in the New Testament; for Peter there records, in Acts 10:11, 12, that he "saw heaven opened, and a certain vessel descending unto him, as it had been a great sheet knit at the four corners, and let down to the earth: wherein were all manner of four footed beasts of the earth." In reading through until we come to the 28th verse we find Peter's explanation and solution to clean and unclean beasts in these words, "God hath showed me that I should not call any man common or unclean."

We can logically and scripturally ask ourselves the question, then, what kind of a man would be typified by the animal that divided the hoof and chewed the cud? and why was it pleasing to God that that type of beast was to be considered "clean" and good for Israel to eat? What form and knowledge of the truth does this statement contain?

Let us compare scripture with scripture and see what results. Let us say that every animal that divideth the hoof is fully qualified to walk on sloping, difficult, and even rocky places—instanced by the sheep—and is assuredly an indication of *sure-footedness*. Is it not true that the Christian's "walk" is extremely *difficult* in "the midst of a crooked and perverse" generation? The apostle exhorts us to walk in wisdom towards them that are without, "walk as becometh the gospel". This walking requires the cloven hoofs to carry us over the rough places, where men of faith must tread.

The same is true of the "cud chewing" animal, which brings its food into a fine state of mastication through additional chewing, a constant turning over of the food. What kind of a man would this cud chewing animal typify? Surely the saints of God have not far to seek for the answer. Jeremiah gives us a key in stating, "Thy words were found, and I did eat them." The Psalmist declares, "The entrance of thy words giveth light." Jesus said, "He that eateth me shall live by me", and, "the words that I speak unto you, they are spirit, and they are life." This type of cud chewing man, who delights to meditate upon God's word, is the cud chewer, the one to whom Jesus could say, "Ye are clean through the words which I have spoken unto you."

These beasts are typical of the men in whom God delights; for "he taketh not pleasure in fools", and shows us clearly that the knowledge of the truth demands much more than a knowledge of the fact that man is mortal and that Christ is coming to establish His kingdom.

Under this type and others we are face to face with God, as the weigher of men's actions.

What are we to finally conclude from Leviticus 11:3-8? the camel, the coney, the hare, the swine? If you will note carefully, you will observe that some of these divided the hoof, but did not chew the cud; the others chewed the cud but did not divide the hoof. Neither were to

be accepted as food; they were to be considered unclean.

God requires more than theory, He demands action, but not the action of a naturally moral man. Action must be in accordance with the revealed will of God. The *cud chewing* and the *dividing hoof* must be combined, and form no part of the present systems of "*will worship*", that men, ignorant of "the righteousness which was in the law", have heaped unto themselves.

FRIENDSHIP

BY N. H. GEISELMAN

HE THAT hath friends must show himself friendly." I saw this text in The Herald a week or so ago and it reminded me that not so long ago I heard those words quoted, and the authorship credited to Shakespeare. But it so happens that these are the words of Solomon, who lived many, many years before Shakespeare was ever born. It is astonishing to the ones who are familiar with the sacred Scriptures to know how many of its noble utterances are credited to modern thinkers rather than the authors to whom they justly belong. Modern men may have more cunning than the men of olden days, but for profound wisdom and noble thought there are none to-day who can measure up to a Moses, a Solomon, or a Paul.

In studying our subject we are going to find out, if we can, the real meaning of the word "friendship", or at least what Solomon thought it meant. In trying to find this out we are not going to the ethics of a modern society, neither are we looking to a twentieth-century civilization for the answer. But we had rather seek this information from the noblest science and safest instruction ever given to mankind, and this knowledge illustrated with characters which called forth and exhibited to us the purest love and most sacred devotion. I am inclined to think that we use the word "friend" or "friendship" in too loose a way, and with but little thought as to its real meaning. How often do we hear it said, "Bro. Geiselman, shake hands with my friend, Mr. Smith," or "Shake hands with my friend, Mr. Brown," when Mr. Smith and Mr. Brown may be real enemies of God and His righteousness? or in a legal way, "John Daw, shake hands with your friend, Robert Roe," when John Daw and Robert Roe may be the bitterest rivals in the practice of the law. In the first instance, the word "friend" is used as a mere introduction or a part of a phraseology in use to form an acquaintance. It is not so used in the Bible. The words "friend" and "friendship" from a Bible viewpoint have a deeper meaning; a more intimate relation should exist than a mere acquaintance. I am going to try to give you what I think Solomon meant by the language of this text. I think he meant that there must be a deep, quiet, but mutual, esteem, founded upon an affection which calls forth the profoundest love and the most sacred devotion, one for the other. He emphasizes this thought in

the latter clause of the verse where he says that we have a friend that sticketh closer than a brother.

Our Lord, in His ministry, put forth the strongest effort possible to instill this spirit into the hearts of His early followers, that they might have a heart-knowledge of their obligation, one toward another. On one occasion He established with them a golden rule, saying, "As ye would that men should do to you, do ye also to them likewise." It was the intention of the law to force men into this loving obedience, which it could only fail to do; for it lacked that assimilating power back of it that molded the character and endued the subject with divine love and grace. John 1:17 says, "The law was given by Moses, but grace and truth came by Jesus Christ." The law gives knowledge of sin and is exercised against the disobedient. But we can never legislate men into the righteousness of God. It comes from another motive, not of fear, but of love. So the precious gospel of the Son of God comes to us with its entreaties, "Be kindly affectioned one to another with brotherly love; in honour preferring one another". In 1 Peter 1:22 we read: "Seeing ye have purified your souls in obeying the truth through the Spirit unto unfeigned love of the brethren, see that ye love one another with a pure heart fervently." That word "fervently"—with fervor—means intensity of feeling, zeal, warmth, a melting of heart sympathy and love into a oneness of interest. This is most beautifully illustrated in Acts 2:41-47. Verse 44 says, "And all that believed were together, and had all things common." Verse 46 says, "And they continuing daily with one accord . . . did eat their meat with gladness and singleness of heart."

Solomon says a true friend loveth at all times. This was true in the lives of Jonathan and David. It was true in the blessings administered from Joseph to his brethren. It was exemplified in the life of Abraham when he gave Lot the choice of the land, and afterward rescued him from the king of the North and saved him from ruin and death. It was profoundly true in the life of our blessed Lord, the grandest of all men. Every lesson He taught His disciples, every prayer He offered for them, every exhortation He gave to them was prompted by the spirit of a father's love, and manifested that loving friendship that knows no bounds. One day He was talking to His disciples about a vine. (They evidently were looking at a vine, for it is said of Him that there was nothing that the eye beheld but He would make an object lesson out of it for the benefit of His disciples.) Some of the branches of this vine were dead, some were weak and had but little life in them, while other branches were full of life and fruit. And when He made the application of this parable, He applied it to Himself: "I am the true vine, and my Father is the husbandman. Every branch in me that beareth not fruit He taketh away: and every branch that beareth fruit, he purgeth it, that it may bear more fruit." Turning to His disciples He said to them, "Now ye are clean through the word which I have spoken unto you. Abide in me, and I in you." And such oneness of

interest and loving service will magnify the will of God and bring fruit to the glory and honor of His name. "As the Father hath loved me, so have I loved you: continue ye in my love." Jesus then told them if they would do this He would not call them servants but friends. "The servant knoweth not what his lord doeth: but I have called you friends; for all things that I have heard of my Father I have made known unto you." Such a friendship is divine because it comes from God. It is more precious than rubies or fine gold.

*Friendship is a priceless gem,
Richer far than pearls or gold;
But the saddest thing of earth
Is a friendship that is cold.*

*Let our friendship prove serene,
Never marred by wintry blasts,
But be friends for evermore,
As we have been in the past.*

THE TRANSCENDENT LIFE

IF I can speak with the tongues of men and of angels, but am destitute of Love, I have become a loud-sounding trumpet or a clanging cymbal.

If I possess the gift of prophesy and am versed in all mysteries and all knowledge, and have such absolute faith that I can remove mountains, but am destitute of Love, I am nothing.

And if I distribute all my possessions to the poor, and give up my body to be burned, but am destitute of Love, it profits me nothing.

Love is patient and kind. Love knows neither envy nor jealousy. Love is not forward and self-assertive, nor boastful and conceited.

She does not behave unbecomingly, nor seek to aggrandize herself, nor blaze out in passionate anger, nor brood over wrongs. She finds no pleasure in injustice done to others, but joyfully sides with the truth.

She knows how to be silent. She is full of patient endurance.

Love never fails. But if there are prophecies, they will be done away with; if there are languages, they will cease; if there is knowledge, it will be brought to an end. For our knowledge is imperfect, and so is our prophesying; but when the perfect state of things is come, all that is imperfect will be brought to an end.

When I was a child, I talked like a child, reasoned like a child: when I became a man, I put from me childish ways.

For the present we see things as if in a mirror, and are puzzled; but then we shall see them face to face.

For the present the knowledge I gain is imperfect; but then I shall know fully, even as I am fully known.

And so there remain Faith, Hope, Love—these three; and of these the greatest is Love.—1 Corinthians 13, *Weymouth's Translation.*

GIFTS OF THE SPIRIT

BY GEORGE MITCHELL

TO ALL who are acquainted with the covenant made with Abraham and his seed, Christ, Gal. 3:16; and with the covenant made with David, that he shall never want a man to sit on his throne; and with the angel's announcement to Mary that she should have a son and that the Lord would give Him the throne of His father David, and that He would reign over the house of Jacob for ever, which includes the restoration of Israel and the things concerning Jesus Christ:

There is another step to take to be one of God's family: "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." 2 Cor. 6:17, 18. And if a son or a daughter of the Lord God Almighty, you are a brother or sister of the Lord Jesus by adoption. You are entitled to the privileges of the family of God. Read what Jesus said to the woman of Samaria, John 4:10,—"Jesus answered and said unto her, If thou knewest the gift of God, and who it is that saith unto thee, Give me to drink; thou wouldest have asked of him, and he would have given thee living water." V.12,—"Art thou greater than our father Jacob, which gave us the well, and drank thereof himself, and his children, and his cattle?" Jesus answered, "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." Verses 23, 24,—"But the hour cometh, and now is, when the true worshipers shall worship the Father in spirit and in truth: for the Father seeketh such to worship him. God is a Spirit: and they that worship him must worship him in spirit and in truth."

We cannot worship Him in spirit except the spirit dwell in us, which is the comforter, "the earnest of our inheritance".—Eph. 1:14; 2 Cor. 1:22. God "hath given unto us the earnest of the Spirit", which every believer should have, 2 Cor. 5:5. Rom. 8:9,—"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." "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".—Rom. 8:11. Please read the whole eighth chapter of Romans. Hear the Lord's pleading from heaven. Rev. 22:17,—"And the Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely." See also Isaiah 55:1.

WILL YOU COME?

EDITORIAL

F. L. AUSTIN, Editor.

F. A. STILSON, Ass't Editor.

HONOR WHERE DUE

HONOR TO WHOM HONOR IS DUE is a scriptural injunction that should be given heed to many times. In this connection, it should be said that no little honor is due to the office force of the N. B. I. for the extra work that the workers have done in the last three months.

For nearly three months the writer, F. L. Austin, has attended very little to the managing duties of the N. B. I. and of Headquarters. This has thrown no little extra work upon the shoulders of others.

We desire in this way to express by word, at least, thanks for this labor and for the cooperation.

* * * *

LIKE HIM

IT IS A BEAUTIFUL thought that is presented to the Christian in the first verses of 1 John 3. For given reasons "we shall be like him; for we shall see him as he is." The way in which one is to be like Christ as referred to in this scripture is to be like Him in distinction from what the Christian now is, in his natural, mortal, corruptible situation. It is to be fashioned like unto His glorious body. This is, perhaps, one of the greatest, if not the greatest ideal that is held before the eyes of the advancing Christian. To lay off this mortality as mentioned by Paul in 2 Cor. 5, and to be clothed over with immortality like Christ as also indicated in 1 Cor. 15:53, is to transfer the Christian thus changed, into an entirely new type of existence. It is for this newness that the apostle says in 2 Cor. 5 that the Christian now groans; groaning lest Christ shall not return before the hour when the mortal shall be changed to immortal; groaning lest the Christian shall lay down in death and become entirely unclothed.

But again, John says in 1 John 3 that the one who has this hope in Him purifies, purges, cleanses himself. He does not wait until that day of absolute change, but rejoices to-day in his earnest effort to change the thought, the ideal, the aim of life, and purify himself in such manner after the fashion of the purity of Christ.

Again, this very development in the present day can but indicate to the world one's own abiding hope in Christ; for with this hope and its attendant purification of life, one's manifestation to others can but be pronounced and emphatic.

* * * *

BETTER GOODS BRING MORE TRADE

SOME MONTHS AGO *The Restitution Herald* was altered in form from eight to sixteen pages. Many letters and words of appreciation because of improved form and in-

creased size have been received.

Because of this improvement a number of new subscribers have been added to the list, whose remittances and interests not only assist in repaying the increased cost of publishing *The Herald*, but whose interest in the work as a whole becomes both moral and financial asset to the cause as a whole. Both local and national labors are thus strengthened.

This is as it should be. It is necessary for those really interested in this work to enthuse themselves in *advancing* the work by increasing the service to all. This increase must always be *advanced* to those whom we would interest.

As this work is always the work of the Church as a whole—not the work of a few—all are urged to cooperate in advancing the circulation of *The Herald* in every field.

* * * *

TRUTH SEEKERS' SUNDAY SCHOOL QUARTERLY

THE NEXT ISSUE of *Truth Seekers' Sunday School Quarterly* will be supplied with a four-color map of Palestine. This is an important improvement over the first issue.

The Headquarters office appreciates greatly the many favorable words and constructive suggestions regarding the first number.

It will be necessary to advance the price of the Quarterly at once from 10 cents to 12 cents per copy per quarter for single subscriptions, and from 8 cents to 10 cents per copy per quarter in quantities of 5 or more to one address. However, all orders already received will be filled at the old price.

"Thanks be to God, which giveth us the victory through our Lord Jesus Christ" (1 Cor. 15:57).

HERALD RECEIPTS

Harriette Woodard; Mrs. C. M. Southwick; Rollie S. Brewer; Leona Loegrave; Ed F. Elton; Mrs. J. T. Howell; Mrs. Eva E. Collins; R. S. Lindstrom; Dr. H. M. Gale; T. W. Bates; Howard L. Appleby; C. E. Hatch; J. W. Cooper; Mrs. S. J. Elton; C. W. Coleman; Mrs. R. W. Thompson; Mrs. Wm. Keyser; W. Y. Pippin; Mrs. Edith Rossiter; Wm. Eckert; Mrs. Annie M. Drew.

* * * *

WINCE FUND

Previously mentioned	\$2571.16
Wm. H. Moore	5.00
Total	\$2576.16

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HAVE YOU STARTED TITHING YET?

* * * *

ANOTHER OPPORTUNITY

Sr. Lois Hunt's, *Something to Do*, on the children's page not long ago was fine. Here's another for Bereans:

Won't every Berean buy at least one Truth Seeker's Quarterly to give away? Hand it to a Sunday School teacher in some other denomination. He or she will surely be grateful for the lesson helps.

It is our opportunity to scatter truth, and to advertise our publication.

The next quarterlies will be off the press shortly. Send in your orders NOW.

E. K. H.

* * * *

The Burr Oak, Indiana, Junior Berean Class using Book No. 1 is having very interesting classes, and has increased its membership from five to ten—doubled.

* * * *

The South Bend Berean Society held its annual election February 24 with the following results: President, Ruth Hardy; Secretary, Maude Stilson; Treasurer, Lydia Railsback.

* * * *

The Rockford, Illinois, class enjoyed a very interesting study recently on the two salvations of Lessons 24 and 25. There was some difference of opinion on the subject of old and new covenants, and we will be glad if our editor or others will help us to rightly divide the word of truth in regard to this special topic.

Is the old covenant the same as the old law given to Moses? Are those who have taken the name of Christ living under the new covenant now? If so, why are not those conditions prevalent which God says will exist when the new covenant is established. See Heb. 8:11, and other references.

D. W. L.

* * * *

It is good to find differing thoughts in a class; for otherwise there would be little incentive to carefully study things out.

We will give our thought briefly to the questions asked above and then will be glad to hear from any others who wish to add a further thought.

Yes, the old covenant is that which was given through

Moses, and it was never given to anyone but Israel.

The new covenant was brought into force by the death of Christ. Heb. 9:15-17. But the new covenant has jurisdiction only over those who willingly accept Christ, and it recognizes no distinction between Jew and Gentile.

The conditions of the perfection spoken of in Heb. 8:11, were to be brought in when Israel should have the new covenant written in their hearts, as is shown in verse 10. It will be written in their hearts when they accept Him, and they will do that when He comes in power to establish His throne. See Zech. 12:10 to 13:1.

Those who believe in and accept Christ to-day come under His, the new, covenant, and have the advantages thereof. When the day comes that all those living on the earth will be members of the Christ family, then all the earth will resound with the blessings of the new covenant.

* * * *

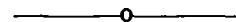
Dear Bro. in Christ: I was reading in *The Herald* of February 15 about "The Tree of Life".

According to my understanding, God planted a garden in Eden for Adam and out of the ground made the Lord God to grow every tree pleasant to the sight, and good for food; the tree of life also in the midst of the garden, Gen. 2:8, 9. This was before Adam had sinned, at which time God sent him forth from the garden of Eden, and placed a flaming sword which turned every way, to keep the way of the tree of life, lest he eat and live forever, Gen. 3:22-24.

Therefore, there is not, in these present evil times, any use for the tree of life, neither can be, until the last enemy, death, is destroyed, when the tree of life will again be instituted "for the healing of the nations", Rev. 22:2, the nations who have not immortality in the new heavens and the new earth. Christ's body, or his church, will have immortality and will not depend upon the tree of life.

Submitted in Christian love,

Mrs. C. H. Nye.



Love is the joy of service so great that self is forgotten.

* * * *

We have committed the Golden Rule to memory; now let us commit it to life.—Edwin Markham,

"I KNOW"

BY J. T. AULD

(Continued from last week)

DEAR friends, do you suppose that the bride, the Lamb's wife, will sit around under her shade trees, vines, and fig trees? No! The above prophecy is applied to the saved of the nations both past and future. Christ and His bride are a special family, His bride having been selected out from all the nations of the world, Jew and Gentile, and named a holy nation, royal priesthood, to be made kings and priests over the nations of the earth, Abraham, Isaac, Jacob, David included as subjects. King George is now in possession of his dominion and before his brother died he was an heir. Christ and His bride are heirs to all things and will be elected, at His coming, jointly to take possession of the throne of His father David, to reign over the nations of the earth.

Listen: Let us say my father at his demise gave me 100 acres, the old homestead, worth \$10,000. I owe no one any thing. I mortgage it and run through with all it is worth. I am bankrupt. A friend comes forward and redeems my home and pays the mortgage off, and does so gratis. Am not I restored? Is not this restitution? Am I not restored to my former estate? Now I have nothing more, nothing less than I had at the beginning.

Now, to illustrate, I am not entitled to any thing more than what I lost. Adam lost life (animal, soul life) and his dominion and all the glory he may have derived from being a perfect head of the human family. He sinned and lost all, both life and his dominion, and incurred death on all his posterity.

Now, dear ones, be honest about this matter. What did it require in Christ to do to restore Adam's race and nature to where he was before he sinned and lost all? The prophet said "man could not redeem his brother". So God offered His only begotten Son as a free gift to the world to redeem all men, on conditions set forth prior to Christ's death to the Adamic nature, and an earthly home, and will always remain earthy. But now, during this age, since His death and resurrection, He is taking out a people for His name, called the children of God. God is forming a new body in Christ Jesus, new creatures, a new family "created in Christ Jesus" of a higher nature, like unto their head, our elder Brother, a divine nature. The divine nature, immortality, life within themselves were never offered to any people prior to Christ's ascension.

The great salvation was first spoken of by the Lord Jesus. Heb. 2:3; 2 Peter 1:4. If it was first spoken of by our Lord, why do some say it is the same *gospel* preached to Abraham and that Abraham will be a partaker of the great salvation? If this salvation was first spoken by Christ and confirmed by them that heard Him, how could any one previous to His day be partaker of these promises? The new covenant was not in force previous to Christ's death.

A covenant is of no force until after the death of the testator, Heb. 9:16, 17. Abraham was a friend of God, but not a son. The first Adam was a son of God by creation. The second Adam was and is a Son by birth and resurrection from the dead. This I also know.

I know that no one except the body of Christ is eligible to be heir of and ruler in Christ's kingdom. To be heir of the kingdom and a subject of the kingdom are two different propositions. I know that the first man Adam was made a living soul; the last man Adam, a quickening spiritual being, of a higher order and nature, far above the nature and power of angels. 1 Cor. 15:45. Now, I know the first Adam could not rule in righteousness because of sin. I know the second Adam, the Lord from heaven, will rule righteously. Psalm 9:8; 50:6. The nature of the first Adam and the nature of the second Adam run parallel—the first earthy, the second heavenly. 1 Cor. 15: 37-49.

Immortality is a free gift, and I know the Adamic nature will never attain unto it. It is only offered to this new family created in Christ Jesus in this age. And the offer of immortality will cease when the fullness of the Gentiles comes in. This will complete the number of Christ's co-workers.

The men of the United States elected Mr. Coolidge for President of the U. S. by a free ballot. It was a free-will offer by the people. This was bestowing a great honor upon Mr. Coolidge. Now, if one mortal man out of all the people of this government can be so honored above his fellows, and angels are so much greater in power and nature than mortal man, why do you think it a thing incredible that God should call an election to elect a king that is now in possession of immortality, and will reign and rule over all the habitable world together with his bride chosen out from the world?

This I also know, that this new family of immortalized kings and priests shall rule over the first Adam's race. Psalm 2:8; 21:4; Micah 5:2; Zech. 6:13; Rev. 2:27; 19:15; 5:9, 10. This family is neither Jew nor Gentile. It is composed of the children of God in Christ. I also know there is no *greater royal family* in heaven or in earth, God and David being the fathers of Jesus according to the holy spirit and also according to the flesh. This makes the Son and His body heir to all things both in heaven and earth. What better title do you want to be heir to David's throne?

Dear ones, cannot you see the difference between this great royal family created in Christ Jesus and the natural man created in the first Adam? All that have not been baptized into Christ in order to be partakers of this divine ROYAL family nature, will be subjects in the kingdom. No one can be heir to the kingdom except he be adopted into this new family formed in Christ Jesus.

This I also know: I know God will not let the true in heart be deceived; for Jesus said so in Matthew 24:24. God gave His Son as a free gift, and in Him is offered immortality just in and during this age, Rom.

(Continued on page 367, column 1)

With Our Sunday Schools

LESSON PREPARED BY F. L. AUSTIN

LESSON XII.—March 20.

THE CHRISTIAN'S HOPE

John 14:1-3; 2 Corinthians 5:1-10; 1 John 3:2-3.

Devotional Reading: Revelation 21:1-7.

GOLDEN TEXT.

In my Father's house are many mansions; if *it were not so*, I would have told you. I go to prepare a place for you.—John 14:2.

A STUDY OF THE SUBJECT.

The Christian's Hope. Practically all Christian prospect is the outgrowth of the facts stated in these texts.

His Hope Is in Christ. As has been realized throughout the quarter's lessons, all Christian hope must rest in Christ, through whom all is to be realized. Hence, when Christ announced His departure, John 14:2, it meant discomfort to the uninstructed believer. His assurance was, "I will come again, and receive you unto myself"; not only as an official receives a visit from a layman, but receives in the sense of making him like unto Christ Himself, accepting him into Christ's own position and estate.

House from Heaven. In 2 Corinthians 4:14-18, the Apostle had been expressing his hope. Like the Psalmist in Psalm 116:10, who had spoken because he had believed, so also Paul, v. 13. His speech, v. 14, was of resurrection by Christ. He would not faint, even though his outward man perish, v. 16, knowing that the inner man was strengthened constantly and that the like afflictions would accomplish eternal weight of glory. He made these statements because of the fact introduced by the word "for", 5:1, that if our earthly house (outward man) perish, we would live by virtue of a house provided by God. The groaning, v. 2, is in contrast with the "earnest desire" not to be found unclothed, dead, at the return of his Lord, but living, that he might be clothed upon with that new, permanent, abiding condition appropriate for one being received, John 14:3, by Christ. How beautifully this harmonizes with Phil. 3:20, 21, "fashioned like unto his glorious body". It embraces resurrection, immortality, incorruptibility, everything pertaining to the new order and type of life granted by God to the faithful upon the return of Christ.

Like Unto Him. It is all summed up in this comprehensive statement by John that the Christian shall in fact be like

unto Christ. John does not know yet the appearance of such condition. He knows, however, that it will prevail because "we shall see him as he is", and the word here used for "see" does not mean merely to behold, but rather that we shall be so constituted as to be capable of comprehending, realizing, Christ, which can be only if we are like Him, thus experiencing with Him.

As a result of attainment unto this hope, the Christian, having become qualified, enters with Christ into all the glad work of restoring the earth to its Edenic beauty and thus realizing finally the fulness of God's promises, the completeness of hope.

THE GOLDEN TEXT.

In the house of my Father are many abodes; but, if not, I would have told you; because I am going away to prepare a place for you; and, if perchance I go away and prepare a place for you, again I am coming, and will take you near unto myself: that; where I am, ye also may be.—(Rotherham) John 14:2-3.

House equals household or family. In God's family, there are many abiding places. There is a sequence of thought or events in these verses. (1) Father's house has many abiding places. (2) Christ went away to prepare a place for you. (3) He will come again, just as He went. (4) He will receive you when He comes. But you must be in His house, His family, in order that you may be worthy.

This brings us to the question, How do we get into this family? the house of God. See also Col. 4:15 and 1 Tim. 3:15.

PRACTICAL APPLICATIONS.

All hope is based on life. "If a man die, shall he live again?" has been a question upon millions of tongues through centuries past. Life, in and of itself, without proper surroundings, is undesirable, but the brightest hope is unattainable without life. The Christian's hope is not fully realized in this

life. If so, he would be, 1 Cor. 15:19, "of all men most miserable". Future life is an essential to Christian hope.

It is the gift of God, Rom. 6:23. Without this gift there could be no life, no hope. Christ's assurances, John 14:2, 3, that he would receive his disciples unto Himself was an assurance of resurrection as well as an exalted position therein. John repeated the assurance in his first epistle, 3:2, in the words, "we shall be like him".

I will come again. All life and hope is everywhere in scripture predicated upon the return of Christ. The life, the hope, the fulness of Christian realization will be experienced here upon earth. The earth was made for man. Psalm 115:16. This hope embraces also the glorification of earth, its renovation, purification, completion by Christ following His return.

TOPICS FOR STUDY AND DISCUSSION.

The reality of Christ at second coming, Heb. 9:28. The place and the preparation.

The nakedness of 2 Cor. 5:3.

Like Christ. Purifying self as He is pure.

QUESTIONS.

What caused sadness of the disciples?

What is the meaning of "house", 14:2; "mansion"; "abode", 14:23?

What would Jesus do while away?

Why is He coming back?

What is the meaning of earthly house? Of house from heaven? Of clothed? Tabernacle? Groaning?

What is earnest of the Spirit?

Explain appearance before judgment seat of Christ.

Give comprehensive statement of the Christian's hope.

C. O. D. C. O. D.

The article on "House" to appear in this issue of The Herald, as per reference in Supplement of Truth Seekers' Sunday School Quarterly, will, D. V., be printed next week.

DOINGS AMONG THE CHURCHES

ILLINOIS

Bro. F. E. Siple spent last week in Chicago on business.

Sr. Ethel Austin left Oregon Monday, March 7, for Cedar Falls, Iowa, where she expects to enter the state college for the spring term.

Sr. Nellie Cross is again in Oregon, after spending several weeks with her daughters in Lockport, Illinois, and South Bend, Indiana.

Sr. Clara VeNard was recently rushed to a hospital in Macomb, Illinois, for an emergency operation. Last report was that she was doing well.

Sr. Wm. McGraw of Oregon left Thursday, March 3, to spend a few days in Macomb with her mother, Sr. Clara VeNard, and other friends.

Sr. M. A. Woodward was at last reports in Lansing, Michigan, detained there on account of a cold. She had hoped to be in Detroit, Michigan, at this time.

Bro. and Sr. E. Cedric Pope and little son Cedric Allan, and Sr. Glendora Muselman visited Oregon friends Tuesday, March 1. Bro. and Sr. Pope are living at Cortland, Illinois, where Bro. Pope is serving as pastor.

A long distance message on Saturday, March 5, conveys the sad news of the

death of Wanda, infant daughter of Sr. Vene Densmore Logsdon, Kewanee, Illinois, and calls Bro. Siple for the funeral on March 7.

The editor met with the brethren at St. Louis, Missouri, on Monday evening, February 28, at the home of Sr. Gertrude Logan. A number were gathered for services. It is far more difficult to arrange service programs in the big cities than in the small towns.

Sr. Viola Eaton Kuhns of Stockton, Illinois, is recovering from a stroke of paralysis which she suffered on February 24. At present she is being cared for at the home of her sister, Mrs. W. Vanderhyden, Mt. Carroll, Illinois, where she may be addressed.

BACK AGAIN

The Editor of The Herald returned to the office a few days ago and is beginning to take up the work again. He received no little rest, and although it would take much longer for complete return of strength, yet he feels like entering into the work once more.

* * *

IOWA

Sr. Anna Fales, of Marathon, is making her home in Storm Lake this winter.

Bro. and Sr. Starbuck's daughter, Mrs. Palmer and family, are moving back to

Cedar Falls from Independence, where Bro. Palmer has had a second hand store.

James Cassen, of Waterloo, has had very poor health recently, but is better. It would seriously cripple the evangelist's lodging facilities if anything serious happened to Jim.

John Oaks, of Gladbrook, had the misfortune to have a horse on which he was riding fall on his knee and hurt it quite badly, so he has been taking an enforced rest. John is quite a cowboy, and since the horse was an old, quiet one, the accident detracts nothing from his reputation as a rider.

J. T. Cronbaugh, of Marengo, a member of the Koszta congregation, is in poor health, but is able to be up some. His brother C. C. is in very good health, considering that a year ago or so he was in the hospital with a broken hip. His wife had a very severe attack of sickness in the winter, and their daughter, Mrs. Bean, was called from Des Moines to care for her. She was up at last reports.

* * *

MICHIGAN

Grand Rapids had a record Sunday School attendance of 169, Sunday, February 13.

* * *

INDIANA

REPORT FOR FEBRUARY, 1927

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

Money Received: Pleasant View, \$14.00; Rensselaer, \$25.00; Burr Oak, \$5.00; Plymouth, \$15.00; North Salem, \$6.00; Hillisburg, \$25.00; Conference Board, \$21.09. Expense: \$11.09.

J. H. Anderson.

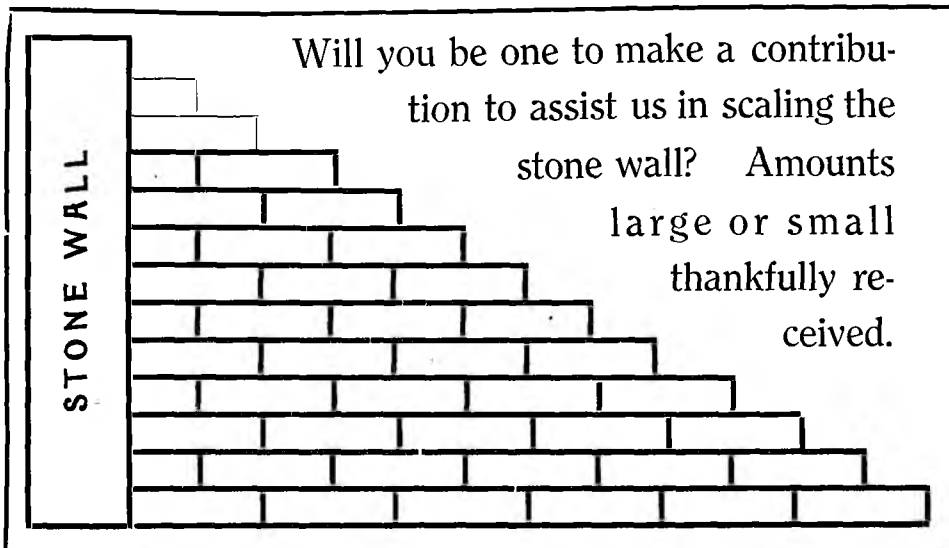
* * *

NELLIE MYERS WILSON

We were called upon to lay away in her final resting place, on March 5, Sister Nellie Wilson, of the Oregon church. Born forty-eight years ago at Mt. Morris, six miles from Oregon, she spent almost her entire life in this vicinity. The only exception was a brief period at Indianapolis, Indiana, which terminated disasterously in 1913 by the tragic death of her husband. Left with five children, she proved herself a worthy mother, and now that she has them all practically raised to maturity, she falls asleep in death, her task well done.

HELP-US-OVER

Still going up. A few more blocks; a little more mortar; then over the top. Let's go! F. A. S.



Sr. Wilson believed and obeyed the gospel some years ago, and her faith held true through the varying scenes of life.

F. E. Siple.

MARJALENE ETHEL BJORKLUND

Marjalene Ethel was born to Mr. and Mrs. Carl Bjorklund, Albert City, Iowa, October 25, 1926, and passed away February 21, 1927, at the age of 4 months and 27 days. The little girl was ill only a short time, and is sadly missed by the parents and little brother, Carl Allen.

Sr. Bjorklund was formerly Ethel Titus, daughter of Bro. and Sr. Sam Titus. Words of comfort were spoken by the writer.

This is the second sudden death in this family this winter, Mr. and Mrs. Ed Carlson losing their baby boy of five months, just before Christmas. Sr. Carlson was Josephine Titus, also a daughter of Bro. and Sr. Sam Titus.

All are trying to bear up bravely under their bereavement, realizing that it is but for a time; being confident that the time until Jesus comes is short, and being firm in the belief of the resurrection.

A. M. Jones.

RUTH MINNIETTA CARRELL

Eldest daughter of Bro. and Sr. Charles and Francis Elvey, was born at Northfield, Illinois, December 20, 1865. She was united in marriage with Benjamin F. Carrell, May 9, 1888, to whom were born Charles Elvey, who died in infancy, Elvey F. Clarence A., and Harold E. Carrell. Her husband preceded her in death May 19, 1925. In this family she was an ever faithful wife and mother.

In youth of life Sr. Carrell avowed her faith in the things concerning the kingdom of God and the name of Jesus Christ, and was obedient in baptism. To this faith she was loyal till death, February 10, 1927, at her home at 621 N. Long Ave., Chicago, Illinois.

She is survived by her three sons, her mother, Mrs. Francis Elvey, and sister, Dr. Elizabeth E. Williams.

Buoyed with the comforting hope of her resurrection at the coming of God's Son, her loved ones gently laid her in rest in Forest Home Cemetery of Chicago to await His call unto life and immortality.

* * *

A PERFECT MAN.

The promises of God, opening to frail man the beautiful vista of the future, are most beautiful indeed, but they are no more beautiful than are the beautiful harmonies of Christianity brought to view in the Studies of the Christian Life in the lessons of the first quarter of 1927.

Nothing is more beautiful to a man than the picture of A PERFECT MAN. Not only is such a One revealed in these

lessons, but they also instruct in the tender kindness of God in providing for poor, mortal man, that he may "grow up into" Christ and, when He shall have come, "be like Him"—perfect.

Life is sweet. Immortality through Christ, with its ceaseless moving of life through the ages, is sweeter. But sweeter

still to contemplate is man who, under the sweet graces of God's love, grows up into Christ and, being "like Him", is worthy of whatever God may bestow upon him—even immortality. The lessons of this quarter teach how any one may become all this in and through Jesus Christ.

Truth Seekers' Sunday School Quarterly

A long-felt want has been provided in the publication of Truth Seekers' Sunday School Quarterly, and is being much appreciated. The Quarterly is larger and better than was anticipated;

—The demand has been nearly twice as great;

—And the orders keep coming.

The next issue, nearly ready for printing, has promise of being still better;

--It has three additional writers: F. E. Siple, Alta King, G. E. Marsh;

--And a four-color map of Palestine for the first 1000 copies, and for all- if possible.

Provide one for every Junior, Intermediate, and Senior of your Sunday School Five or more copies to one address: Per quarter, 10 cents each; per year, 40 cents each.

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The Children's Page



THE CHRISTIAN'S HOPE

BY LOIS HUNT

WHAT is a Christian? A follower of Christ.
Why be a follower of Christ? Because in Him is our hope.

For what do we hope? Never-ending life with Christ as His helpers.

The early Christians and apostles hoped for the same thing. They hoped Christ would set up His kingdom at that time. So you understand their disappointment when, at the "last supper", He told them that He was going to leave them. "Whither I go, ye cannot come," He said. Whereupon, Peter asked where He was going, and why he, Peter, could not follow Him now. Christ then replied that their hearts should not be troubled, because He was going away to prepare a place for them, and that if He went He would come back again so they could then be with Him.

Now, did this mean that when people die Christ has a place all ready for them to come to in heaven, or that He will come for them then? No, He had twice said they could not go where He was going. He was trying to teach them that if they were baptized into Him they would have a resting place or share with Him upon His return as a part of His church family. Then their hope would be fulfilled.

Later Paul wrote to the Corinthians, telling them that if they died and were buried they would be raised again; for they must appear before Christ that He might reward them for the good or bad things they had done in their lives.

Did that mean the Corinthians only? No, it means all Christians.

Again, the Apostle John gives a message even more clear, telling us that we shall be like Christ when He appears. Isn't that a real hope? Do not you want to be like Christ, and live for ever where there is no sorrow, and do wonderful things like He did?

John says we must try to be pure even as Christ is pure. We must think pure thoughts, and keep our bodies pure. Let us pray God to help us!

SOMETHING TO DO

1. Write me, telling how you would answer anyone who said that John 14:2, 3 means "going to heaven".

2. Who can make the longest list of the hopes of a Christian?

3. Memorize John 14:2, 3 and 1 John 3:2, 3.

THE RESPONSIBILITY OF THE CHURCH TO THE COMMUNITY

BY J. W. WILLIAMS

(Continued from last week)

Again, the church is not called to convert or save the whole community, the whole world, in the present age; for here again, if such had been our calling, we know we should fail, for the Teacher said that at the close of the age, when He returns, it will be as it was in the days of Noah and of Sodom. And if Noah had been assigned the task of saving the whole community, he would have had to be preaching yet, with no respite in sight. The ark was not large enough to contain all his neighbors, and since the size of it was limited by divine instruction, the divine expectations as to the number who would enter are evident. The present task, as to the number of the community who are expected to leave it and become a part of the church, is stated in Acts 15:14, where James says it is to take out of the ones surrounding it a people for His name. So if the church is taken out or separated from the rest, it is evident that the rest are to be left behind. If the perfect Teacher did not find it possible to convert all who heard Him, would He ask more of us? If we cannot convert our own town, can we convert a whole town in China or India? If we must wait for the conversion of the world before we see our Lord coming in the clouds, we shall never see Him, for He said to the contrary as to the conversion of all before He comes.

The Master prayed that His people might be one, that the world might believe that the Father had sent Him. So one hindrance in the church to more success in the community is the numerous sects, fighting each other. In many places such a spectacle is the only religious evidence in sight. But right here observers may err. It is made plain in such scriptures as 1 Corinthians 12 and Ephesians 4 that the Master's prayer for a united people was answered; for here Paul says that His people were one, and it is found in such scriptures as 1 Corinthians 11:18-19 and 1 John 2:19 that sects are not a part of the true church, so that the true church is not sectarian, but consists of those who are united to the Head of the church, and not severed from each other. So the community must not make the mistake of accepting everything as Christian that goes under that name, but discern the true members who individually or collectively belong to Christ.

And another mistake that the community, or individuals of it, may make is to conclude that the church endorses every act of each of its members. Here the church owes the duty to the community, to itself, and to erring ones, of rejecting from its communion those

who have forfeited all right to such association, and this duty is sadly neglected, let it be freely confessed. Such scriptures as 1 Corinthians 5 make plain our duty in this respect, and those who are of the classes named there should be treated as we are bidden to do. But the outside community, also, errs on this point; for no sooner does a member fall short of the ideal than one or more in the community cry out, "hypocrite," and use this as a reason, or perhaps, as an excuse, for refusing to become a part of the church. But the fact that your little child, while learning to walk does not walk as uprightly as yourself is not sufficient reason, in your estimation, for you to thrust the little one out of your family. You say to his critics, "Give him time to grow up. He is not doing this intentionally to be praised as a clown, so he is not a hypocrite. Come back later and observe his walking." In similar way the apostle explains the grounds upon which members who are weak in their steps, (and who is not?), may be properly kept in the church and nourished that they may grow, for in the next chapter, 1 Corinthians 6, he explains that all who are justified by faith from a former life of sin are now not sinners, even when they sin, but are members of the Lord's body, on the way to perfection. And if the Lord endures them in their failings, as His representatives, shall not fellow Christians endure them as their associates? And shall not the community endure them as neighbors while they acknowledge their weakness and seek to grow in grace? The spirit of self-righteous aloofness is the essence of Pharisaism.

The real meaning of hypocrisy is made clear by the Teacher in Matthew 6. He said the Pharisees were hypocrites on three counts, in their almsgiving, their praying, and their fasting. For true almsgiving is for those who receive, while they gave for personal gain of praise by those who looked on; true prayer is for heavenly ears, while they said prayers for the ears of men, to receive praise; and true fasting is an observance for heavenly eyes, but they fasted for the observance of those who would praise their devotions. Effort after an ideal which entails some failure to reach it is not hypocrisy, but hypocrisy is intended deception. It is doing one thing while pretending to do another. So that a person who nominally is a member of the church for sake of customers at a store, or for the sake of marrying a lamb in the flock, without any thought or intention of assuming the real relation thus seemingly imitated, is truly a hypocrite.

But in this and all other false charges the Christian need not defend himself by any complaints or efforts to justify, seeing the Father has pledged to vindicate His own, even to the point of turning all curses into blessings and making all things work together for good to those whom He has called. Therefore, we are told by our apostle not to fight for our rights in court, but to return good for evil, and thus overcome evil, not with evil, but with good.

Then, in conclusion: The church is engaged in a persistent and organized effort to absorb as many of

the surrounding community as it can, as many as it can by the means of the gospel in word and work, as many as the Lord of harvest by His grace calls into our fellowship, and we heartily welcome all who will come. And "whosoever will may come".

But we steadfastly refuse to use for the gospel words of attraction any political speeches, or literary book reviews, or scientific discussions, or any other of the words of the wisdom of the world, for if that had been words of life, the world would long ago have saved itself by its own gospel. But we have a different story to tell. It is not praise for moral attainment or glory in the progress of the world, but the testimony that the things of flesh are insufficient and unsatisfying, and that there is only one thing that is worthy of whole pursuit, and only one cure for the world's ills. Not social service, but individual, one by one. Not reformation, but regeneration. Not ice cream, but heavenly sunshine. Not soup, but salvation.

(The above was prepared to be read at a community meeting at Gladbrook, Iowa, January 28, instead of a speech requested by the committee, as the writer was absent from home at the time.)

(Concluded)

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THE RESTITUTION HERALD advocates: The soon coming of Christ, Acts 1:11, and life only through Him, Col. 3:3; the literal resurrection of the dead, John 5:28; the immortalization of those in Christ, 1 Cor. 15:53, 54; the final destruction of the wicked, 2 Thess. 1:9; the restoration of Israel as the kingdom of God under the kingship of Christ, Luke 1:32, the church being joint-heirs with Him, Rom. 8:17, and Israel to be made head over Gentile nations, Isa. 60:13; the "restitution of all things, which God hath spoken by the mouth of all His holy prophets since the world began", Acts 3:21. It also firmly advocates repentance and immersion in the name of Jesus Christ for the remission of sins, Acts 2:38, and a consecrated life as essential to salvation.

THE RAPTURE

By J. E. L.

IT is evident that my brief communication of previous date in no way meets the approval of J. E. Lent. As to a statement made by me, he says that it is "not easy to be proved". Of course I am not viewing it in that way, and will say that the Apostle Paul in 2 Timothy 4:1 says, "I charge thee therefore before God, and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom; . . ." In this verse "appearing" and "kingdom" signify one event and it is obvious that the apostle's hope was in meeting His Redeemer at His coming to reign. Job also relied upon this hope, Job 19:25, 26. Jesus said to His chosen followers at the last supper, "I will not drink henceforth of this fruit of the vine, until that day when I drink it new with you in my Father's kingdom." Prophecy applies to and points to His coming to reign: therefore, my statement is right as to its application.

I will further say that I fail to see the comparison mentioned by J. E. Lent.

In regard to Luke 17:37, in view of the fact that our Lord, always with sublimity and reverence, spoke of His church as the church triumphant, I am, therefore, entertaining the impression that He was referring to a *condition* and not *place*. Again as to this verse, is it not conclusive that the great Teacher is making a statement as to things definite, and therefore, that He is making a definite statement as to its definition? Quotations from Matthew and Luke made by J. E. Lent and myself are not full proofs of the translation of the elect saints, but rather infer that through and by His coming a condition will develop in which one will be accepted and the other rejected. Yes, the prepared will not only know the meaning of His coming, but will also experience the meaning of it by being changed from mortality to immortality, to be forever with the Lord. "Order!" And while it was rightly applied by J. E. Lent as to the quotation made by him it also applies to other phases of this subject, as to the called-out ones. To eliminate it would make confusion as to plan and purpose regarding this momentous event, a joyful meeting. Yes, ecstasy! for "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."

I will also say that if a calling of the church for a period is in accord with the divine plan, I have no objections to offer; for I have no theory to sustain only that the Word be rightly divided and interpreted. The prophet Daniel, in looking down the vista of time, writes up this world's history from the overthrow of the kingdom of Babylon until the Ancient of Days shall sit. In coming to the end of time the prophet received instructions to close the words and seal the book, the exact time of the Lord's coming not being given. Yet it is revealed in the prophet's written events,—as they transpire and terminate. In view of this and numerous other sublime prophecies, in both Old and New Testaments,

I will continue to look forward to His coming through and by this source of divine truth, knowing that the time is at hand, even at the door.

(J. E. L. says above, "I fail to see the comparison mentioned by J. E. Lent." 'J. E. L.' stated in Herald of November 23—"The unfaithful and unprepared will be taken—taken unawares . . ." The Editor does not understand that J. E. L. infers that such will be "taken away" in any sense, but rather that they will be "surprised, startled"—"taken unaware".

But by J. E. Lent's article in Herald of December 28, he apparently understood 'J. E. L.' to infer that the "unfaithful" will be taken away by the Lord.

Is there a mutual failure by these two writers to understand each other's statements?—Ed.)

CHRIST'S SECOND COMING

By E. O. STEWART

THESE are two phases of the second coming of Christ. The first phase reveals Him as a thief; the second phase reveals Him to the world. This second phase is described in Rev. 1:7 as follows: "Behold he cometh with clouds; and every eye shall see him, and they also which pierced him." In order for those who pierced Him to see Him, they must first be raised from the dead. When Christ descends with a shout, the dead in Christ shall rise first, then we (the living in Christ) shall be caught up together with them (the dead in Christ) to meet Him in the air. 1 Thess: 4:16-17. This is His second coming as a thief. The reason His coming here is spoken of as a thief is because the thief comes at a time when he is not expected. But the church will be looking for Christ. Paul declares, "Ye, brethren, are not in darkness," that He shall come upon "you as a thief". As He comes as a thief the world will be slumbering in darkness, a good time for a thief to quietly steal his desired treasure. And this is just what Christ will do. "One shall be taken and the other left." Those who are ready and watching He takes. He doesn't come as a thief to this class. His coming as a thief is to those who are not watching.

Shortly after the church shall have been stolen away, the unclothed woman, Rev. 12, flees into the wilderness where she, like Israel of old, shall be protected from the future Pharaoh (Dragon). The two witnesses shall then stand before the god of this world, like Moses and Aaron stood before Pharaoh, King of Egypt. While these two witnesses stand before the god of this world the unclothed woman is protected by the power of God just as Israel of old was protected in the land of Goshen. The two "ascended up to heaven . . . and their enemies beheld them." Rev. 11.

Soon the 7th trumpet is sounded, the witnesses are killed by the god of this world and for three days and a half they lie in the street of that great city which is so corrupt that it is spiritually called Sodom and

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I KNOW

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2:7, that He may select a bride for Himself. Shall we say God is partial? Nay verily! Did not God say, "Hath not the potter power over the clay, of the same lump to make one vessel unto honour, and another unto dishonour?" Who is it in this 20th century who believes that all of the Adamic nature who will be saved will inherit immortality? If all are of the divine nature, who would be subjects for the kings to reign over? Christ would not reign over His own body, would He? Abraham, Isaac, Jacob, and David are not of this royal family. David, in speaking of Christ, called Him Lord, Matthew 22:45.

Do you suppose immortal beings will be sitting around under vines and fig trees when the curse is removed? Do angels have to depend upon the food of the earth to subsist? How much less will Christ and His body?

Stop; and think of this "high calling of God in Christ Jesus", "the great Shepherd of the sheep". I know Abraham was called out from his father's house to be heir to and possess (in the future) the land of Canaan—an earthly calling, to enjoy earthly blessings. Christ and His bride's calling is an heavenly calling to be heir of all things. "Behold, what manner of love the Father hath bestowed upon (Abraham and David? No!) us (the children of God), that we should be called the sons of God".—1 John 3:1.

Dear ones, can you comprehend the magnitude of this heavenly calling? Do you know (If you don't, I do.) that when the resurrection, translation, and birth of the spirit occurs, they can go where they please, and have power over the elements? John 3:8. I know that no one of the saved under the different ages prior to this will be worthy to come forth in this first resurrection only the body of Christ. Here is proof: "But they which shall be accounted worthy to obtain that world (age to come, millennium), and resurrection (out) from the dead (ones left in), neither marry, nor are given in marriage".—Luke 20:35. See also Rev. 20:5, 6. Do you not see that no one shall be worthy of that world (age) to come except Christ and His bride of all that have died from Adam down to the age to come?

You may ask how I know this special heavenly calling to form this new family in Christ Jesus. Here it is: "Wherefore, holy brethren, partakers of the heavenly calling, consider the Apostle and High Priest (Christ) of our profession Christ Jesus".—Heb. 3:1. Here Paul warns us to consider this matter, arguing the difference between Moses' house and Christ's house which has more honor than Moses, Heb. 3:2, 3. I know, beloved, that we must denounce the world and all manner of sin: "Ye are not of the world even as I am not of the world". I know that those in Christ are now sitting in heavenly places in Christ Jesus: "And hath raised us up together, and made us sit together in heavenly places in Christ Jesus." For what purpose? "That in the ages

to come he (God) might shew the exceeding riches of his grace in his kindness toward us through (Abraham? No!) Christ Jesus".—Eph. 2:6, 7. No, Abraham, Isaac, Jacob, Daniel, and David are not in this new covenant.

New family: "Wherefore henceforth know we no man (in Christ) after the flesh". "Therefore if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new".—2 Cor. 5:16, 17. Christ is the firstborn from the dead of this new family, firstborn of the spirit to die no more, Rev. 1:18, the "firstborn of every creature" of this family.

May God help us to distinguish between the two families—the earthy and the heavenly.

CHRIST'S SECOND COMING

(Continued from page 366)

Egypt, where their Lord was crucified". Their bodies are not buried, but lie in the streets in the sight of men. Why is this? Why, the report went out when Christ, "their Lord", was buried, that His disciples came and stole His body away, and reported that He had risen from the dead. And the Bible says that report is common among the Jews unto this day. The god of this world is going to make sure that no such report shall go out concerning these two witnesses. As these two witnesses prophesy, one of their prophecies must be that they shall rise after three days. The god of this world will not permit them to be buried because of this. He does not realize that he is doing something which shall cause his followers to turn against him. He just announced that he was God, and seated himself in the temple of God. 2 Thess. 2:3, 5. He has just set up an image and caused it to speak, making image-worship compulsory like the ancient king of Babylon. Here is the future Egypt. The two witnesses are killed because of their refusal to recognize him as God and would not worship the image, just as the three Hebrews of old were cast into the fiery furnace. As the two witnesses lie in the street the people of the earth send presents of congratulation to the god of this world because of his wonderful victory over the two witnesses who represent the true God. The god of this world views the same with satisfaction as he stands, the seeming conqueror of all that oppose him.

Three and one half days later the scene changes. The sign of the Son of man appears in the heavens. Awe stricken, and with fear, the kings of the earth shut their mouths. The two witnesses stand upon their feet. A voice is heard, saying, "Come up here," and they ascend up to heaven and their enemies behold them. Rev. 11.

Soon the seventh trumpet reveals Christ to the kings of the earth, when they shout to the rocks and mountains to hide them. This is the time when He shall come with clouds and every eye shall see Him, and they which pierced Him, and all kindreds of the earth shall wail

(Concluded on page 368, column 2)

LESSONS ON WASHINGTON CONGRESS

THE American Jewish congress held its Washington session February 20 and gave an excellent account of itself as an enterprise reflecting the strength and ideals of the articulate, progressive groups in American Jewish life. The American Jewish Congress is practically the only general Jewish body in America which offers a free platform for the interchange of views on important Jewish problems. This session registered the feeling of indignation of American Jewry with regard to the unfair treatment accorded Jews by the Roumanian Government, which maintains its traditional, treacherous attitude toward its Jewish citizens, and which, under the treaty which placed within its sovereignty the Jews of Transylvania and Bessarabia, now contains millions of Jews. It gave expression to views with regard to the restriction of immigration, which deserve and will have commendation and approval from all sections of American Jewry. It sanctioned the reorganization of the Committee of Jewish Delegations, and agreed to finance the enterprise and to send an American delegation to attend a Conference on Jewish Rights during the coming summer. It gave a place on its platform to Senator Owen and to Senator Borah, who prefaced a brilliant discussion of American foreign policy with highly important words of encouragement for the Zionist movement. The remarks of Senator Borah were occasioned by a remarkably effective address by Dr. Weizmann, who preceded him and who analyzed the Jewish situation in an impressive and convincing manner. This session of the Congress, as during previous sessions, was dominated by the personality of Dr. Stephen S. Wise, whose leadership gives the Congress dignity and resonance.

SENATOR BORAH SAYS:

"... 'Without firing a shot.' That was a magnificent sentence to be interpolated in the great cause for which Dr. Weizmann spoke. It was characteristic of the speaker and of the race for which he spoke. The Zionist movement is one of the most thrilling incidents in the whole history of the world: A race which has honored and helped to build every civilization under the sun now seeking to establish a home for itself! It is a stupendous enterprise, worthy of the vision, the intellectual power and the moral courage of the people for whom it is presented, and I trust sincerely that it will be the success that has been prophesied here to-night." —*From an Address Before the American Jewish Congress.*

DIRECTOR OF PALESTINE ANTIQUITIES

THE British Colonial Office has asked for applications for the position of director of Antiquities in Palestine, and has announced that candidates may apply up to March 15, according to a despatch from London to the Jewish Telegraphic Agency. The duties of the Director include the administration of the Department of Antiquities and the Government museum; the supervision of

excavations conducted by non-official persons and bodies, and the conservation of historical monuments in the territory.

REMAKING PEOPLE AND LAND

"THE building of a National Home takes us into all manner of paths. We have to change people's nature; (to convert city psychology into farm sense is harder than a merely material transformation. We have to plant oranges on sand dunes, and erect schools on former marshes. We have, it appears, even to alter the physical feature of the country; to change the course of rivers as well as to clothe denuded hill sides. The work now proceeding to regulate the direction of the Bible-known River Kishon is of absorbing interest. It is part of the reclamation scheme being executed by the Keren Kayemeth to prepare the ground for colonization by the Keren Hayesod. This ancient river has a most uneven bed. Not only does it wind awkwardly across the Esdraelon plain, but it is far from level. Hence when, in summer, the sources dry up, pools of water remain stagnant in the depressed parts. These pools, of course, breed malarial mosquitoes. The engineers' task is now to cut channels through the high ground which blocks the water flow and to remove the grasses which impede the stream. To drain off the water from the lowest depressions suction pipes will draw it to wells dug on the bank, one well opposite each hollow. This water will mean a double gain, for it will be used for irrigation purposes. In our own days Jews will be able to point to greater changes on the face of Palestine than it endured for hundreds of generations."—*Elias M. Epstein, in The New Palestine.*

CHRIST'S SECOND COMING

(Continued from page 367)

because of Him. This is when He comes with ten thousands of His saints to execute judgment. Jude 15. It is then that the saints shall judge the world. 1 Cor. 6:2.

It is after He comes with His saints that all nations are gathered before Him and He separates them. The saints (the church) help Him in the work of separating and judging the nations. This looks to me as though it would convince anyone that the sheep spoken of in Matthew 25:32 are not the church. If they are you can surely see that there will be just two classes, namely, sheep and goats. If the sheep are the church, and the church is to reign with Christ over the nations, how, in reason's name, can you find any nation for them to reign over, seeing that there are none left but sheep after the goats are destroyed? Now I believe you see this. If you can't I would like to see someone who could make it plain. Explain fully how the sheep spoken of in Matt. 25 can be the church if 1 Thess. 4:16-18 and Jude 15 are to have any place in the Scriptures.—*The Coming Age Herald.*

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THE LIGHT OF A PERFECT DAY

BY SAMUEL E. HANEY

Then spake Jesus again unto them, saying, 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.

ONE-HALF of our natural lives is spent in artificial light and unconscious slumber. But Christ's finished work will prove Him to be the spiritual light penetrating and illuminating the mind and soul of every person dwelling on this planet, in spite of the fact that today this Divine Light is an infinitesimal quantity.

All of God's special blessings are distributed conditionally and discriminately. David says, "Light is sown for the righteous, and gladness for the upright in heart": simply by conforming to God's requirements. Job's description of man's dark, wearisome journey in this wilderness of sin: "Are not my days few? cease then, and let me alone, that I may take comfort a little, before I go whence I shall not return, even to the land of darkness, and the shadow of death (Job will 'return' under another regime); a land of darkness, as darkness itself; and of the shadow of death, without any order, and where the light is as darkness."—Job 10:20-22.

Isaiah's prophecies (42:6; 49:6) of Christ as the light are quoted in the New Testament, "A light to lighten the Gentiles, and the glory of thy people Israel."—Luke 2:32. "For so hath He set thee to be a light of the Gentiles, that thou shouldst be for salvation unto the ends of the earth."—Acts 13:47.

For a time the light was confined to the house of Israel; Jesus commanded His disciples to avoid the Gentiles, "but go rather to the lost sheep of the house of Israel." Matt. 10:5, 6. But in due time it was given officially (by Peter to Cornelius) to the Gentiles—all qualifying, irrespective of color or nationality. Paul said, "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."—Rom. 2:28, 29. See Rev. 2:9. Here we find the Lord and Paul spiritualizing the law; placing the Jew where he belongs under the new covenant during the Gospel dispensation; making Egypt a type of Babylon; and the "house of Israel" a type of spiritual Israel—Christians.

With these thoughts in mind, is not the following very significant? "And the Lord said unto Moses, stretch out thine hand toward heaven, that there may be darkness over the land of Egypt, even darkness which may be felt. And Moses stretched forth his hand, toward heaven; and there was a thick darkness in all the land of Egypt three days: they saw not one another, neither rose any from his place for three days: but all the children of Israel had light in their dwellings."—Ex. 10:21-23.

Modern "Egypt"—Babylon—is well described by Zephaniah, "That day is a day of wrath, a day of trouble, and distress, a day of wasteness and desolation, a day of darkness and gloominess, a day of clouds and thick darkness. . . . And I will bring distress upon men, that they shall walk like blind men, because they have sinned against the Lord: and their blood shall be poured out as dust, and their flesh as the dung."—Zeph. 1:15-18.

These terrible divine predictions, though now in an incipient stage, are in evidence throughout the world.

What is the consecrated Christian's duty under these circumstances? Jesus said, "Ye are the light of the world. A city that is set on an hill cannot be hid."—Matt. 5:14. And again He said, "As long as I am in the world, I am the light of the world."—John 9:5. Thus He turns over the luminous work to His disciples all through the present age. Paul said, "That ye may be blameless and harmless, the sons of God, without rebuke, in the midst of a crooked and perverse nation (age, generation, time—Strong's), among whom ye shine as light (luminaries Emph. Diag.) in the world."—Phil. 2:15. "For ye were sometimes darkness, but now are ye light in the Lord: walk as children of light."—Eph. 5:8.

Christ's epitome is, "And this is the condemnation, that light is come into the world, and men loved darkness rather than light, neither cometh to the light, lest his deeds should be reproved. But he that doeth truth cometh to the light, that his deeds may be manifest, that they are wrought in God."—John 3:19-21.

Light is sure to engender antipathy, "If the world hate you, ye know that it hated me before it hated you.

If ye were of the world, the world would love his own: but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you."—Jesus, in John 15:18, 19.

Why this hatred? Light! Because the world is nocturnal while the faithful disciples are luminous. It is difficult to get a rat or a bat out into the sunlight. According to Christ's teachings and example, harmony between light and darkness is as impossible in the spiritual as it is in the physical world.

We see by the foregoing that letting our light shine—at all times—is not a matter of choice, but an incumbency, which if shirked will cause spiritual deterioration.

But why is the Light so unpopular, even among confessing Christians these days? The *price!* For the *price* of allowing this light to shine increases as the daily increase of temptations weakens the resisting power. And many after receiving it, finding the *price* of retention so high, and its engrossment on their pleasures and comforts, allow *cataracts* to grow over their spiritual vision.

By allowing our lights to shine continuously—which is one way of preaching the Gospel—the world will consider the space we take up preferable to our presence. This is the point at which many "walk no more with him"—join the nominal class. The baptismal "fire" becomes too warm for the "old man". Luke 3:16; 12:49-53.

Christendom, professing Christianity, prefers obscene moving pictures, the "fox trot" and the "charleston" to that of listening to or contemplating the WAY of life through Jesus Christ who is the Light of the world; and the only WAY of life.

We cannot occupy a place on our Master's throne unless we emulate Him in "overcoming". And to accomplish this we must go forth, and suffer with Him without the camp—bearing His reproach. Rev. 3:31; Heb. 13:12-13. This means much on these *troubled waters*. But, like the mariner in a heavy mist, we must keep our *foghorn tooting*, not for personal safety only; for that would be selfish, but to warn our drowsy brethren, that they may escape participation in the imminent, awful condition that John saw—men striving to hide themselves in dens, and beneath rocks and mountains to avoid the face and wrath of the Lord. Rev. 6:15, 16.

Did Job prophetically see this vision? "There is no darkness, nor shadow of death, where the workers of iniquity hide themselves."—Job 34:22.

But, thank God, John saw another vision! "And the city had no need of the sun, neither of the moon, to shine in it: for the glory of God did lighten it, and the Lamb is the Light thereof. And there shall be no night there; and they need no candle, neither light of the sun; for the Lord God giveth them light; and they shall reign for ever and ever."—Rev. 21:23; 22:5.

The Editorial Page has some suggestions to Herald writers.

HOW CAME I HERE, AND WHY?

THE INFIDEL'S SCIENCE

By Lyman Booth

ELLA Wheeler Wilcox, in the *Inter Ocean*, under date of February 29, 1899 gave to the world the following poem.

*I know not whence I came,
I know not whither I go,
But the fact stands clear
That I am here
In this world of pleasure and woe;
And out of the mist and murk
Another truth shines plain—
It is in my power
Each day and hour
To add to its joy and pain.*

*I know that the earth exists,
It is none of my business why,
I can not find out
What it's all about—
I would but waste time to try.
My life is a brief, brief thing;
I am here for a little space,
And while I stay
I would like, if I may,
To brighten and better the place.*

*The trouble, I think, with us all
Is the lack of a high conceit;
If each man thought
He was sent to the spot
To make it a bit more sweet,
How soon we would gladden the world,
How easily right all wrong,
If nobody shirked
And each one worked
To help his fellows along.*

*Cease wondering why you came,
Stop looking for faults and flaws,
Rise up to-day
In your pride and say:
"I am part of the first great cause,
However full of the world,
There is room for an honest man;
It had need of me
Or I would not be—
I am here to strengthen the plan."*

The gifted and talented authoress has given us much of cheer and comfort in the above lines; yet, without giving us a definite answer as to how and why came I here.

This query has baffled the wisdom and knowledge of the wise men and philosophers of all nations. The learning of Greece and Rome never answered it. Heathen mythology is silent as to the voiceless tomb, and evolutionists, such as Darwin, Huxley, and Spencer searched diligently for many years without arriving at a satisfactory solution of the problem of life. Atheists are as much in the dark as ever, and infidelity still denies with vehemence that there exists an all-wise, all-powerful, creative and sustaining power. There are many scientific men who accept the vague theories and guess-

work of a few leaders, most of whom disagree among themselves. There are other men equally as scientific, and equally as logical, who see nothing but folly in all man-made, fine-spun theories.

A widely accepted theory is, that this world was once an immense body of "fire mist," hotter than oyster-soup or anything of which we have any just conception, that in the course of ages it has cooled, condensed and solidified so that we can walk on it without burning our feet. This is called science, by some, and so described by Alexander Winchell, Professor of Geology in the university of Michigan. On the other hand, another scientific man teaches that instead of the "fire mist," the world began in exactly the reverse condition, one of extreme cold, and that it gradually began to heat till it became capable of sustaining life, and that it is gradually getting hotter and will continue till bye and bye it will become too warm for Sunday School banquets.

The Hindu says the world was hatched out of an egg; the Chinaman tells us that it was hewed out of granite; while the Grecian philosophers talk of a fortuitous concourse of atoms; and other modern speculators talk of Nature, Force, Law, Hot-mist, Exereme cold, Monad and Mud. No theme has more, or greater attractions for the average skeptic than the various theories concerning the manufacture of worlds without the help of an Almighty Creator. Some claim that it all happened by chance; but they fail to tell us how it happened to happen. Still those same men dislike to venture on a blind chance. They would prefer to walk than take passage on a train which was run without a time card, conductor or engineer. Talk about the world being run by chance! If it were, those same people would want to get off. They would be be frightened worse than a darkey in a graveyard at the hour of mid-night.

The Egyptians once boasted of their greatness, of their wisdom and knowledge but have left no reasonable account of the creation more satisfactory than those advanced by our modern scientists. But in their king's palace one of lowly estate was reared who proclaimed the glory of the Eternal God, whom he worshiped as the Supreme Creator.

Our modern skeptical friends say Moses was mistaken. They say they believe in "the survival of the fittest." So did Moses. I believe the fittest has survived. The God of Israel who was worshiped then is worshiped now. And to Him, in every land and among the purest and noblest people, every day, from that time to this, has ascended praise, thanksgiving and supplication. But where are the Egyptian's magnificent temples? Where is their culture, where are their sacred serpents, holy hawks, consecrated crocodiles, monkeys, and cats? Where are the gods of Egypt and of other nations? Lost in oblivion, cast to the moles and bats, mutilated, battered, crushed and burried in the ruins of their own temples, while Moses' God still survives.

Moses said, "In the beginning God created heaven and earth." Others say that He did no such thing, that there

(Continued on page 383)

JESUS CHRIST—WHO IS HE?

No. 19

By R. H. Judd

The Spirit of the Lord God is upon me; because the Lord hath anointed me to preach good tidings unto the meek; he hath sent me to bind up the brokenhearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound; to proclaim the acceptable year of the Lord . . .—Isa. 61:1-2.

RECENTLY a correspondent in the "Toronto Globe" made the surprising statement that "It is not our business to analyze, but to accept what the Scriptures teach." One can readily understand that such a declaration will find wide concurrence because of the seeming loyalty it expresses for the Scriptures. The real question is, however, if blind acceptance of any statement can in the best sense be considered as honoring the One who made it. Loyalty of that kind does not generally result in a robust or an intelligent faith. It is perfectly true that we *are* called upon to accept what the Scriptures teach, *but thank God there is another fact that is equally true.* God Himself does call upon us to "reason together" with Him, and no faith in God's Word is ever made the weaker because of reverent and careful analysis. We get a splendid illustration of this in the verse heading this paper. The wording is sublime, and meditative consideration of the meaning of its various parts, first separately, then collectively cannot be otherwise than invigorating.

The message is put into the mouth of the Messiah by Isaiah the prophet, and the deep reverence of the speaker is apparent at the very outset. Twice in the same sentence does he seek to draw attention to the greatness of the One of whom he speaks by pointed reference to Him by name, thus incidentally showing his own identity to be distinct from and dependent upon the One to whom he thus pays fitting tribute. In other words, he seems to say, "The works that I do are *not mine*, but His."—"the Spirit of the Lord God is upon me"—"the Lord hath anointed me"—"*He* hath sent me to bind up the brokenhearted." Doing the works of God by the power of the Spirit of God, He, unlike the first Adam, rejected the temptation "to be as God" (see Gen. 3:5, R. V.)—"he considered it not a thing to be grasped to be equal with God, but made himself of no reputation."

We may sometimes be asked what proofs we have of the Messiahship of Jesus the Christ. We would reply that we have much here in the fulfillment of this very verse. Of what other prophet of God could it be said that God had anointed him for the purpose of preaching "good tidings to the poor"? (See margin.) Were not the messages of those who had gone before the Christ largely messages of denunciation and of warning against the rich and those who had misapplied the blessings of God? Note the contrast. The Messiah was to preach "*good tidings*", and that "*to the poor*". The question then comes, "Did He?" Christianity deals with facts, so again we ask, "Did He?"

One has but to read the simple stories of His life by Matthew, Mark, Luke and John to be convinced that He did. Again and again and again is the record made that "great multitudes followed him"; and it is distinctly stated that "the common people heard him gladly". No man ever had such audiences because no man ever had such a message—a message of *life to dying men*. Take the next—"He hath sent me to bind up the brokenhearted". Here the reader will find a reference to Psalm 147: 3—"He healeth the broken in heart and bindeth up their wounds", margin, "grief". Then call to mind that "he was a *man of sorrows and acquainted with grief*". Little or nothing is known of nearly twenty years of the life of our Lord, but it is significant that that period of His life was spent in the district which had gained the unenviable reputation of being "the land of the shadow of death—Galilee of the nations." Twenty years is no small portion in molding the life of any man. The circumstances that will harden most lives will draw out the sympathy of others, and "acquaintance with grief" can be made either a millstone of despair to one's self, or through God a means of practical compassion for others. We all know how the sorrows of others touched the heart of the Lord Jesus as shown in the cases of Mary and Martha, the widow of Nain, yes, and even the thief on the cross.

But we are not yet done with that wonderful verse. The next commission given to the Messiah is "to proclaim liberty to the captives, and the opening of the prison to them that are bound". The full significance of the first part of this statement can hardly be understood without a careful reading of Exodus 21 and Jeremiah 34, wherein is depicted the departure of the children of Israel from Jehovah's law of liberty for every man and every woman in servile bondage to his fellow-man. With regard to the latter part we notice that two possible renderings are given in the Revised Version, and that although the revisers have relegated to the margin the words "the opening of the eyes" and have retained in the text the words "of the prison", they have been careful to put the latter phrase in italics. Surely this would tend to show that there is indicated here relief from mental and spiritual bondage as well as from the physical bondage of the oppressor. It is well known that when reading this passage in the synagogue at Nazareth, our Lord did not read further than the words, "to proclaim the acceptable year of the Lord." He had *not* come *then* to proclaim "the day of vengeance of our God". Reference to the margin of this second verse will give us a reading which is full of interest, viz., "the year of Jehovah's good pleasure", and if the reader will turn back to Leviticus 25:9, he will there find abundant reason for and a very satisfying explanation of such a happy consummation as "the year of the *Lord's* good pleasure", for there *atonement* and *liberty* are ordained of Him.

Some two or three important passages still remain for the consideration of the Old Testament portion of our study. To the writer the study has been one of helpful interest, and he earnestly hopes that it has been the same to the reader. The writer wishes to warmly thank those

who have so kindly expressed appreciation of these articles, and have also intimated desire for their issue in more permanent form. All that can be said at present is, that the matter is being considered. Further expression of opinion would be appreciated. The passages yet to be considered are Jeremiah 23:5, 6; Dan. 9:26; and Micah 5:3. It will be almost impossible to go through the New Testament in quite the same manner, for the task would be too great and the interest of the reader would not be sustained. The study of the *living* Christ should be of greater interest than of One not yet come to the sons of men, interesting as that has been. Nothing, however, approaches so closely to the hearts of men and women as the *living, throbbing personality* of One who has actually lived, actually died, and now actually *lives again* on their behalf. No story of man can ever touch it for sublimity, for no man has ever done what has been done by Him to whom God gave the Spirit without measure.

Grafton, Ontario.

"THE COMING OF THE LORD DRAWETH NIGH"

James 5:8

By Grover Gordon

GO TO now, ye rich men, weep and howl for your miseries that shall come upon you. Your riches are corrupted, and your garments are moth-eaten. Your gold and silver is cankered; and the rust of them shall be a witness against you, and shall eat your flesh as it were fire."—James 5:1-3.

By the next statement you will find this condition to exist in the last days: "Ye have heaped treasure together for the last days".—James 5:3. This scripture has always been applied to the struggle between capital and labor, but the mistake in that is failure to note that James speaks of a certain class of labor. "Behold, the hire of the labourers who have reaped down your fields (farmers), which is of you kept back by fraud, crieth: and the cries of them which have reaped are entered into the ears of the Lord of sabaoth (hosts). Ye have lived in pleasure on the earth, and been wanton; ye have nourished your hearts, as in a day of slaughter. Ye have condemned and killed the just; and he doth not resist you".—5:4-6.

The cry for farm relief which has been going out for the past six or seven years is a fulfillment of this scripture. This cry has reached as high as the head of this nation, and he has vetoed it. James says it will reach the ears of the Lord, which is the only relief to be had. "Be patient therefore, unto the coming of the Lord. Behold, the husbandman waiteth for the precious fruit of the earth, and hath long patience for it, until he receive the early and latter rain. Be ye also patient; stablish your hearts: for the coming of the Lord draweth nigh." James 5:7, 8.

James tells us how we may be prepared for that day in the remaining verses of the chapter.

FUNDAMENTALISM VERSUS MODERNISM

By Charles W. Howe

IN Mark 1:27 we read words spoken by the people of Capernaum who had been listening to the teachings of Jesus and had just witnessed a great miracle which He had performed. They asked, "What thing is this? what new doctrine is this?" Their question suggests two thoughts: first, that a doubt is always cast over that which is considered to be new: and, second, that the old ground which seems to be true from its long acceptance may not be the pinnacle of truth. That which was thought to be new was true, in this case, and the old viewpoint fell short as far as truth was concerned.

This attitude of the Jews was not at all unique; for there has ever been a constant controversy between the conservative and the progressive elements of the religious world. Christ was not the first to gain the disapproval of those who wished to let well enough alone. When He spoke to His disciples of the persecution which they must needs endure, He said, Matt. 5:12, "For so persecuted they the prophets which were before you." Even Noah, that "preacher of righteousness," fell under the fan of the conservatives of his day by preaching something new. So, in this regard, Christ was no exception to His predecessors. By preaching that which did not appeal to the conservative class of His day, He received the same disapproval as they who had gone before.

Since the time of Christ the old controversy has continued. The reformers who preached against the irregularities of the Catholic Church received the anathema for their pains. The Baptists, when they came out of the Church of England in the seventeenth century, were persecuted because of their dissension. It was because of this persecution that they were forced to make public in 1660 their creed which was so much like our own faith. The persecution of the Quakers by the Puritans is another evidence of the conservative element and its attitude toward the ones who felt that they had found some new truth.

To-day we see the same attitude in evidence. We see it when we show our conservative friends, of other sects, our difference of viewpoint. Sometimes, I fear, it is seen when we try to show one another, what seems to be some newly recognized truth. It is seen, very clearly defined, throughout the width and breadth of the land in what is called Fundamentalist-Modernist controversy.

With a controversy of such magnitude going on all

about us, we naturally wonder which side we should take, or if we should take part on either side. In most of the churches the membership is actively engaged on one side or the other. We have even heard some of our own faith take side with the Fundamentalists. We have also heard some call themselves modernists because they objected to the ultra-conservative methods of the other party. Of course one has the privilege of thinking as he pleases, but we wish to raise the question, Is either position consistent with truth.

Are you a Fundamentalist, brother? I doubt if you really are in spite of your claims. Just because you may accept the fundamentalist position concerning creation or concerning the miraculous conception you are not necessarily, therefore, a fundamentalist. True, you both have fundamentals, but are not your fundamentals different, on the whole, from theirs? What if you should tell them your conception of truth? Would it not brand you as a modernist among them? For instance, although the Bible teaching

does not include a hell of eternal torment, an immortal soul, or the deity of our Savior, yet an open assertion concerning the doctrines of Scripture origin as here suggested would be enough to brand one as being of dangerous, modernistic tendencies.

Fundamentalism is the modern name for the conservative element which has, throughout all ages, hindered the progress of truth. Perhaps this has been done unwittingly through a great zeal to protect what was considered as truth from the inroads of its enemies. The Pharisees of the Jews were the fundamentalists of their day. Their fundamentalism led them to reject and crucify their anointed King. The Roman Catholics were fundamentalists of another kind. In their fundamentalism they burned heretics at the stake and did all in their power to prevent the Reformation, thinking it to be the introduction of some new doctrine and practice. To-day the Orthodox Protestant Fundamentalist is striving to check the search for truth by the same old weapon, excommunication.

As for the Modernist, be his position true or false, he has this much in his favor: he, at least, makes room for advancement. From the same standpoint even infidels have, perhaps, unwittingly befriended the truth. In their open opposition to the old conservative element, they have weakened their erroneous positions to the ex-

(Continued on page 376)

The writer of this article leads pleasingly up to and concludes with truth that should be fundamental to all in these modern times. He does not ally himself with either of the schools of his theme, but urges the followers of Christ to persevere in searching for the truth of God which is fundamental at all times—from ancient to modern days.

The points should be well taken.—Editor.

EDITORIAL

F. L. AUSTIN, Editor.

F. A. STILSON, Ass't Editor.

LIFE

THIS AND OTHER continents have been aroused because of the extraordinary effort and accomplishment in maintaining life in one Albert Frick, of Chicago, from Sunday, March 6, to Thursday, March 10, 108 hours, by artificial breathing. He was attacked by Landry's disease, a form of paralysis which paralyzed the breathing muscles, making it impossible for him to breathe of his own volition. Artificial respiration maintained life during this period of 108 hours.

Scientists, both medical and other, have expressed many scientific ideas relative to the case and relative to life itself. After recognizing the high ideals and the noble efforts of both science and comrade in this effort to sustain life for a fellow-man, it seems more than ever convincing that science owes it to God, the Maker, to acknowledge Him as the one great life-giving force. Seemingly every minutia of the organism has been studied and explored in man's effort to reach the depths of existence and life. And yet it is discovered that with the failure even of some of the least organs or muscles to function, life can but cease.

Truly life is beyond the power and ability of man to produce or to sustain.

* * * *

C. O. D.

"COLLECT ON DELIVERY" is a very good rule not only in business, but in all of the affairs of life. It is not altogether displeasing for certain ones who have abundantly established credit to collect even previous to delivery, but as a usual thing few people care to pay for goods before they are delivered in good order.

The same is true with reference to Christian effort. God has required that an individual shall deliver *himself* in good, faithful, Christian condition and development before He will pay him the price or the reward that is offered. That is, God does not first remunerate the Christian with immortality, after which requiring that the Christian shall deliver to Him the essential preparatory development. Rather, He asks the Christian to consecrate, give, bestow, fully, thoroughly, and after such delivery he receives, collect from God, the great reward of immortality.

The same thing is undoubtedly true with reference to the church, to the evangelist, to any worker. Before the church can expect to collect from the community a hearty response and cooperation in the work of the church, the church must deliver largely, abundantly, and attractively, those things which the church has to present to the community. The evangelist or pastor also

cannot expect to collect either approval or finances from his fields of labor excepting he shall first deliver Christian goods to those people in quality and quantity worthy of the collection which he expects to receive.

C. O. D. is good. Collecting *ahead* of delivery seldom works.

* * * *

A VISIT WITH CHURCHES

WE HOPE to plan the work so that the writer, F. L. Austin, may be able to visit several of the churches and districts, beginning next month. Several requests for services have been received which will take us southwardly, westwardly, and northwardly. If there are still other churches in these directions which would care to have me call when taking such trip, it may be possible to arrange date for same if request is received soon.

* * * *

SUGGESTIONS TO HERALD WRITERS

THE HERALD is deeply grateful to all of its many literary contributors for their faithful services in writing articles for its columns. It is regrettable that the hearty thanks of The Herald and its readers is the only remuneration possible for this service.

Much of the manuscript comes well and legibly written, requiring very little time to prepare it for the typesetter. Perhaps some of our writers could readily aid the office by observing the following simple rules:

Write plainly;

Always space lines well apart;

Typewriter copy should always be double spaced; handwriting, wider still;

Always have a full inch of margin all around the page;

If convenient use paper of the regular letter-head size—about 8½ inches by 11 inches; but

Never use paper wider than 9 inches; nor longer than
(Continued on page 383, column 1)

—o—

HERALD RECEIPTS

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TITHING WAS GOD'S PLAN FOR MAN. THAT MEANS ONE-TENTH OF YOUR NET INCOME. HAVE YOU A BETTER PLAN?

THE Berean editor is very happy to note a marked increase in the interest in the Berean Department the past few weeks. Items, articles, and questions have been coming in nicely. Keep it up.

* * * *

Don't forget that now is the time to order the Sunday School quarterlies for the second quarter of 1927. See the announcement in Herald and send in your order before it is too late.

* * * *

DEAR BEREANS: I note with interest your department in *The Restitution Herald*. I would like to express a few thoughts on Lesson 67, Assurance—firm persuasion, full confidence.

Yes, it must be full persuasion. Almost was not enough when Paul asked King Agrippa if he believed, the prophets. Paul's reply was, "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, . . ."—Acts 26:28-29.

Paul was so fully persuaded, Rom. 8:38-39, "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."

Yet, with all this confidence we can not say we are saved. When a certain ruler asked Jesus, saying, "Good Master, what shall I do to inherit eternal life?" Jesus replied, "Why callest thou me good? none is good, save one, that is, God."—Luke 18:18-19. We cannot say we are saved in our mortal condition (and can only receive immortality at the resurrection of the just) but we do have confidence, and assurance that there is a crown of righteousness laid up for us if we finish our course, and fight the good fight of faith to the end.

In Genesis 17:1 God appeared to Abram and said, "I am the Almighty God; walk before me, and be thou perfect." In Matt. 5:48 Jesus said, "Be ye therefore perfect, even as your Father which is in heaven is perfect." Abraham was asked to walk before God and be perfect before he received the covenant of promise. It should be the hope of the Christian to attain to that perfection when he receives his reward.

As obedient children, we should not fashion ourselves according to lusts, but "as he which hath called you is holy, so be ye holy in all manner of conversation; be-

cause it is written, Be ye holy; for I am holy."—I Peter 1:15-16.

*"Blessed assurance, Jesus is mine,
O, what a foretaste of glory divine!
Heir of salvation, purchase of God,
Born of the Spirit, washed in His blood."*

It is this blessed assurance and whole-hearted confidence in the promises of God that strengthens our faith and helps us to grow in grace and in knowledge of the truth.

Sarah Manuwal.

* * * *

LOVE

LOVE IS one of the most essential things that a Christian should have.

In Matthew 22:35-40 Christ was asked which was the great commandment in the law. His answer was, "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 neighbor as thyself." By this we can see that if we follow the teachings of Christ we must have love for God and our fellow-men.

The reason that God sacrificed His Son was because of the love He had for the world, and we should, to the best of our ability, return this love by obeying His commandments.

Jesus, while eating the last supper with His disciples, said unto them, "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 all men shall know that ye are my disciples, if ye have love one to another."

If all men knew they were Christ's disciples because of the love they had for one another, why, then, can not we have the same kind of Christian love for one another and be His disciples also?

There are many ways by which we can show our love for our fellow-men, but the question may some time arise as to what is the greatest way in which we can show our love to our friends. In John 15:13 we have the words of Jesus as follows: "Greater love hath no man than this, that a man lay down his life for his friends." Thus, we can see that this is the greatest love that we could have and while it is improbable that any of us will have to show this kind of love, we should keep in mind the fact that Jesus gave His life for us because He loved us.

Harry Goekler.

FUNDAMENTALISM VERSUS MODERNISM

(Continued from page 373)

tent that men have begun to think for themselves. It may seem strange, but the doubt must always be raised, else the old rut, with all its errors, is forever trod. For instance, if Martin Luther and others had never doubted the teachings and objected to the practices of the Roman Church, the world would still be in Catholicism. Although doubt must be raised if progress is to come, a note of warning might well be sounded at this point. Doubters often go astray and turn from truth altogether. They fall down because they doubt negatively. They doubt and reject and build nothing in place of the old ruins. Doubts will often force themselves on the mind. It cannot be helped, especially if one is seeking for truth instead of placidly following a cut and dried creed. When one doubts it should be constructively, that is, to seek out truth and to build up truth in the stead of error. If one should be called a modernist from this standpoint, because he is reaching out after truth, well and good. We fear, however, that those accused of being modernists are destructive rather than constructive in their attitude. Such an attitude should meet our disapproval even as we disapprove of the ultra-conservative position.

Where, then, should the follower of truth stand regarding this great controversy? Should he not even be progressive regarding his search for truth? Yes, indeed, the truth which was buried under the darkness of Papal superstition must be uncovered. One might be inclined to think that to be progressive he must ally himself to the modern thought of the age. This is not only unnecessary, but well nigh impossible, considering truth as a whole. How can one count himself in a class where, too often, much error is retained and but little truth gained, or, worse yet, one error exchanged for another? And so, modernly speaking, the progressive truth seeker of to-day should be placed in a class by himself. He is not an adherent of this "ism" or that "ism", but of the Word of God.

A great objection to the term modernist, as applied to the progressive truth seeker of to-day, is that true religion and true doctrine are not modern. It is not the product of recent generations. It did not originate in the days of the Reformation, nor in the Roman Church. The truth seeker does not go to the doctrines of any church whether Protestant or Catholic, nor to the conclusions of any church council held since New Testament times to find what God's revealed truth is. True religion is ancient rather than modern. Moses and the prophets spoke concerning things which eventually came to pass in the sacrifice of Christ which made the old faith a great reality. And these men lived a long time ago. Christ, Himself, was the Cornerstone of the church and the foundation of all true Christianity. "For other foundation can no man lay than that is laid, which is Christ Jesus."—1 Cor. 3:11. Jesus was not modern,

but lived in ancient times. We read of Him, "the Truth", and of all truth of God in the Bible. Truth can be found nowhere else. The Bible is an ancient Book. This is the source of information to which one must go in his search after truth.

The conclusion of the whole matter is this: When we find previously unknown truths revealed in the Bible, we have found nothing new, but have simply rediscovered one of the ancient ruins, as it were, which had once been evident to all beholders, but which had been buried deep under the superstition and erroneous doctrines of the middle ages. And so, when we present to others, what seems to be a new doctrine, if we have builded truly on God's word, we have in reality presented something old. We cannot accept the fundamentalism of the fundamentalists, nor can we take all the modernism of the modernists as our foundation, but we can take as our foundation the old, and yet ever new, Word of God. And so, neither a fundamentalist nor a modernist, the true follower of Christ ever goes back to the fountain head of revealed truth and from it endeavors to show himself approved, "a workman that needeth not to be ashamed, rightly dividing the word of truth."

The Editorial Page has some suggestions to Herald writers.

"HOUSE"

By The Editor

THE word "house" as found in 2 Corinthians 5:1, and which text is a part of the Sunday School lesson for March 20, is used in different ways in the New Testament and is, therefore, a word of difficult understanding. Its primary meaning is, a building for housing people, animals, or things; a shelter. From this primary meaning is derived a secondary meaning which refers to the family occupying, or sheltered by, the building. From this secondary meaning is derived also still another meaning which refers to the family of any given ancestry, like "the house of David," the house of God. Some of these derived meanings are indicated by a slightly different termination of the word. The word as used in 2 Cor. 5:1 differs much from that used in the second verse; the two words are in contrast. The second one is found in the New Testament only in this place and in Jude 6 where the English word is "habitation." The house which is from heaven is in contrast with the "earthly house" "made with hands" of verse 1. This phrase, "made with hands," perhaps gives us the key that defines the meaning of the word as used.

The Greek word "not-made-with-hands," 2 Cor. 5:1, is the negative of the same Greek word, "made-with-hands" in Mark 14:58 and Col. 2:11. It is contrasted with something that is "made with hands." The word "hand" is, in each instance, the same word as the word "hand" in Acts 7:25, 35, 41 and elsewhere. "By the hand of the angel," Acts 7:35, is evidently an expression indicat-

WITH OUR SUNDAY SCHOOLS

LESSON XIII.—March 27.

REVIEW: STUDIES IN THE CHRISTIAN LIFE.

Devotional Reading: Revelation 7:9-17.

GOLDEN TEXT.

If ye love me, ye will keep my commandments.—John 14:15, S. R. V.

ing that it was by the agency of the angel. Frequently "hand" is used with this meaning, that is, the meaning of agency—the agency of man, the agency of Moses, the agency of the angel. It is further evident that "hand" in 2 Cor. 5:1 has a similar meaning. "House not made with hands" evidently means a house not of the agency of man; man is not an agent in its construction. It is a house directly the workmanship of God.

It is further evident that the word "house" in 2 Cor. 5:1 refers to the mortal body of man. While it is true that God is the Creator of man, it is further true that in every instance He is using man as the *agent* in the production of these our mortal bodies—they are made by hand, by man. Paul is promising to the Christian another structure or house or body, one that shall not be the product in any sense of human agency or even of such angelic agency as God may have used in the construction of Adam, but that this new house or existence shall be the resurrection house or body which, Paul assures, is directly the work of God.

This same thought is given by the Savior relative to Himself in Mark 14:58, where Jesus says, "I will destroy this temple that is made with hands, and within three days I will build another made without hands." It is evident here that He is referring to the temple of His mortal existence, made by the agency of man, but that the new temple following His crucifixion would be His resurrected body made entirely of God without the agency of man, that is, of "hands."

The word "house" in John 14:2 is the same word as "house" in 2 Cor. 5:1. Whether it refers to the shelter as indicated by the Critical Lexicon or the family within the shelter as permissible (though not stated) by Young's Concordance and Analytical Lexicon, is still questioned in the mind of the writer.

The word "mansion" in John 14:2 is the same as the word "abode" in verse 23 and is found in the New Testament only in these two places. It seems quite evident that this word means a place or position in which one should continually live or abide.

See "Suggestions to Herald Writers" on the Editorial Page.

"I am profitably engaged reading the Bible. Take all of this Book upon reason that you can and the balance upon faith, and you will live and die a better man."
—Abraham Lincoln.

"Let not the wise man glory in his wisdom, neither let the mighty man glory in his might, let not the rich man glory in his riches: but let him that glorieth glory in this, that he understandeth and knoweth me, that I am the Lord which exercise lovingkindness, judgment, and righteousness, in the earth: for in these things I delight, saith the Lord."

C. O. D.

EDITORIAL

C. O. D.

THE UNCHANGING CHRIST

By Lottie E. Young

WE live in a world of change. Every day, yes, every hour, is different from the one which preceded, or succeeded it. Our looks, our habits, our homes, our friends, all change. The great oceans and rivers are changing even the face of the earth, and the sites of huge cities in the past are now covered by the sands of the desert, their very situation unknown.

"Earthly friends may fail and leave us,

One day soothè, the next day grieve us",

but, if we desire, we can have a Friend who never changes—"Jesus Christ, the same yesterday, to-day and for ever." During His life on earth He was always the perfect Son, the Father testifying on several occasions "This is my beloved Son"; the loving Teacher, dwelling with the twelve, who did not understand Him and grieved Him often by their idle questions; the great Physician, whose touch brought renewed life and health to multitudes if they but showed faith in Him; the wonderful Friend, always ready with loving words of sympathy even on His way to the cross when He told the women of Jerusalem not to weep for Him, and on the instrument of awful torture, when He comforted the dying thief with the promise of life when He came in His kingdom.

This is the Unchanging Christ whose love is the same now to those who render Him obedience as it was when He trod the earth, even as His warnings of punishment to those who will not have this man to reign over them are unchanged. He told His disciples that in the world they should have tribulation, but in Him the peace which unbelievers cannot understand, and this has been proven true in the lives of His followers through all ages. His promise still stands as when uttered nearly two thousand years ago—"If I go . . . I will come again, and receive you unto myself; that where I am, there ye may be also", and we know some day it will be fulfilled, for He is the One whose promises are yea and amen.

Truly, "the fashion of this world passeth away" but, according to His promise, "we look for new heavens and a new earth wherein dwelleth righteousness". The proffer of salvation through Christ is the same as when He made it, and the rejection of it—"everlasting destruction"—is unaltered. In which class are we? Are we as faithful in doing the little things as we are in the greater? If so, we shall receive the crown of life which fadeth not away when the Unchanging Christ returns to earth.

DOINGS AMONG THE CHURCHES

Bro. M. W. Lyon may now be addressed at 1428 E. 110th St., Cleveland, Ohio.

* * *

Last word was that Sr. VeNard, of Macomb, Illinois, was improving nicely.

* * *

Bro. Wm. C. McGraw, of The Herald force, with his mother and Sr. Ruth Gesin, spent the week end at Macomb, Illinois.

* * *

Bro. Earl Thayer returned to Golden Rule Home on the 8th after a fortnight with the folks at home—near Plymouth, Indiana.

* * *

Word comes from South Bend, Indiana, that the church there enjoyed very much an address by Bro. Earl Thayer, Sunday, February 27.

* * *

Bro. Ralph Canode and family, who have been living at Dunkerton, Iowa, for the past several months, are again located in Oregon.

* * *

Sr. Esta Lansbery, of Oregon, was very pleasantly surprised Sunday, March 13, by a short visit by her brother, Bro. George Lansbery, and Bro. Fenton Hickox, of Casey, Illinois.

* * *

Bro. Sydney Magaw is holding a few meetings at Graytown, near Clear Lake, Wisconsin. He reports that there is an

earnest desire in this young church to plan for a building.

* * *

Bro. Paul C. Johnson reports good meetings at South Bend, Plymouth, and Burr Oak, Indiana, on March 6, 7, 8, and 9.

* * *

We are glad to announce the birth on March 8, of Richard Dean, an eleven pound son, to Mr. and Mrs. R. E. Torry, of Maxwell, Iowa. Sr. Torry will be better recognized by some by the name of Miss Flossie Fish.

Not only new happiness, but new duty and opportunity accompanies each new life. May Richard be educated and trained by loving hearts unto an acceptance of God's greatest gifts.

* * *

The Church of God at Guthrie Grove, South Carolina will, the Lord willing, hold an all-day service on Easter Sunday, April 17. We extend to all an invitation to come and worship with us and get acquainted with those who are longing for the return of Him who said, "Because I live, ye shall live also."

Your brother in Christ,
M. O. Williamson.
Pelzer, South Carolina.

* * *

VIRGINIA

Bro. and Sr. G. A. Boyer, of Woodstock, recently celebrated their golden wedding, aided by the presence of about sixty rela-

tives and friends.

Each has reached a good age. Bro. Boyer is 82 years old and Sr. Boyer 76. Time has left its traces, but still each has been reasonably well this past year.

Bro. and Sr. Boyer have been faithful and devoted to Christ for long years and are patiently awaiting the time when their weakening bodies shall be shaped and "fashioned like unto his glorious body." They are eagerly looking forward to another golden wedding that shall not be indicative of the approaching end, but, on the contrary, will be but the beginning of the eternal marriage when they shall each be bride and Christ the groom.

It is our prayer that they shall be successful in attaining this greater golden wedding.

The Virginia Bible School for the coming summer will be held at Maurertown, August 17 to 28, inclusive.

We are making this advance announcement for the benefit of those who must arrange their vacations to correspond.

Last year's Bible School convinced us that if we were to continue our Bible school work it would be almost necessary to build a conference building. Accordingly a committee was appointed to investigate the cost and advisability of such a building.

The report of this committee is so favorable that there is little doubt but what a building will be erected this summer. In fact, much of the necessary money has been pledged and plans are being considered. It is hoped that we can start the work before very long.

It is time now to boost this work and make our plans to attend.

Any isolated members wishing to contribute to the cost of this building or Bible school may send the same to the writer.

Further announcements will appear in The Restitution Herald from time to time.

Harry A. Sheets,
Maurertown, Virginia.

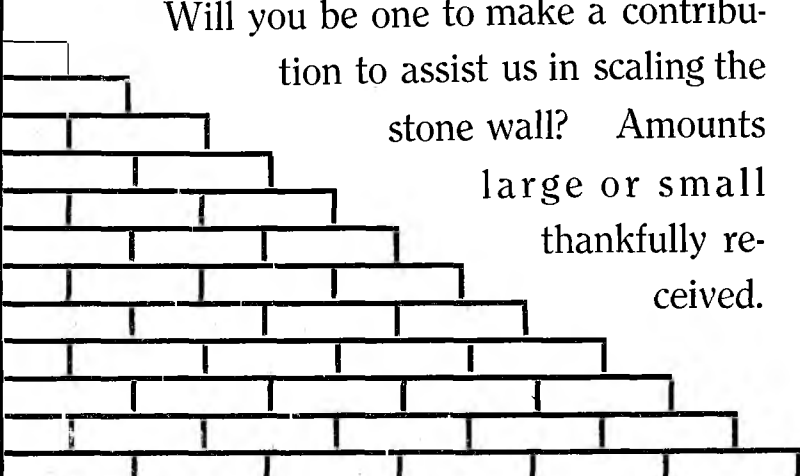
Word reaches us that Sr. Mary Ritenour, oldest daughter of Bro. and Sr. Jack Ritenour, Woodstock, was recently married to Mr. Glen Coffman, of near Woodstock. Both have been working in Washington, where we understand they are already "at home."

Both bride and groom are held in high esteem by all who know them, and we feel certain that theirs will be a happy, Christian home. The brethren in Virginia wish them a long, happy, and profitable life together.

HELP-US-OVER

Still going up. A few more blocks; a little more mortar; then over the top. Let's go! F. A. S.

STONE WALL



Will you be one to make a contribution to assist us in scaling the stone wall? Amounts large or small thankfully received.

TAYLOR - TREMAINE

At the home of the bride's aunt, Mrs. Ocea S. Smith, Long Beach, California, on February 20, 1927, Miss (Sr.) Lula Taylor and Wilbur Tremaine were united in the sacred bonds of matrimony. Immediately after the wedding they left for Los Angeles and will make their home there. Lula is daughter of Sr. Flora Hogue of Corvallis, Oregon.

May God's blessing be with them.

* * *

WANDA DeCOUNTER LOGSDON

Little daughter of Mr. and Mrs. Albert Logsdon, died at her home in Kewanee, Illinois, on March 5, 1927.

She was born in Long Beach, California, September 4, 1922. In addition to her parents, she is survived by a half-sister, Shirley Logsdon.

Having been tenderly cared for over a period of four and one-half years, Wanda had bound herself to the heart strings of those near to her in a way that made the breaking very painful. But the all-wise Father who knows best will give comfort to the aching hearts.

Services were conducted from the home on March 7, and little Wanda was laid quietly to rest, awaiting the Master's coming.

F. E. Siple.

* * *

NANCY C. McCOY

Nancy C. McCoy, Piedmont, South Carolina, wife of A. M. McCoy, died March 7, 1927, at her home on Haines Street where she had lived for many years. She leaves to mourn her death, her husband, Bro. Andrew McCoy; two sons, Weldon and Alonzo, of Piedmont; two daughters, Leona of Piedmont, and Annie Harris of near Pelzer; one sister, Janie Anderson. She was buried at Guthrie Grove cemetery March 8 in the presence of a host of friends and relatives. Services were conducted by the writer.

Sr. McCoy was a member of the Church of God at Guthrie Grove, as are also her husband and children. She contended for the faith until the end; and, therefore we sorrow not as others; for we believe that Jesus died and rose again, and that she will be awakened when He comes to claim His own.

M. O. Williamson.

* * *

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A long-felt want has been provided in the publication of Truth Seekers' Sunday School Quarterly, and is being much appreciated. The Quarterly is larger and better than was anticipated;

—The demand has been nearly twice as great;

—And the orders keep coming.

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TRIBULATION SAINTS

BY LOIS HUNT

DID you ever hear of a pen-picture? A picture painted with words? A scene so well described that you can see it as plainly as if it were painted. This kind of picture John painted in Revelation 7:9-17. Read it.

Jesus had warned His disciples that they would be persecuted as He had been. Now, John was in exile on the Isle of Patmos because he insisted upon telling about Jesus Christ. God there sent him a most wonderful vision showing him the things that will some day come to pass. And one of these things is the picture in Revelation 7.

In the center of the scene is God sitting on His throne and one called the Lamb—Jesus. Around the throne are sitting twenty-four men, called elders. On each side is a different kind of beast. About all these are gathered all the angels.

In front of the throne stands so great a crowd it cannot be numbered. There are people there from every part of the earth—all dressed in white and all crying in a loud voice: "Salvation to our God which sitteth upon the throne, and unto the Lamb."

Then the angels fall before the throne on their faces and worship God saying, "Blessing, and glory, and wisdom, and thanksgiving, and honour, and power, and might be unto our God for ever and ever."

One of the elders asks who these might be and from what place they have come. The reply comes that they are those who have been saved out of the "great tribulation" or "time of trouble."

You know, that after Christ returns for His church and takes the ones who are His with Him into the secret chamber (Isa. 26:20) a terrible time is to come on the earth, worse than any that ever was or will be again. Now, there will be people who are not Christ's at His coming, but will be glad to accept Him after they pass through much suffering. They are called tribulation saints; and in this scene are the ones wearing the white, clean robes.

And what a beautiful ending! They shall never again be hungry, or thirsty, or sad.

But, children, we do not want to be in this class. We want to be hidden with Christ during those awful days. Do not you see what it means to give yourself to Christ at once and work to bring others, too?

Do not delay!

A QUESTION

*Somebody did a golden deed;
Somebody proved a friend in need;
Somebody sang a beautiful song;
Somebody smiled the whole day long;
Somebody thought, " 'Tis sweet to live;"
Somebody said, "I'm glad to give."
Was it you? Was it you?*

—Selected.

TEACHING INDIAN CHILDREN ABOUT THE GREAT SPIRIT

By Mrs. A. J. Chaplin

DID you children ever hear how the Indian mothers years ago taught their children about God. And there may be Indian mothers who still teach their children in the same way. I once heard an Indian lecture, and his subject was about the Indians in their uncivilized state, their customs, etc. He said that many people thought an Indian never had any conception of God. Well, he said that they did not; not as we understand Him. He was a grown man before he understood anything about God—the God of the Bible. The way he came to know Him, he said, happened in this way:

"I was in San Francisco, California, without money and without friends. It was a cold, rainy night and I was wondering where I could go and find a place to sleep. As I walked along I heard music and singing. I saw a lighted room where there were many people gathered. So I stepped in and sat down in a far corner of the room, and was listening to what was said, and watching what was done. Finally one of their workers came to me and asked me if I loved Jesus. I told him that I did not know Him, so he told me about Jesus and about God, and how God had given His only begotten Son to die, that we might live.

"I was so glad to know Him, and so in earnest that these people educated me; and for years I have been preaching about Jesus."

He also said much of his devotional disposition which he owed to his Cherokee Indian mother. Then he related how the Indian mother teaches her children all the religion that she knows, or did know then. He said, "My mother, like all Indian mothers at that time, believed in a Great Spirit. And when her little ones were old enough to begin to understand she would take them alone into the forests, near a river if possible, and tell them to sit still and listen to the voice of the Great Spirit. She would tell them that he spoke to them in the whispering leaves, in the babbling brook, in the grass under their feet. Then she would show them the flowers with their many colors. 'The Great Spirit,' she said, 'painted them, and gave them their fragrance and their different shapes.' She would show them the hills or mountains, as the case might be, and tell them that the Great Spirit had made them."

"Sometimes," he continued, "hours were spent in such

solitude and communion with what we then called, the Great Spirit, Nature."

Don't you think, children, that it was wonderful that the Indians really had a conception of a Creator, though they did not know Him?

The story of how the Indian mother taught her children all she knew about a Creator is really more than many children are being taught to-day in a land of Bibles.

If you like this little story, sometime I may tell you another one.

See "Suggestions to Herald Writers" on the Editorial Page.

THE OTHER SIDE

BY GEORGE E. PHAIR

*Two monkeys were holding a heated debate
One fine afternoon at the zoo.
The one was a veteran, calm and sedate,
The other's ideas were new.
"I'm strong for old Darwin," the young monkey cried!
"All monkeys are human folk under the hide!"
While thousands of spectators jostled outside
To enjoy the remarkable view.*

*"Just look at the human folk gaping out there,"
The elderly monkey replied.
"Observe how inanely they chuckle and stare
With eyes that are vacant and wide.
They clamor and stammer and jabber all day
And crack feeble jokes in a weak minded way.
You give me a pain in the neck when you say,
'We are relatives under the hide!'"*

*"They smoke, and they chew, and they cuss,
And they drink concoctions of poisonous wine;
They revel and dance until morning is pink
Where saxaphones whimper and whine.
And that is the reason I've always denied
That monkeys and humans are closely allied;
In fact, it would shatter my family pride
To think they were cousins of mine!"*

—Selected by Glenn Birkey.

THE ANTICHRIST

By Dr. A. W. Taylor

JUDGING from the fact that quite a large number of the writers for such excellent journals as the *Sunday School Times* and the *King's Business* are expecting the coming of a personal Antichrist as a super-man, it may be of interest to our readers to know that without exception the Reformers believed and taught that the Roman Catholic Church was the Babylon of the Apocalypse and that the papal Pontiff was the predicted "man of sin." To them separation from Rome was separation

from Antichrist.

Martin Luther wrote, "I have not much doubt but that the pope is the real Antichrist"; and again, "I feel myself now more at liberty, being assured that popedom is antichristian and the seat of Satan."

These men included Tyndale, Latimer, Ridley, Bradford and Cramner, English reformers, and John Knox, of Scotland. All taught as the latter, who wrote that "the pope of Rome is the head of the kirk of an Antichrist."

Knox preached his first sermon, taking his text from the seventh of Daniel. He opened his discourse by explaining the four empires—the Babylonian, Persian, Grecian and Roman—as set forth by the four wild beasts of the seventh chapter of Daniel, and then showed that the persecuting "little horn" of the fourth empire was identical with the man of sin and Antichrist and signified the Roman Papacy."

Ridley thus expresses himself: "The see of Rome is the seat of Satan, and the bishop of the same, that maintaineth the abominations thereof, is Antichrist himself indeed."

Cramner, Ridley, Latimer and Bradford were burned for their testimony against the papal Antichrist, just as Huss and Cobham had been before. Thousands of martyrdoms have sealed this testimony, and on this testimony rests the reformation.

These facts are gleaned and quoted from "Romanism and the Reformation", by H. Branton Guinness, being lectures delivered in Exeter Hall, London, in 1887.

The same and other facts concerning the faith of the fathers—the faith once delivered to the saints—and of Protestantism, are to be found also in Bishop Newton's *Disertations on the prophecies*.

Any candid person desiring the truth and light upon this subject of the Antichrist who will read what these able learned writers have said upon this theme will have all their doubts removed, if they have any, that popedom is the man of sin of 2 Thessalonians and the harlot and Babylon of Revelation as well as the little horn of Daniel seven, and the very Antichrist who has come and who will be destroyed by the brightness of Christ's coming.

Says Bishop Newton, page 414, "As early as 1120 a treatise was published concerning the Antichrist, wherein the faithful are admonished that the great Antichrist was long ago come, in vain was he still expected, he was now advanced in years. . . . This state of men (not a single man) is Antichrist, the whore of Babylon; the fourth beast of Daniel; that man of sin, the son of perdition who is exalted above every god, so he sitteth in the temple of God (that is, the church) showing himself that he is God, who is now come with all kinds of seduction and lies in those that perish. The Waldenses and Albigenses propagated the same opinions in the same century. That the pope was Antichrist was the general doctrine of the first reformers everywhere. . . . No wonder that at the Latern Council the pope gave strait commandment that no man should speak of the coming of Antichrist. The king of France, also, with the advice of his council, *inter-*

dicted that no one should call the pope Antichrist."

So it appears that this notion of a future Antichrist was an invention of the Papacy to blind the eyes of men as to the fact that popery is indeed the same desolating antichristian power described by the prophet Daniel, and the Apostle Paul, and in the book of Revelation *who has come* and has done and is still doing the work foretold by holy men of God. Let no man deceive you. Do not look to the future for what has already come. Beware!

"To avoid criticism . . . say nothing, do nothing, be nothing."

THE SPIRITS OF GOOD AND BAD RETURN TO GOD

By T. C. Bowden

NOT long since we attended the funeral of an aged lady who had lived to the ripe old age of more than three score years and ten. Her years were fully recorded and she went down to "her grave in full age, like as a shock of corn cometh in his season."

The Minister preached a very beautiful sermon but did not do more than justice to this noble life. Her last years were spent in suffering and at the end she was bed ridden for some time.

I saw her shortly before she died and her fortitude and patience was of a calm and peaceful trust in her Redeemer. She was ready to die but on the other hand she was perfectly willing to remain and suffer if it was the Lord's will.

When she died it was a peaceful calm. When one of this nature dies we look at the beautiful life that is left behind. She will awake and come triumphantly out of the grave and will be able to say, "O death, where is thy sting, O grave, where is thy victory."

"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."

At the grave the minister repeated the usual custom "ashes to ashes and dust to dust" as she was lowered then he said her spirit had taken its flight to be with God, as the great preacher affirms "Then shall the dust return to earth as it was: and the spirit shall return unto God who gave it."—Ecl. 12:7.

There is nothing wrong with this whatsoever. But if Mrs. G—— that noble woman of God had been an outcast she could have had these words pronounced with equal propriety. While her spirit is with God who gave it yet every living soul good or bad is in the same condition.

There is no distinction. When man dies his spirit, we are informed, goes to God who gave it. Thus the spirits of good men and bad men alike are with God—*Our Hope.*

A COMMUNICATION

TO THE RESTITUTION HERALD: The worst part of giving a man a bad name is not that it makes others down on him, but that it kills his own self-respect. Teach a man that he is wholly bad, and he has no incentive to be better. Deprived of his confidence in himself, he is whipped before his fight with the world's temptations begins. And he won't expect much of himself when he is taught that man by nature is carnal and wicked. This is only a theory that cannot be supported by facts. Of course, it is our nature to do evil or we would not commit sin. It is also our nature to do good or we would not have the capacity to do good.

The claim is that man commits sin without being taught and by his own natural impulse, and if he does right he is restrained by the force of will or fear. Is fear any more natural to man than reason. Religion is as natural to man as any other part of his nature, as it has been practiced by all people at all stages of civilization and is just as much a part of him as fear, hate, or selfishness. A man does what he wants to do, and it is just as easy to want to do right as it is to want to do wrong, and just as much his nature. When a man blames providence for his evil nature it is just an alibi to justify himself in being yellow. Solomon says that a man's heart deviseth his way, Prov. 16:9. Or, "As he thinketh in his heart, so is he," Prov. 23:7.

I believe in the bill of rights that gives us religious liberty, but most people do not want religious liberty. They take the doctrine given them by the church as gospel truth and do no thinking for themselves. They think they are all right if they have faith in Jesus Christ. Paul says, "Jesus Christ was a minister of the circumcision for the truth of God, to confirm the promises made unto the fathers", Rom. 15:8. And again, "Now I stand and am judged for the hope of the promise made of God unto our fathers", Acts 26:6.

So we must have faith in the promises of God. "Then faith cometh by hearing, and hearing by the word of God", Rom. 10:17. So we have to study the Word of God before we can know what to have faith in.

I believe in religious liberty. I believe in proving all things and holding fast that which is good, 1 Thess. 5:21.

Christ, the most practical religious Teacher that ever lived, did not have a creed. He taught the three great principles to spiritual success: individual responsibility, cooperation, and service. But His followers have tried to improve on the simplicity of His teaching.

Ed F. Elton,

Quanah, Texas.

"Every human life is like a garden, in which flowers and useful things may grow. No such garden is free from weeds and enemies. In it are seen powers at work, both in good and bad. It seems only human to err and to encourage the weeds; for many a fair light goes out in the darkness of bad habits."—*Shaftesbury.*

SUGGESTIONS TO HERALD WRITERS

(Continued from Editorial Page)

12 inches.

Always write regular lines the full width between margins; that is, never divide page into columns;

Always compare quoted scripture with the Bible, being careful regarding small words, and very careful as to punctuation;

In quoting scripture *always give name of translation* used, if other than King James. Otherwise the editor must correct quotations to agree with King James, the most used translation, unless he happens to recognize the translation used by the writer;

Always reread copy for accuracy.

Failure to follow these simple rules not only makes accuracy difficult, but frequently costs the office from \$1.00 to \$3.00 in time used to prepare a single article for the typesetter.

Following these simple rules may not only save us \$10 to \$15 each week, but will aid in assuring that the writer's thought will not be confused.

HOW CAME I HERE, AND WHY?

(Continued from page 371)

is no God. But the world is here and so are we. It did not make itself, for it bears the trade mark of a creative power. Higher critics say Moses was mistaken. But how do they know he was mistaken. What do they know about the material out of which it was made? or how it was made? or who made it? Just about as much as the flea knows of the whence and whither, and how and why the dog was made on which it loves so well to live.

Below a certain depth science knows nothing of the earth's construction. Science never can know and scientific men well know this fact. Any man who assumes to give us the particulars about the origin of the world brands himself at once as a mere pretender, for no man, of his own knowledge, can possibly know and comprehend the matter; for it is only "by faith" we "understand the worlds were framed by the word of God."

We are informed by skeptics that the animals have all been developed through a long series of evolving processes; that their ideas in this regard are scientific truths; that the processes of "Natural Selection" require millions of years to perfect, with no one to guide the variations: in short it is what they call evolution, a word which one man says means the coming of a chicken out of an egg; by another it means the development of an infidel out of a monkey.

Moses said that God made man in His own image and out of the dust of the ground; but evolutionists say Moses was mistaken. Some of the present day scientists claim that we descended from some lost tribe of that nobility (*of the monkey.—Ed.*), and they seem proud of it. Why not be proud of it?

I admire a person who can boast of his parentage. Every man should be proud of his ancestry. The good Book commands us to honor our parents. Perhaps this is the only commandment in the decalogue which the evolutionist can aptly apply to his exalted condition. You will pardon me if I tread on delicate ground. I have no desire to meddle with any man's family matters, or quarrel with any man about his relatives. If a person prefers to look for his kindred among chattering denizens of a zoological garden, or an African jungle, I certainly have no objection. If he believes the founder of his family was an ape, a gorilla, a mud-turtle, or a monad, he may do so with infinite delight; but when he says that I shall trace my lineage back through the mazy labyrinths of monkeydom, I say, No! While they may be searching for the missing link that shall bind them to a race of such little creatures, I prefer to look for the link that shall bind me to the first great cause, the Maker of heaven and earth. I prefer that my genealogical table shall end as it does now, with "Cainan which was the son of Seth, which was the son of Adam, which was the son of God," rather than one which reads, "which was the son of skeptic, which was the son of monkey, which was the son of oyster, which was the son

C. O. D.

EDITORIAL

C. O. D.

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

THE RESTITUTION HERALD advocates: The soon coming of Christ, Acts 1:11, and life only through Him, Col. 3:3; the literal resurrection of the dead, John 5:28; the immortalization of those in Christ, 1 Cor. 15:53, 54; the final destruction of the wicked, 2 Thess. 1:9; the restoration of Israel as the kingdom of God under the kingship of Christ, Luke 1:32, the church being joint-heirs with Him, Rom. 8:17, and Israel to be made head over Gentile nations, Isa. 60:13; the "restitution of all things, which God hath spoken by the mouth of all His holy prophets since the world began", Acts 3:21. It also firmly advocates repentance and immersion in the name of Jesus Christ for the remission of sins, Acts 2:38, and a consecrated life as essential to salvation.

of spat, which was the son of monad, which was the son of mud—"a genealogical table which begins in mud and ends in the gravel, which has a man at the head, a monkey in the middle, and an infidel at the tail."

A very eloquent skeptic once said, "The monad is said to be the simplest form of animal life that has yet been found." I cannot agree with the gentleman; for I believe that he who believes in such silly twaddle is even more simple than the monad. This monad is described as a "structureless structure," a little mass of jelly that can flatten itself out, and can expand around its food. "It can feed without a mouth, digest without a stomach, walk without feet, and reproduce itself by simple division." I wonder if it, like its perfected descendants, can lecture without brains? Who would be proud of such ancestry? How wise a foolish thing sounds when described by an eloquent speaker!

This school of scientists claim that all animated life started from a germ, "a lump of transparent jelly," so small that a microscope would be required to see it. Moses said, "In the beginning God"; the skeptic says, "transparent jelly," a "monad," from which are developed oysters, fish, frogs, monkeys, men, women, and infidels. Wonderful jelly to accomplish so much! "From nothing, nothing comes," and if I am any judge of small matters, this monad seems to be as near the little end of nothing whittled out to a point" as anything imaginable. Yet this "wonderful unorganized organism," this "structureless structure," is the infidel's little first cause. If this creature be the originator of all living things, it is certainly capable of doing an immense business on a very small capital. This is the infidel's god! This is his science! Oh, how great is the infidel's faith!

Evolution was once defined as the movements of troops, or a squadron of ships. Now it is the process by which monkeys are transformed into infidels. It also means to unroll. You unroll a monad a few million years, and you have an oyster; continue the process ages upon ages get a tadpole; then unroll the tadpole long enough and you have a monkey; then unroll the monkey several centuries and behold the highest work of nature, a full-fledged infidel. We are told this is science.

We have monkeys enough, and infidels a plenty, and if the infidel's theory of evolution be true, there should be found a place where monkeys would be at work rearing infidels for the American market. But, go where you will, you will fail to find it. What is the matter? Have the poor monkeys become ashamed of their product and gone out of the business? Or has the business proven too unprofitable and passed into the hands of a receiver?

On the whole we conclude that the fine spun theories of evolution are not true, and as much as the wise men of this age suppose themselves to be in advance of Moses, their theories are impracticable.

With all the ingenuity of the skeptic, he has not helped matters at all; for he is not yet rid of God. Who made that monad? Who gave it such capabilities? The infidel says that all life comes from the living monad, the little lump of jelly. Moses said, all life emanated

from the living God, the Maker of heaven and earth. Some one was mistaken. Was it Moses?

C. O. D.

EDITORIAL

C. O. D.

THANKFUL

BY AUNTIE WINCE

I WANT to talk to dear friends between whom and myself, many, many miles intervene. No invention of science can make my voice to be heard over so great a distance; but it is wonderful that it can be heard as far as it can. Who, a few years ago, ever dreamed that such a thing could be? We do not need now to ride our pet horse to death to reach some dying friend. The telephone will carry the news and all that needs to be told long before the swiftest rider that could be found could cover the distance.

And what further revelations of science are ahead of us? Who knows? We do not, but, judging from the past, what has been is as nothing when compared with what will be. Our Father's house is a big one and its grandeur is beyond all human conception. Its beauty "has never been told". "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.

Read that over. Do you take in its meaning? Surely the poet did not stretch it much when he said, "One minute of heaven outweighs them all."

And yet, men will heedlessly throw it away for a few fleeting hours of senseless mirth. All this is beyond me. I cannot understand it, save that what we see has a greater attraction that what we hear of only. But "that beautiful city of gold"! —it certainly has been made real enough to satisfy any dreamer—"streets of gold and gates of pearl", and nothing unclean can enter there!

See "Suggestions to Herald Writers" on the Editorial Page.

ANNUITY BONDS

For information regarding advantages of Annuity Bonds over Wills in making final gifts for the furtherance of our Gospel labors, address,

NATIONAL BIBLE INSTITUTION
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AN EASTER OFFERING

THERE is no season of the year when there seems to be born within the heart of the Christian so great an urge to offer unto God as at the Easter time. It was then that, in a very special way, God "gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." It was then that the Savior, after breathing those memorable words, "NOT MY WILL, BUT THINE BE DONE," and with a peace which passeth understanding, volunteered the offering of all offerings;—He gave His life.

As the deep meaning of those soul-gripping events is annually emphasized in the solemn joys of Easter, the Christian's heart longs reverently to give an offering of love in the name of Him who died for us; he longs to rededicate his life to God and to His Son. And the non-christian longs to endear his heart and life to Him "who died for all."

With this in mind—that the Church of God may get more out of the approaching Eastertide; that it may acquire increased faith and devotion with which to serve the Savior; that it may render a service to man in this rapidly closing Gentile day—this little plan is

PRAYERFULLY SUBMITTED.

Will each one give it careful consideration? All who can conscientiously unite in carrying it out are urged to do so at once with all heartiness. Immediate response will greatly aid the Oregon office in taking care of a greatly increased correspondence.

1. The Local Church

We earnestly urge that immediate plans be made by every local church throughout the land for a special service on Easter Sunday, April 17. Pray God's guidance to make that service of the greatest possible spiritual benefit,—an Offering of Service to the community. If the service take the form of a Prayer and Bible study service, select leader and lesson at once, and all prepare by prayer and study to give and receive the greatest amount of good. If it is to be a devotional service of song followed by an address, then let each one prepare for same by prayer and study. This will give leader or speaker an audience of eager listeners, already solemnized by home study of the all-absorbing lessons of the death and resurrection of Christ. The church, the audience, the speaker, will greatly benefit by such preparation.

(Continued on next page.)

AN EARNEST QUESTION CONCERNING HELL

DEAR BROTHER AUSTIN: Will you please give us your views, and some authorities for same, upon the doctrine of hell? I, myself, cannot believe in everlasting torture in fire for anyone of us mortals. I believe in punishment and destruction for the wicked, but everlasting life in fire looks unreasonable of a God of love. Still there are a lot of statements in the Word of God I cannot answer, such as Isa. 66:24; Mark 9:44, 46, 48; Matt. 25:46; also the words of Jesus on the cross: "To-day shalt thou be with me in Paradise." And where and what is paradise?

Sincerely yours,

Mr. and Mrs. J. E. W.

In response to the above question, the writer is glad to present his understanding of the subject, requesting that any reader who may discover any part of the reply as being contrary to or out of harmony with the Scripture will call the writer's attention thereto. While this question, in itself, may not be fundamental to salvation, it nevertheless, because of no little confusion of the day, leads a thinker into many apparent puzzles relative to some subjects which seem to be of vital import.

Inasmuch as most Bible students are more familiar with the New Testament scriptures, we will commence the answer by studying the subject "Hell" from that standpoint.

The word "hell" in English New Testament is derived from three different Greek words: first, "gehenna"; second, "hades"; third, "tartaroo." The word "hell" comes from the Greek word "gehenna" only in Matt. 5:22, 29, 30; 10:28; 18:9; 25:15, 33; Mark 9:43, 45, 47; Luke 12:5; Jas. 3:6, according to Young's Concordance. Else-

where it is translated from other Greek words. Our Savior, in using the word "gehenna" in Mark 9:43, with the explanations in the following verses used the Hebrew word "ge-hinnom", a word of the Old Testament. Its

meaning is "valley of Hinnom." Jcsh. 15:8. The valley of Hinnom, according to Critical Greek Lexicon and other authorities was a place where Molech was worshiped by forcing different ones to pass through a fire. It is also referred to by the word "tophet," meaning "an altar."—Young's Con. Cf. 2 Chron. 33:6; Jer. 2:23; 7:31; 19:6. King Josiah, in his destruction of idolatry—even abominations, "defiled Tophet, which is in the valley of the children of Hinnom, that no man might make his son or his daughter to pass through the fire to Molech."—2 Kings 23:10. The Critical Lexicon says that "the name was not derived from the worship of Molech, but from the later use of the burning of carrion, by means of ever-burning fire, Jer. 31:40; Isa. 66:24."

The valley of Hinnom, or Gehenna, is that Valley which extends southeastwardly outside of the western and southern walls of Jerusalem, extending into the Valley of Kidron, a north and south valley lying between Jerusalem and the Mount of Olives. At the south of Jerusalem was the place where the fire of Gehenna was kept burning continually. These fires which first were burned in sacrifice unto Molech came afterward to be kept burning for the purpose of consuming the garbage and carrion from the city of Jerusalem. The bodies of executed criminals, the remnants of the sacrifices, and all such things were disposed of upon this fire of Gehenna.

One of the results of this continually burning fire was the great number of flesh maggots or worms that bred there and lived upon the remnants of flesh which skirted the edge of the fire itself. Thus complete consumption re-

sulted. The fire consumed most of that which was thrown upon it; that which rolled to the side and escaped the burning of the fire was consumed by the maggot or

(Continued on page 398, column 2) -

AN EASTER OFFERING

(Continued from front page)

Any congregation in need of a speaker for the day should arrange for one immediately.

Invite all nearby isolated members to attend. Make them your guests for the day.

A chain of such services throughout the country can but honor the name of God and of His Son, and can but strengthen the individual and church for a much closer walk with Jesus and a greater work of service to the world—a continual offering.

The Herald will gladly announce, immediately, every such service, and the National Bible Institution will aid all possible, if solicited. Indeed its office is anxiously praying that Easter Day shall mean much to the Church of God, and to Christians everywhere.

AND DON'T FORGET THE SUNDAY SCHOOL, AND THE CHILDREN AND YOUNG PEOPLE.

2. The National Field

The National Bible Institution is eager to do continually all possible in gospel work. To this end, several things are desired, two of which are included in this Easter offering plan, as follows:

First, The name and address of every member is needed. We ask this now as a 1927 Easter Offering.

Second, Also, we long for the hearty interest and cooperation of every member of the church from the youngest to the oldest. This we already have in large measure, but we long for it in the fullest measure. As an earnest of this personal heartiness we are suggesting a small personal Easter offering of a nominal amount. We suggest one dollar each. Some will, of their own desire, give much more, while others will not be able to offer that amount. However, we pray that each one will show

(Continued on next page)

THE LAST DAYS OF DARWIN'S LIFE

By V. May Dorman

WE wonder how many of the disciples of Darwinism know anything about Prof. Charles Darwin's last days. The story of the visits of Lady Hope to Mr. Darwin, written by herself, is not only interesting, but enlightening. In Mr. Darwin's younger days he was a materialistic investigator of science; in his latter years he went back to the "Old Book."

Here is the remarkable story of that remarkable woman, Lady Hope, of Northfield, England, sent to us a few weeks ago from Edinburgh, Scotland:

"It was on one of those glorious afternoons that we sometimes enjoy in England, when I asked to go in and sit with the well-known professor, Charles Darwin. He was almost bedridden for some months before he died. I used to feel when I saw him that his fine presence would make a grand picture for our Royal Academy; but never did think so more strongly than on this particular occasion.

"He was sitting upon a couch near a large window wearing a soft embroidered dressing gown of rather a rich purple shade.

"Propped up by pillows, he was gazing out on a far-stretching scene of woods and corn-fields which glowed in the light of one of those marvelous sunsets which are the beauty of Kent and Surrey. His noble forehead and fine features seemed to be lit up with pleasure as I entered the room.

"He waved his hand toward the window as he pointed out the scene beyond, while in the other hand he held an open Bible, which he was always studying.

"'What are you reading now?' I asked as I seated myself by his bedside.

"'Hebrews,' he answered—'still Hebrews, The Royal Book, I call it. Isn't it grand?'

"Then placing his finger on certain passages, he commented on them.

"I made some allusion to the strong opinions expressed

by some person on the history of the Creation, its grandeur, and then their treatment of the earlier chapters of the Book of Genesis.

"He seemed greatly distressed, his fingers twitched nervously, and a look of agony came over his face as he said:

"'I was a young man with unformed ideas. I threw out queries, suggestions, wondering all the time over everything; and to my astonishment the ideas took like wildfire. People made a religion of them. Oh, if I could only undo it!'

"Then he paused and after a few more sentences on the 'Holiness of God,' and 'the grandeur of this Book,' looking at the Bible which he was holding tenderly all the time, he suddenly said:

"'I have a summer house in the garden, which holds about thirty people. It is over there,' pointing through the open window. 'I want you very much to speak there. I know you read the Bible in the village. To-morrow afternoon I should like the servants on the place, some tenants and a few of the neighbors to gather there. Will you speak to them?'

"'What shall I speak about?' I asked.

"'Christ Jesus!' he replied in a clear emphatic voice, adding in a lower tone, 'and His salvation. Is not that the best theme? And then I want you to sing some hymns with them. You lead on your small instrument, do you not?'

"The wonderful look of brightness and animation on his face as he said this I shall never forget; for he added:

"'If you take the meeting at three o'clock this window will be open, and you will know that I am joining in with the singing.'

"How I wished that I could have made a picture of the old man and his beautiful surroundings on that memorable day!"—Selected.

AN EASTER OFFERING

(Continued from preceding page)

his or her earnestness in this Christian labor by an Easter offering of some amount, even if it be no more than a postage stamp.

Now, to help gather these names and these earnestness of service by Easter, April 17, we ask that each one reading these lines will at once remit a one

Dollar Easter Offering.

With the offering of one dollar, more or less, to the work kindly sign your correct name (women will please sign "Miss" or "Mrs.") and address, and state the name of the church to which you belong.

Those making this Easter offering who do not belong to a church will greatly assist us if they will so state.

We urge that these names and remittances may be offered by members of Sunday Schools and Churches and by isolated ones everywhere. We ask that Fathers and Mothers and Children will each personally unite in this Easter offering.

We are anxious to locate every member of Sunday School and church, and to locate every isolated one, every cold or aloof one, every forgotten one,—in fact, to locate and book every member and interested one by Easter Day. We will then have people to introduce to state conferences and local churches, for added strength and service.

By these methods we hope to render a real and effective offering to the local efforts throughout the country.

1. Strengthen your local work with an earnest Easter service in your community.

2. Help the N. B. I. to help the whole field by sending name, address, church membership and a Dollar Easter Offering (more or less), at once, to the National Bible Institution, Oregon Illinois.

Let us have a mind to work and, with prayer, begin now!

THE SURE VOICE OF GOD

BY SAMUEL E. HANEY

"For thus saith the Lord God, the Holy One of Israel: In returning and rest shall ye be saved; in quietness and in confidence shall be your strength: and ye would not."—Isa. 30:15.

A GOOD concordance shows the words "quiet" and "still" to convey virtually the same thought. For instance, "And he arose, and rebuked the wind, and said unto the sea, Peace, be still. And the wind ceased, and there was a great calm"—quietness.—Mark 4:39. "For the Egyptians shall help in vain, and to no purpose: therefore have I cried concerning this, Their strength is to sit still"—avoid a rumpus.—Isa. 30:7.

But how differently the world acts, whether it be between nations or individuals! This was forcibly exemplified during the world war. What a noise was made in the air, and on land and water! And what an exhibition of weakness and foolishness was exhibited! This folly is often noticed in the churches. Some congregations imagine the more noise their preachers make, the more gospel they are getting. And their "teachers" are usually adequate to the task, either to tickle or rattle their "ears."

There is no spirituality about an emotional people: like a whiff of air; and it's gone. Under such enthrallment, verging the hypnotic, we have seen congregations subscribe hundreds of dollars of which very little was ever collected. But God says, "Come now, let us reason together"—sit down, and be still, and quietly talk it over among yourselves; and reason out the matter with Me through My Word.

When Ahaz was in sore straits God had Isaiah tell him, "Be quiet; fear not, neither be fainthearted."—Isa. 7:4. Peter says, "Let it be the hidden man of the heart, in that which is not corruptible, even the ornament of a meek and quiet spirit, which is in the sight of God of great price."—1 Peter 3:4. Job says, 34:29, "When he giveth quietness, who then can make trouble?" Was Job prophetically forecasting what Isaiah saw?—"The whole earth is at rest, and is quiet: they break forth into singing."—Isa. 14:7. "And the work of righteousness shall be peace; and the effect of righteousness quietness and assurance for ever."—Isa. 32:17. "Stand in awe, and sin not: commune with your own heart upon your bed, and be still."—Psa. 4:4. "Be still, and know that I am God."—Psa. 46:8-10. "Which stilleth the noise of the seas, the noise of their waves, and the tumult of the people."—Psa. 65:7. "Thou didst cause judgment to be heard from heaven; the earth feared, and was still."—Psa. 76:8.

The foregoing in conjunction with the angel's statement to Zechariah, ("Then he answered and spake unto me, saying, This is the word of the Lord unto Zerubbabel, saying, Not by might, nor by power (man's), but by my spirit, saith the LORD of hosts"—Zech. 4:6) should suffice to show the eternal Jehovah to be the source of

all life, power, wisdom, and love—potential attributes that the "overcomers" shall possess, to some degree, in God's kingdom, Rev. 2:26, 27.

God spoke to Israel, as a whole, through material things; but He speaks to spiritual Israel through spiritual experience, and "a still small voice."

Thus we shall spiritualize Elijah's experience on Mount Horeb, 1 Kings 19:8-14. The prophet had a heavily burdened heart. He thought he was the only one of all Israel that had not forsaken the covenant, thrown down the altars, and slain the prophets. He came to this conclusion through the natural process of reasoning—a biased, self-centered mind. Subsequent events prove that God had to bring Elijah to a closer speaking acquaintance, that He might reach the heart—the inner man. So He placed the prophet on the Mount, that he might observe the following: "A great and strong wind rent the mountains, and brake in pieces the rocks before the Lord; but the Lord was not in the wind: and after the wind an earthquake; but the Lord was not in the earthquake: and after the earthquake a fire; but the Lord was not in the fire: and after the fire a still small voice. And it was so, when Elijah heard it, that he wrapped his face in his mantle, and went out, and stood in the entering in of the cave. And behold, there came a voice unto him, and said, What doest thou here, Elijah?" Here the prophet repeated his statement, v. 10; but his spectacular experience produced a broken heart and a contrite spirit—he covered his face in awe.

How aptly this illustrates the Christian's experience! What a mountain of self-complacency, self-esteem, self-interest, self-reliance, self-will; and how we were aping society by keeping in the social whirl at the time we were apprehended of the Lord! Then there came a great *wind*—the Holy Spirit—that loosened every *rock*, and transposed all our likes and dislikes, only to be followed by a mighty earthquake—"Ye shall be hated of all men for my name's sake"—that shattered every earthly ambition and aspiration. This was followed by fire that is destined to destroy all earthly phases of our lives: "Beloved, think it not strange concerning the fiery trial which is to try you, as though some strange thing happened unto you"; "That the trial of your faith, being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise and honour and glory at the appearing of Jesus Christ."—1 Peter 4:12; 1:7.

This purifying *fire* makes it possible to comply with God's demands, i.e., "Be ye holy; for I am holy," Lev. 11:44; 1 Peter 1:16, that He may see a reflection of Himself and His Son in us.

It is written, "Though he were a Son, yet learned he obedience by the things he suffered;" and that, "The servant is not greater than his Lord." So we must do likewise. Paul, a "wise masterbuilder," 1 Cor. 3:10, says, "Be not conformed to this world: but ye ye transformed by the renewing of your mind," Rom. 12:2, being predestinated "to be conformed to the image of his

Son," Rom. 8:29.

At the return of Christ the sleeping saints shall be "changed" from corruptibility to incorruptibility; and the living ones from mortality to immortality, 1 Cor. 15:51-54; *but there will not be a transformation by the renewing of our minds at that time. All this must be done here and now.*

As every inch of ground in this direction is sure to be contested by the evil one and the flesh, we may expect a "fiery trial." But after the "fire" has done its work, and we can "stand still and be quiet," there is sure to come a "still small voice," saying, It is well with thy soul! And we can invite our friends to "come and hear, all ye that fear God, and I will declare what he hath done for my soul."—Psa. 66:16.

A spiritual "new heavens and a new earth" must be formalized in our mind's eye to meet the literal "new heavens and new earth." This is essential to qualify us to meet the issues incident to our reign with King Jesus, Rev. 2:26-28.

The "heavens"—ecclesiasticism—and "earth"—present order of things—"shall be burned up" (dissolved). But "according to his promise," there is to be "new heavens"—the Spirit of God in every heart; and a "new earth"—a new order of things, temporal—a reign of righteousness, God's will be done, in every detail.

May it not be said of us readers of *The Herald*: "And ye would not" heed the Lord.

JERUSALEM HEALTH CENTER

THE NEW PALESTINE, of March 11 prints the following report of recent events in Jerusalem. Truly Jewish spirit is rising more and more in undertaking and accomplishing a work toward restoration of Israel long ago foretold by God's prophets.

What examples of service are these unto the church of to-day which is in covenant with God for service in its line that requires equal, yea, greater consecration of its members.

Extracts from the article are as follows:—

Amid impressive ceremonies, attended by foreign consuls, government officials, church dignitaries and representatives of Jewish, Christian and Moslem organizations, and the donor, Mr. Nathan Straus, who made a special visit to Palestine for this purpose, the corner stone of a Health Centre to serve all races and creeds was laid in Jerusalem. The ceremonies took place on Tuesday, March 1st, soon after the arrival of Mr. Straus.

The latter is defraying the entire cost of the Centre which, it is estimated, will be \$250,000. Lord Plumer, High Commissioner of Palestine, laid the stone. Miss Henrietta Szold, honorary president of the Hadassah, presided.

The Health Centre will consist of eighteen departments, including sections for pasteurization, infant care, care of children of pre-school and school age, and pre-natal care. It will also serve as the headquarters for the medical work of the Hadassah in Palestine,

In his address Lord Plumer expressed the thanks and appreciation of all the people of Palestine for Mr. Straus' magnificent gift. The High Commissioner appealed to "all to follow the example shown us by Mr. Nathan Straus through his methods of service. There are hundreds of children in Palestine who are crying for help. We must feel the responsibility and establish welfare institutions," the High Commissioner declared.

Mr. Nashashibi, Arab mayor of Jerusalem, emphasized that the Straus institutions are being built for the benefit of all communities.

The huge gathering assembled on the site, in the sunny, Palestine afternoon, gave a long ovation to Mr. Straus, when he arose to speak.

"This is the happiest moment of my life," Mr. Straus began. "It crowns all I have done until now. The Health Centre will introduce into the Holy Land the latest modern methods in hygiene and sanitation for the benefit of all inhabitants, regardless of creed. I am anxious that peace shall prevail among Christians, Jews, and Arabs.

"The rehabilitation of Palestine by the Jews is benefiting the entire population. I am proud of what my people have accomplished in Palestine during the last eight years; proud of our pioneers, of the Hadassah and of the old Jewish colonies. I must, however, say on this occasion that some of the rich Jews have lagged in their duty. They ought to come here and get inspiration. The new spirit will afford them greater happiness in all their wealth. Palestine is now the only land which is open to persecuted Jews. It is high time for the Jews of the world to make greater sacrifices for our people. The world is watching us and by our actions in the next ten years we shall be judged.

"Jerusalem is destined to be the Capital of Peace and again become the fountainhead of the great religions. We are merely God's instruments. He will rebuild Palestine through us if we are big enough for self-sacrifice and wise enough to avail ourselves of the greatest opportunity of the last two thousand years," Mr. Straus declared.

Another report from Palestine states that Mr. Straus presented a fund of \$20,000 for the purpose of giving relief to the unemployed in Tel Aviv. In a letter addressed to the Mayor of Tel Aviv, accompanying the contribution, Mr. Straus declared that he had studied the present temporary crisis in Tel Aviv together with Herman Bernstein and has decided to aid in relieving the distressed. Mr. Straus stipulates in his letter that the sum be used without delay and be distributed without prejudice among those who need help.

Mr. Straus left Palestine the following day. He bade farewell to the huge gathering which came to see him off with the traditional Jewish dictum: "Next year in Jerusalem."

Prior to his departure, Mr. Straus promised a substantial contribution for the B'nai Benjamin Bank of the organization of the sons of the Palestine pioneers. The bank was established for the promotion of agriculture.



EDITORIAL



F. L. AUSTIN, Editor.

F. A. STILSON, Ass't Editor.

EASTER OFFERING

WE PRAYERFULLY solicit consideration by every church and every member of the Easter Offering plan urged on front page. This is presented in hope that much good may result to each and every church community and to each and every individual, old and young.

Certainly the Easter thoughts relative to Christ's great offering for man bring to the Christian's attention the subject of personal service by way of offering unto God; and as the present Christian offering is by way of service in the Gospel these thoughts have been suggested with a view to largely increasing the influence of the churches and members in gospel labor.

Again your earnest consideration is solicited.

* * * *

ADDRESSES

WILL THE BRETHREN please address all correspondence pertaining to the general work to the *National Bible Institution, Oregon, Illinois*. Kindly avoid using personal names on envelopes unless mail is intended for the individual in particular. This will help in the office work.

* * * *

SALVATION

THIS WORD at once suggests to the mind a condition or state toward which every normal individual reaches. Many theories of man have pictured many corresponding ideas as to what salvation consists of. Salvation must of necessity depend upon the constitutional make-up of the individual. If an individual is mortal, possessing life as the gift of God which functions only so long as one's constitution has health, strength, and ability, then salvation would mean one thing. But, if one's constitutional organism includes that which is called an immortal soul, and if this immortal soul is the real individuality, and if death means simply the disintegration of the visible and the release of the invisible, immortal soul to new spheres of action and abode, then salvation of necessity must mean something very different.

It is evident from the vast literature on the subject that those who claim that the soul does not die, but at what seems to be death the soul passes on to another active, intelligent activity are constantly looking for that field and condition of activity in salvation. The spiritists assure us that they have continual communication with the souls who have passed out of life into this new sphere. They are heralding this view in all continents. And, in association with the thought of evolution, very many institutions of education are advancing this thought in

text-book and class room. To the writer it seems very conclusive that the student body which has been taught in laboratory to experiment with and perfect scientific formula is only practicing consistently the teaching of the class room when it undertakes in the same definite, experimental way to put into practice the teachings of the educational masters and commit suicide of self that it may liberate that real, larger life to pass instantly into the supreme life of salvation in another sphere of action and service. Those students who have come to have absolute confidence in the voice of their instructor and who have been taught that the moment mortality ceases the real life begins should not be censured when they leave notes announcing that they are passing on voluntarily, that they may the sooner enter upon the larger and grander sphere of action.

But, to the Bible student who is willing to accept God at His word, who has faith in the Supreme Being, there remains but one conclusion, namely, that all such thought and teaching of science of whatever phase is not only non-biblical and therefore untruthful, but is ruinous to the best interests of the individual both for today and for the hereafter.

* * * *

C. O. D.

IT WAS on the northern shore of Galilee. The Savior had come to be known by multitudes of people. Observing His presence in this place, throngs gathered together—five thousand men, besides women and children. The day was closing. No food was present. The Savior began to deliver His great heart unto this multitude. He delivered that which they could readily grasp; that which was not only of interest to them, but of great beneficial interest. They were hungry. He delivered unto them food. He delivered it in that way as to convince the people that the delivery was really from God Himself; for out of the smallness of bread present and out of the fewness of the fish He delivered sufficient to feed amply this great multitude.

It is now time for Him to collect. He began to collect the confidence, the good-will, the following of the people.

(Continued on page 399, column 1)

HERALD RECEIPTS

Mrs. Nancy Schmidt; Raymond Schmidt; Mrs. W. C. Ratliff; J. H. Leavitt; Mrs. F. T. Powers; C. O. Krogh; Mrs. Eunice Edgerton; Mrs. R. Rice; Mrs. E. A. Christian; Sam Kelly; A. J. Grubbs; Gust Foyer; Sydney Magaw; Verna Himmelright; Elnora Waldo; Mrs. Julia Pry; Mrs. Richard Lake; Frank Boyer; Mrs. Katie Brugh; Mrs. Geo. Barton.

National Berean Department

H. E. Siple, Editor, Oregon, Illinois

OFFICERS OF NATIONAL BEREAN SOCIETY

Mrs. Lydia Railsback, Pres.
621 S. Fellows Street
South Bend, Indiana

Mrs. Idona Romine, Cor. Sec.
1506 South High Street
South Bend, Indiana

Mrs. Emma Garard, Treas.
714 S. Broadway
Dayton, Ohio

For Berean Literature address, "The National Berean Society," Oregon, Illinois

IF YOU THINK YOU GIVE MORE THAN A TENTH, THEN TITHE AND SAVE THE DIFFERENCE!!

The National Bereans are getting ready for an Executive Board meeting soon, and they are scratching their heads in an effort to determine the most important thing or things to center their effort on for the coming year.

"What the Bereans undertake they do," has almost become a motto, and the suggestion has been made that they undertake to boost the N. B. I. Training Class for next year. What do *you* think about it?

* * * *

THE HARVEST TIME IS HERE

WE LIVE in a time when we are wont to say, "All that we can do is of no avail; for, in spite of our efforts, there are only a few who will answer the call to Jesus and they would have come anyway." How terrible that we should ever reach the place where we give up our efforts. If we will turn to one of the many stories of Jesus which we find in the New Testament, the one in John 4:1-42, we shall find that Jesus did not become dismayed even when in the land of Samaria where the Jews were looked upon by the Samaritans with contempt. Even here Jesus turned to His disciples, who were rather discouraged, and spoke those lines which should always make the Christian press on: "Say not ye, There are yet four months, and then cometh the harvest? behold, I say unto you, Lift up your eyes, and look on the fields; for they are white already to harvest."

Jesus was not talking here of the fields of grain along the side of the road; for it was yet in the spring of the year and they were still green and growing. The harvest of which He spoke was the *harvest of souls*, and that harvest was ready even there in Samaria.

In the same way in the spring of this year we should lift up our eyes and look on the fields; for they are ready for harvest. There are many people who are thirsting for the Living Water which Christ gave to the Samaritan woman there at the well, and it is our duty as Christians to show these wanderers where the Water may be found. We cannot afford to wait, for when the harvest time comes the grain must be taken in, and if it is neglected it may be lost. Not one of us can afford to have the loss of one person to Christ, marked up against us because we felt that he would get in some way even without our aid. Let us remember the parable of the wise and the foolish virgins and profit by it.

In Rev. 14:15 we are admonished to "thrust in thy sickle, and reap: for the time is come for thee to reap; for the harvest of the earth is ripe." That reaping is to

be done with the sickle and that means hand work. No machinery can ever accomplish the work which we are there told to do, and it is necessary that each and every one do his own personal part in that harvest. Christ sent His followers to reap where they had not sown; for as He told them, it was one time when they should reap that which other men had sown. Other men had prophesied that Jesus should come, and now these were to reap the harvest. Can we not see that now also there is a harvest for us to reap which we, perhaps, have had no hand in sowing?

It would be slightly excusable if we were to receive no reward for this work; but when Christ said, "And he that reapeth receiveth wages, and gathereth fruit unto life eternal: that both he that soweth and he that reapeth may rejoice together," He promised us a recompense for our labors which is worth more to us than any earthly gain which the most vivid imagination could ever comprehend. A home in that Beautiful Garden over which Jesus Christ our Savior is to reign should be an assurance which should make every one of us feel as did Joseph Addison when, upon his death-bed, he turned to his step-son and whispered, "See in what peace a Christian can die."

And so now, just before this Easter time, let us all go "into all the world and preach the gospel to every creature," making use of our Bible as it was meant to be used, swinging our sickle as we are called to do, and working for our Christ who said, "Lift up your eyes, and look on the fields; for they are white already to harvest."

Sidney Jackson.

* * * *

MORE ABOUT THE TREE OF LIFE

DEAR BRETHREN: Just a few lines to let you know of especially since you like to honestly search the Scriptures, with an open consideration of the different views, so as to determine the truth or falsity of the different teachings. This is in harmony with Paul's admonition to the Bereans of his time, Acts 17:11.

I would like to present for your consideration the result of my studies concerning the tree of life. Genesis 2:8 tells of God planting a garden eastward in Eden. Verse 9 continues by saying that God made to grow out of the ground "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."

(Continued on page 399, column 2)

THE JEWS' PUNISHMENT

By J. T. Auld

GOD said by the mouth of Moses, "And it shall come to pass, if thou (Israel) shalt hearken diligently unto the voice of the Lord thy God, to observe and to do all his commandments which I command thee this day, that the Lord thy God will set thee on high above all nations of the earth."—Deut. 28:1. If you don't do all I command thee, "The Lord will bring a nation against thee from far, from the end of the earth, as swift as the eagle flieth; a nation whose tongue thou shalt not understand (the Roman army); a nation of fierce countenance, which shall not regard the person of the old, nor shew favor to the young;" and "he shall besiege thee in all thy gates, until thy high and fenced walls come down . . . and thou shalt eat the fruit of thine own body." The "delicate woman among you," she shall eat her own son for want of food. "And the Lord shall scatter thee among all people, from the one end of the earth even unto the other." "And thou shalt become an astonishment, a proverb, and a byword, among all nations whither the Lord shall lead thee." Yes, they are called "Shenees" and "Christ killers" by all Gentiles, just as God forewarned them, and they are to be found in every country on the earth.

Now let us go to Jeremiah 9:11 and 16. Here God repeats the punishment. "I will scatter them also among the heathen (Gentile nations), whom neither they nor their fathers have known." Now let the reader turn to Daniel 8:23-26, "And in the latter time, (when Jerusalem was taken by Titus and the Roman army) of their kingdom, when the transgressors (the Jews) are come to the full, a king (Titus) of fierce countenance, and understanding dark sentences, shall stand up. And his power shall be mighty, . . . and he shall destroy wonderfully, and shall prosper, . . . and shall destroy the mighty and the holy people" (the Jews). Read all of Daniel 8 and 9, also Deut. 28, and the reader can follow this prophecy unto the fulfillment in Matt. 24. It was 500 years after God told Daniel that King Titus would destroy the holy city, Jerusalem, and 1300 years after Moses warned the Jews of this same destruction, both of people and city.

Read Daniel's prayer to God that the calamity might be averted, Daniel 9. But God destroyed the holy city and all the people except an elect, or there would not have been a Jew on the earth; for He had promised to save a seed for Abraham, Isaac, and Jacob's sake.

Now for proof in the fulfillment of all God's threats against the Jews. "And Jesus went out, and departed from the temple: and his disciples came to him for to show him the buildings of the temple. And Jesus said unto them, See ye not all these things? verily I say unto you, There shall not be left here one stone upon another, that shall not be thrown down." When ye therefore shall see the abomination of desolation, spoken of by Daniel the prophet, stand in the holy place (Jerusalem),

whoso readeth, let him understand."—Matt. 24:12, 15. "For then shall be great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be. And except those days should be shortened, there should no flesh be saved: but for the elect's sake those days shall be shortened."—Matt. 24:21, 22. God promised Abraham, Isaac, and Jacob, and David that He (God) would select a seed (Christ), that Christ should rule their seed (the Israel of God), therefore, Titus saved a seed or there would not have been a Jew left on the earth in the siege of Jerusalem.

Now Jesus said to the disciples, "Immediately after the tribulation of those days (for the tribulation is to them yet) shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken: and then shall appear the sign of the Son of man (Christ) in heaven: and then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory."—Matt. 24:29-30.

At Christ's second coming will be the fulfillment of all this prophecy, spoken of by Moses, Daniel, and all the prophets concerning the tribulation of the Jews. Speaking of Titus, Daniel said: "Yea he magnified himself even to the prince of the host and by him the daily sacrifice was taken away." Let us see if Daniel's prophecy came true. Here it is: "And now Titus gave orders to his soldiers that were with him to dig up the foundations of the tower of Antonia and make him a ready passage for his army to come up; for he had been informed that on that very day, which was the 17th day of Panemus (Tamus) the sacrifice called 'the daily sacrifice' had failed and had not been offered to God for want of men to offer it, and that the people were grievously troubled at it."

Please read Deut. 28, Dan. 7, 8, 9, Matt. 24, and Jer. 5:15. It is all about the wickedness of God's people, Israel. May we all rightly divide the word of truth. "And he shall confirm the covenant with many for one week (seven years): and in the midst (or middle) of the week he shall cause the sacrifice and the oblation to cease, and for the overspreading of abominations he shall make it desolate, even until the consummation, and that determined shall be poured upon the desolate."—Dan. 9:27. Those Jews will never get their eyes open, until Messiah comes; then the tribulation will be taken off them.

To cultivate kindness is a great part of the business of life.—Samuel Johnson.

Said the Master: "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. . . . When he, the Spirit of truth, is come, he will guide you into all truth."

To refuse this proffered guide and companion, is to undertake to travel a dreary and dangerous road, as best we may—*ALONE!*

With Our Sunday Schools

LESSON PREPARED BY F. L. AUSTIN

LESSON I.—April 3, 1927.

PETER BECOMES A DISCIPLE OF JESUS.

Mark 1:14-18, 29-31.

Devotional Reading: Isaiah 55:1-5.

GOLDEN TEXT.

And Jesus said unto them, Come ye after me, and I will make you to become fishers of men.—Mark 1:17.

A STUDY OF THE SUBJECT.

Christ's Call. A new era was dawning—new conditions were due.

God's amazingly wonderful plans have always revealed progression in development. Each succeeding era or dispensation has revealed new methods, new rules, new achievements over the one preceding it. Abram's day of amazing promises was an advance over the day beyond the flood, introducing new visions of Jehovah and new meaning of faith and service; Moses' day of an added law, Gal. 3:19, became an additional guarantee that the Heir to the promises, the Seed, Gal. 3:16, 19, 24, would be brought forth "in fulness of time", Gal. 4:4. In that day a tabernacle and priesthood, a covenant and atonement, were given place.

The day of Christ's ministry introduced a still more advanced era of God's ever increasing work, one that was heralded by anthems of heaven to slumbering earth on the night of Christ's birth. And so this long promised Messiah busily engaged Himself in introducing the many new conditions properly belonging to the new era.

His Call to Peter. Little did Peter realize all the greatness and fullness of following Jesus—earth's new Lord. He had seen Him before, John 1:35-41, perhaps many times. Now he is called in a greater and more meaningful way.

Peter's Response. Immediately he gave up, dropped, every conflicting thing and gave himself in full devotion to following Jesus.

Little did he realize the full meaning of this step. But faith in Him whom he had convincingly seen and heard was sufficient reason.

Answering Christ's Call. Christ's greater call is to all. "Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved", Mark 16:15, 16, was one of His parting instructions.

That kingdom which was then "at hand" was not accepted by the chosen people, Israel. Christ called a few believing ones to aid Him in presenting the ways and truth of God's kingdom, but the nation did not "repent" and "the kingdom" still remains in abeyance.

However, the new era of Christ continues. Its ways and ends remain for those who accept Him in preference for those ways of man. Christ sealed and put in-

to force the new covenant, Matt. 26:28, which superseded the old in Moses, Heb. 8:8, 9, 13, for all who follow Him therein, 2 Cor. 3:6, ff. This new covenant is a further assurance that "the kingdom of God" will yet be completed. That this kingdom will yet include repentant Israel is foretold in Jer. 31:31-34.

Only Christ, Abram's promised seed, Him by whom the new era has been introduced and by whom it will yet be perfected, is able to bring that people into kingdom relation with God. That He will do this is shown by Luke 1:31, 32; Matt. 19:28; Luke 12:32; Rom. 11:26, 27. To this end He will again come, Acts 1:11; restore Israel to kingdom status under His kingship, Rom. 11:26; Isa. 59:20, 21; Ezek. 37:21-28; and expand the kingdom to fill the whole earth, Matt. 25:31; Isa. 2:2-4; 60:1-3, 12; Dan. 2:44; 7:27; Psa. 72:8.

It is the good news, the gospel of the kingdom, that is offered to the world today. The call is for belief thereof and acceptance of Him who is "the way, the truth and the life" of that kingdom and of all God's promises. The response consists of obedience to Him—the obedience gladly springing from true devotion that is prompted by faith.

Such, like Peter, are called into Christ's own glory and heirship, 1 John 3:2; Rom. 8:17; Phil. 3:20, 21, to become His immortal helpmeet in the great work of perfecting the kingdom and promises of God.

We also may, and should, "leave all and follow him."

THE GOLDEN TEXT.

Come ye after me, and I will make you to become fishers of men.—Mark 1:17.

These words are the key to much of the Christian Life.

"If any man will come after me, let him deny himself, and take up his cross, and follow me."—Matt. 16:24. This means active service, toilsome service, cross-bearing service.

Fishing here represents an earnest labor, an occupation, not a pastime or sport, as it is generally thought of today. Our Lord and Master chose His co-laborers from among a busy people; it was evident they would be just as earnest in the new labor to which He had now called them. You will note that it is the Lord who made us to be fishers of men if we are following Him. We would reason then that the person who is not

fishing is evidently not a follower of Jesus. The men that Christ chose were good fishers, the training they had received in their daily work schooled them in patience, in courage to face danger, and the necessity to cooperate as fellow-laborers with a unity of purpose. The best preparation for God's work comes from a faithful discharge of the task before us, however humble it may be.—F. A. S.

PRACTICAL APPLICATIONS.

The World's Call to Service. The world is vitally in need of men—earnest, public-spirited, self-sacrificing. Such men are needed in every department of public and private enterprise, and those who will devote their lives to this service will be rewarded. Teachers, scientists, statesmen, editors—there is a demand for them all. The work for which they are required is important; for they are to be the leaders of the world, and the trend of its progress will depend largely upon their guidance.

Christ's Call to Service. While the work of the world is thus important, its honors great, its rewards large, yet the church of God offers an opportunity for service which is of far greater value to humanity; of wider possibilities; of more permanent results; and the one who consecrates himself to it is assured of rewards, both in this life and in the life to come, infinitely richer than anything the world can offer. It is a noble work to rescue men from ignorance, degradation, and poverty in this life; to see that they are better clothed, better housed, and better governed; but how much more blessed is the work of saving men from sin, and from death which is the "wages of sin", by leading them to Jesus Christ, who will make them "new creatures" in Himself now—clean-hearted, pure-minded, and true—and crown them with glory and immortality when He comes!—G. E. M.

TOPICS FOR STUDY AND DISCUSSION.

Definition of conversion.

Peter's early conversion—influences back of and outward characteristics.

Peter's later conversion—influences back of, characteristics, and differences from first.

Connection between Peter's later conversion and the salvation of the world.—A. K.

DOINGS AMONG THE CHURCHES

INDIANA

Mrs. Jennie McDonald, of South Bend, Indiana, celebrated her 76th birthday anniversary March 17, with an appropriate dinner to her nearest South Bend relatives, prepared by her daughter and son, Mr. and Mrs. Frank Fox.

* * *

NEBRASKA

Sr. A. B. Wilson of Holbrook, Nebraska, writes on March 13,—We are expecting Bro. Sydney Magaw in a couple of weeks for a series of meetings. The folks at Moorefield will want him when he is through here, so a sister writes us.

The brethren of Blair, Nebraska, have been making some needed repairs on their building. Their Sunday School has been reduced of late on account of bad roads, but they confidently expect the work to press forward with the bright weather of Spring.

* * *

ILLINOIS

Sr. Daisy Nokes is home again after her recent operation. She is improving slowly,

but is still confined to her bed.

Sr. Clara Chaffee returned to Golden Rule Home last week, having spent the winter months with her daughter in Dallas, Texas.

Several Oregonians hope to meet with Dixonites, Rochellers, and other Bereans for a social and get-together time on Saturday evening, March 26, at the home of Mrs. Martha Walls, 1016 North Ave., Rockford, Illinois.

A large audience was present at Oregon on the 20th for the second of a series of Special Sunday evening sermons on Salvation. This series will continue, God willing, till Easter, April 17.

We joyfully announce the birth on March 16, 1927, of William Martin, to Mr. and Mrs. William Wachtel. Sr. Wachtel is the youngest daughter of the late Bro. and Sr. Martin Aslaksen.

May it be his to be glorified with his Lord.

GENERAL CONFERENCE

In accordance with resolution of the General Conference in 1925, announcement is hereby made well in advance that the Conference and Bible School for 1927 will be held at Oregon, Illinois, August 2 to 14, inclusive. Plans and program will be announced later.

ILLINOIS CONFERENCE SPRING GATHERING, APRIL 10

The Illinois Conference Board is called to meet at Oregon on Saturday and Sunday, April 9 and 10. At this time plans must be made for the summer's work, including Bible School and Conference.

Urgent invitation is extended to the brethren and friends to come to Oregon for Sunday, April 10, and enjoy an all-day meeting. Special services are planned for the day, and pot luck dinner will be eaten in the Conference Dining Room

- 10:00 a.m.—Sunday School.
- 11:00 a.m.—Sermon, F. E. Siple.
- 2:30 p.m.—Sermon, Paul C. Johnson.
- 6:30 p.m.—Berean Class.
- 7:30 p.m.—Sermon, F. L. Austin.

Don't forget the date, April 10. Come either by train or auto and you will be taken care of. Bring a basket if convenient; but basket or no basket, **Come!**
F. E. Siple, Pres.

OREGON, APRIL 17

In harmony with the Easter Offering plan suggested on front page, the Oregon church wishes to announce special Easter services, morning and evening, on Easter Sunday. To these services the church invites one and all who may feel that they can receive an Easter benefit by attending. Further announcement will be made next week. Basket dinner will be served in the basement of the Conference Building.

* * *

ST. LOUIS, FIRST STOP

The present plan of the editor is that the first stop on a short tour among some of the churches will be St. Louis, Mo., soon after Easter. Any others wishing a brief stop with services should notify the National Bible Institution at once.

* * *

Under date of March 15, Bro. Sydney Magaw writes,—Because of such very bad roads it was necessary to close the meeting at Clear Lake, Wisconsin, after the sixth service. Sunday evening the Hillman, Thomas, and Goodwin families met at Bro. and Sr. Engebretson's where we held a short service in conclusion. Bro. Hillman took us over with the wagon,

THE STONE WALL SCALED

Over the Top! Thanks!

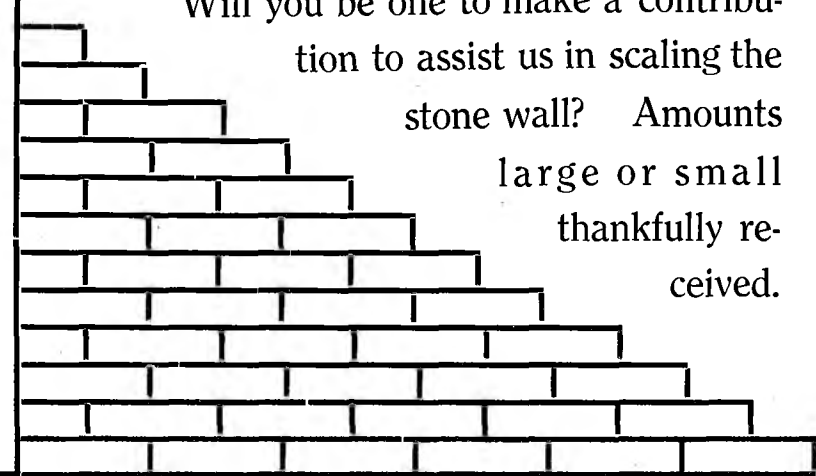
We wish we could personally thank each and all for the cooperation given in our appeal for these funds.

We are aware that many have made a real sacrifice in order to do their part. Although the call was for immediate demands, it has required four and one-half months to raise the amount while the expenses of operating and carrying on the general work, including the editing of The Herald, quarterly, etc., for the same period has consumed a large portion of the amount. We might add that the contributions for the last four months were \$1819.06 less than for the same period of time the year previous. We, therefore, conclude that we are in very little better condition than last November.

So we are still very much dependent on your support.

F. A. S.

STONE WALL



Will you be one to make a contribution to assist us in scaling the stone wall? Amounts large or small thankfully received.

tugged along in a foot of mud by two teams.

I am going to Eden Valley Conference in a couple of days. On March 27 I plan to begin a meeting at Holbrook, Nebraska, again.

* * *

TRUTH SEEKERS' SUNDAY SCHOOL QUARTERLY

The Quarterlies for April, May, and June have been mailed. They should reach the most distant schools in ample time to be distributed on Sunday, April 27.

Some eight or ten Sunday Schools gave no information as to sending them these Quarterlies. Expecting that they wished them, they have been sent so as to avoid delay and disappointment.

* * *

Every good gift and every perfect gift is from above, and cometh down from the Father of lights, with whom is no variability, neither shadow of turning.—James 1:17.

* * *

TRACTS AND BOOKS

A Tract slipped into each friendly letter is direct—personal. Handed to a Friend or Stranger it force attention—often consideration. It is inexpensive, straight-to-the-mark presentation of Gospel Truths.

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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Keep an assortment on hand.

Order from, and make checks and money orders payable to NATIONAL BIBLE INSTITUTION, Oregon, Illinois.

Truth Seekers' Sunday School Quarterly

A long-felt want has been provided in the publication of Truth Seekers' Sunday School Quarterly, and is being much appreciated. The Quarterly is larger and better than was anticipated;

- The demand has been nearly twice as great;
-And the orders keep coming.

The next issue, nearly ready for printing, has promise of being still better;

-It has three additional writers: F. E. Siple, Alta King, G. E. Marsh;

-And a four-color map of Palestine for the first 1000 copies, and for all—if possible.

Provide one for every Junior, Intermediate, and Senior of your Sunday School Five or more copies to one address: Per quarter, 10 cents each; per year, 40 cents each.

If you're not in Sunday School you'll want a single copy: per quarter, 12 cents; per year, 48 cents.

-A beautiful four-color New Testament Map of Palestine. (The number furnished with these maps may be unavoidably limited to a previous estimate of quantity needed.)

We ask for your immediate order for next quarter, that we may be sure to print as many as needed. Please help us to help you by sending your order At Once—unless you have already sent an order for the Second Quarter.

The prices are now as follows:

-1 to 4 copies are 12 cents each per quarter; 48 cents each per year.

-5 or more copies to one address are 10 cents each per quarter; 40 cents each per year.

(All orders having been received at old prices will be filled as paid in full.)

ORDER BLANK

National Bible Institution, Oregon, Illinois. Gentlemen:—

Please send each quarter to the undersigned copies of the Truth Seekers' Sunday School Quarterly, beginning with April, 1927, for which we agree to remit quarterly, in advance, the sum of \$.....

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PETER BECOMES A DISCIPLE OF JESUS

Mark 1:14-18, 29-31

BY LOIS HUNT

"Come ye after me, and I will make you to become fishers of men."

How can anyone fish for and catch men? And what kind of bait would be used? And——? Let us see.

In Palestine, the land where Jesus lived, was a beautiful lake set in the midst of jagged mountains. It was called the Sea of Galilee. Upon the shore of this lake was a small town named Capernaum, and in this town lived two brothers—Simon Peter and Andrew.

They were not rich men, nor graduates from college; but unlearned fishermen, as were many of the men of that region. Their hearts were kind, and their minds clean. They supported themselves and those dependent upon them by daily spreading their nets in the sea, hauling in the fish that were entrapped, and selling their catch in the market place. They depended upon God's bounty, and were thankful for His generosity.

Now, one day, as Peter and Andrew were casting their nets into the sea they saw a man walking along the shore. He stopped near them, and spoke to them. How their hearts must have bounded; for the man was none other than Jesus.

Jesus had been baptized, spent His forty days in the wilderness, and was now ready to preach the Gospel of the kingdom of God. It was the time to select disciples who would help Him carry this wonderful message; so among these lowly ones He made His first choice—choosing men who would be loyal and trustworthy. Thus it was that He said to these kindly fishermen, "Come ye after me, and I will make you to become fishers of men." They were to bring men to Christ—surrounding them with the net of God's love and power.

Did these chosen men hesitate? Not one minute! They simply left their nets and followed Jesus—ready to learn of Him and believe in His power.

A convincing evidence of that power was soon shown them.

Jesus, Peter, Andrew, James, and John had been to the synagogue. They entered Peter's house where they found Peter's mother-in-law very sick with a fever. The disciples told Jesus about her illness. Whereupon, He took her by the hand, and lifted her up; and, think of it, children, the fever left at once! In fact, she was so well

that she arose and waited upon them.

These men must then have had full confidence in their Leader, and must have been proud to have been chosen by Him.

Peter remained true to his trust—stumbling sometimes, but trying, and really did catch many men for the Master's service.

Can we be "fishers of men," too? Yes, and we have magical bait in God's Word. And just as surely is Jesus saying to us to-day, "Come ye after me."

FOR THE TINY TOTS

JESUS CHOOSES PETER

Two men were fishing near the shore of the Sea of Galilee. They were Andrew and his brother, Peter.

As they worked, bringing up nets filled with fish, Jesus came by. He was looking for men to help Him preach. When He saw Andrew and Peter He told them to come with Him. They left their nets, and went right away with Jesus.

You must be one of Jesus' little helpers, too.

Jesus Heals a Woman

Andrew and Peter and two of their friends went to the church or synagogue. Then they went to Peter's house. Mrs. Peter's mother was very sick. They called Jesus and told Him about it.

Jesus took the sick woman's hand and lifted her up, and she was well just that quickly.

God gave Jesus power to do that.

SOMETHING TO DO

We are now starting on the life story of Peter's service. If your parents keep their copies of *The Herald* all well and good. If they do not, why not ask them to let you cut out the story and make a Peter Story Book? At the end of this list of stories I hope you will be able to tell the whole story of Peter's work.

DO YOU KNOW—

Where to find The Lord's Prayer?

WISP OF WISDOM

What we are to-morrow is what we make ourselves to-day.

THE SWEET STORY

*I think, when I read that sweet story of old,
When Jesus was here among men,
How He called little children, as lambs, to His fold.
I should like to have been with Him then.*

*I wish that His hands had been placed on my head,
That His arm had been thrown around me,
And that I might have seen His kind look when He said,
"Let the little ones come unto me."*

—Selected.

BAPTISM

By John W. Burget

Teacher: We believe baptism is essential, because Peter said, "Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost."—Acts 2:38.

Student: What is this baptism that Peter referred to?

T: He referred to water baptism, and also said that they would receive the gift of the Holy Ghost, which is the baptism of the Holy Ghost with which the apostles and Christians of that day were baptized.

S: Cannot we be baptized with the Holy Ghost baptism in this day just the same as the apostles were in their day?

T: We cannot, because there is no more Holy Ghost baptism; for Paul said, "Charity never faileth; but whether there be prophecies, they shall fail; whether there be tongues, they shall cease; whether there be knowledge, it shall vanish away."—1 Cor. 13:8. Now prophecies, and tongues, and knowledge were what the person received all at once, when baptized with the Holy Ghost. Therefore, if those have vanished away, there cannot be any more baptism of the Holy Ghost. Paul also said that there is only one baptism.

S: I want to know about this one baptism.

T: It is a baptism with water; for John the Baptist said, "I indeed baptize you with water unto repentance."—Matt. 3:11. "And Jesus, when he was baptized, went up straightway out of the water."—Matt. 3:16. When the eunuch was baptized "they went down both into the water, both Philip and the eunuch; and he baptized him."—Acts 8:38.

S: Yes, I see that to be baptized, we go down into the water; but what performance must we go through after we get into the water, to be baptized?

T: We must be buried in the water; for Paul said, "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 water) in the likeness of his death; we shall be also in the likeness of his resurrection."—Rom. 6:3-5. "Buried with him in baptism, wherein also ye are risen with him through the faith of the operation of God, who hath raised him from the dead."—Col. 2:12.

And Jesus said, "Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God."—John 3:5. And one must be buried in water by baptism, and come forth out of the water to be born of water.

S: According to those scriptural testimonies we must be buried in the water in order to be baptized. But tell me, can a person be saved if he refuses to be baptized in water?

T: He can not; for Jesus says, "He that believeth and is baptized shall be saved; but he that believeth not

shall be damned."—Mark 16:16.

In the day of Noah "eight souls were saved by water. The like figure whereunto even baptism doth also now save us . . . by the resurrection of Jesus Christ."—1 Peter 3:21. "For as many of you as have been baptized into Christ have put on Christ."—Gal. 3:27.

Greatness is to take the common things of life and walk truly among them.—*Schreiner*.

MAN PROPOSES, GOD DISPOSES

ACCOUNT of another man's extreme efforts is reported in *The Philadelphia Public Ledger* of March 5. After several months of study and labor prominent Italian engineers hope to perfect a "new type of airplane of unprecedented speed."

One thing noticeable in all of these highly expensive types of machines: None of them are economically workable in the commercial field for the betterment and edification of man. They are practical only where nation is pitted against nation, race against race; and at a moment when every possible advantage of time and extreme strength are required in order for one nation or party to conquer its opponent. Under such circumstances the vanquished is enforced to remunerate the victor for the incurred outlay, even at the expense of pauperizing and vanquishing the more the already pauperized and vanquished party.

How unlike God's eternal achievements of universal blessing! He sends sunshine and rain alike upon the righteous and the unrighteous—a boon to all.

The quoted press despatch under date of Rome, March 4, reads as follows:

"Application to aviation of the principles used in the shelling of Paris by the Germans' long-range 'Big Bertha,' is being studied by a group of the most prominent aeronautical engineers in Italy.

"They hope to evolve an entirely new type of airplane of unprecedented speed. They think it even possible for it to fly from Rome to Buenos Aires in ten hours.

"Great secrecy surrounds the experiments, which have been going on for several months. It is stated, however, that the basic problems have been solved, although many technical details must be worked out.

"Like the shells of 'Big Bertha,' the projected plane is to fly at extremely high altitudes. A catapult start is to enable it to soar quickly to a height of 8000 meters, (about five miles) or more, after which its gigantic motors are expected to hurl it through the rarified air at record speeds.

"The needs of both men and motors for air at high altitudes are to be met by carrying manufacturing apparatus on board the plane."

With man accomplishing so many hitherto-impossible feats, the unfulfilled predictions of *fact* in Revelation become more and more real, toward the soon fulfillment of which the man of faith looks with ever increasing hope.

MELCHISEDEK—WHO WAS HE?

By Jas. A. Patrick

WAS he Shem? Was he Enoch? One guess is as good as another. There is no proof that he was either.

Paul says the subject is a hard one. "Called of God an high priest after the order of Melchisedek. Of whom we have many things to say, and hard to be understood, seeing ye are dull of hearing."—Heb. 5:10, 11.

In Heb. 7:3 Paul says of this man, "Without father, without mother, without descent, having neither beginning of days, nor end of life; but made like unto the Son of God; abideth a priest continually." Then Paul adds, "Now consider how great this man was." Paul says he was talking about the man, not the priesthood, and says that he abides a priest continually. Then he says, "Here men that die receive tithes; but there he receiveth them, of whom it is testified that he liveth."

Then again in the 15th and 16th verses we read, "For that after the similitude of Melchisedek there ariseth another priest, who is made, not after the law of a carnal commandment, but after the power of an endless life." How was he made priest? "After the power of an endless life." The Diaglott renders the 16th verse, "Who became so, not according to a fleshly command, but according to the power of an imperishable life." Verses 23 and 24 in the Diaglott are as follows: "And indeed those having become priests are many, (the Aaronic) on account of being hindered by death to continue; but he, on account of his continuing for the age, possesses the priesthood which changes not."

Is it not the age-abiding life which qualifies Him for the unchanging priesthood? Thus in this priesthood He *ever liveth* to make intercession for them that come to God by Him. "For the law maketh men high priests which have infirmity; but the word of the oath, which was since the law, maketh the Son, who is consecrated (margin, perfected) for evermore."—Verse 28.

When did He become priest? "For if He were on earth, He should not be priest, seeing that there are priests that offer gifts according to the law."—Heb. 8:4. "For Christ is not entered into the holy places made with hands, which are figures of the true; but into heaven itself, now to appear in the presence of God for us."—Heb. 9:24.

LETTERS

BY S. ROXANA WINCE

WE enjoy writing and receiving letters of love and friendship. It is the next best thing to talking with a friend face to face. It may be a little more tiresome, of course, but we can manage to tell a lot of things on a sheet of paper, if we take time to think. And what a joy a well-written letter is to both writer and receiver! And what a good school it is, too; for we cannot write even a passably good letter without giving some thought to the task. And who cares to receive

a shabbily-written, misspelled letter? We are not proud of such a letter. We do not read it nor display it to our friends unless there be love enough in it to cover all its faults. But how we love these tokens of affection when the writers put their very lives into them. We cannot bear to destroy them. Year after year we hoard them away just as we would were they pieces of yellow gold. I have a lot of such packages. The writers have long ago moldered to dust and I no longer take time to read what they wrote. And yet, I cannot burn the pages that bear the impress of their hands. Some one who does not know and does not care must do it for me when I am gone.

A COMMUNICATION

DEAR BRETHERN: Just a few lines to let you know of myself and children: I have but three with me now. Pearl, a girl of 16 years, is up and getting along very well after an operation for appendicitis three weeks ago.

When my wife died eight years ago I was left with seven children from 2 to 16 years old. I am proud of these nice boys and girls. My wife was a daughter of A. S. Bradley, of Mullin, Texas, one of the greatest Bible teachers to whom I have ever listened.

Religiously, I am alone here, there being no Church of God in these parts.

Pray for me and mine.

Your brother in Christ,

Sam. Kelly,

Box 625, Manhattan, Montana.

AN EARNEST QUESTION CONCERNING HELL

(Continued from page 386)

worm. Just as the fire was kept burning continually so that it died not, so also the flesh maggots were sustained continually, generation after generation of them, upon the decaying portions of flesh and vegetation skirting the edge of the fires.

This definite and then present illustration the Savior used in addressing the people, by way of forcible illustration as to positiveness and completeness of destruction of death; and this death was referred to as the result of offense, of sin, of transgression against God. If Jesus did not quote from Isaiah 66:24, he, at least, used the same illustration. Isaiah was speaking of the new order of things; he was speaking in the twenty-second verse of the new heavens and new earth referred to also in 65:17 and onward. That new order will be a definitely new condition and circumstance of life. It is the dead transgressors that are emphasized. These transgressors have suffered death because of transgression and they are as completely dead as an unquenchable fire or an insatiable horde of devouring worms could make them.

The biblical reference to this word "worm," and further references to the use of the word "*gehenna*" and "valley of Hinnom" will be continued in next week's Herald, God willing.

Questions and Answers

SOME OF OUR BRETHREN here "believe they can pray and heal people. I would like to hear from some of our folks on this."—C. A. H.

C. O. D.

(Continued from Editorial Page)

And, as He collected confidence, He delivered to them still more. He delivered the great truths of the Gospel, the great promises of God. These, too, were accepted by many, and thus the truths of the Gospel of the kingdom of God were grasped by increasing numbers; and Jesus collected men and women for God's use.

So also, brother pastor, might it be with you and me. We must deliver. We must deliver that which creates confidence in the people; confidence in our sincerity as to truth; confidence in our righteousness as to living; confidence in our loyalty as to God. We must deliver those things which are visible by the people, physical

—o—

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

THE RESTITUTION HERALD advocates: The soon coming of Christ, Acts 1:11, and life only through Him, Col. 3:3; the literal resurrection of the dead, John 5:28; the immortalization of those in Christ, 1 Cor. 15:53, 54; the final destruction of the wicked, 2 Thess. 1:9; the restoration of Israel as the kingdom of God under the kingship of Christ, Luke 1:32, the church being joint-heirs with Him, Rom. 8:17, and Israel to be made head over Gentile nations, Isa. 60:13; the "restitution of all things, which God hath spoken by the mouth of all His holy prophets since the world began", Acts 3:21. It also firmly advocates repentance and immersion in the name of Jesus Christ for the remission of sins, Acts 2:38, and a consecrated life as essential to salvation.

unto them; that is, things which are grasped by their natural, carnal life. On the collection of their confidence, you and I are the better situated to deliver unto them the deeper, spiritual, abiding truths of God. In turn we can collect for God their faith in Him, faith in His ability to fulfill His promises. Then, collect them, in person, for Him.

But a sacrifice must first be given. The sacrifice is a sacrifice of self and ability in tendering and delivering to the world of man first, in advance, previous to pay, previous to any collection.

Hardly can we hope to collect the faith of the people until we shall have first delivered from the fullness of faithful service unto them.

MORE ABOUT THE TREE OF LIFE

(Continued from Berean Page)

In other words, God planted in Eden an orchard of fruit trees for the use of Adam. If the trees named are not trees, the others, likewise, are not trees.

Adam, being by nature a mortal or dying being, had to eat in order to continue living, and so long as he partook of the tree of life he would continue to live. But the moment he was deprived of eating of the tree of life, he had nothing to stop the process of dying. In contrast to the tree of life was the tree of knowledge of good and evil. This tree was the only tree planted by God whose fruit Adam was forbidden by God to partake of, because the eating thereof had the opposite effect to that of the tree of life. In other words, eating of the fruit of the tree of life meant continued life; eating of the fruit of the tree of knowledge of good and evil meant cessation of life—death. Both of these trees were trees in the same sense as were the rest of the trees in Eden's garden, in that they grew out of the ground.

Adam and Eve were driven out of this garden. The trees in this garden are no more, and in no place but this garden were these two named trees planted. The tree of life is not in evidence to-day, but will be restored again in the new heaven and new earth condition. Rev. 22:2. There are more details of the tree given here than in Genesis 2:9. Here it tells us that it has twelve kinds of fruit, rendering fruit appropriate to each month. The leaves of the tree are for the healing of the nations.

A few thoughts for consideration: The eating of the tree of life promised only a continuation of the natural life. The eating of the tree of life never promised "immortality." Those who obtain immortal or spirit life do so through Christ, as a "gift of God"; and when they receive this life they also receive a body appropriate to it, and will not need the tree of life in order to continue life.

Is it not spiritualizing or making figurative terms of plain statements of Scripture, that has led people to believe the doctrine of natural immortality of the soul, the doctrine of the Trinity, and many such doctrines?

Your brother Berean in Christ,

Joseph Fletcher, Jr.

ZIONISM AND THE JEWS

The following interesting item is clipped from The Philadelphia Inquirer of March 7:

THE twenty-fifth anniversary of the establishment of the Jewish National Fund as an integral part of the Zionist Movement, undertaken in 1901, to restore to Jews the world over the land of their forefathers, was celebrated by more than 1000 Jews of the city at the Palace Theatre, 1214 Market Street, last night.

Former Mayor, J. Hampton Moore, one of the principal speakers of last night's meeting, gave an eye-witness account of the developments he had observed in Palestine while there last fall. He declared the growth of the "back to the land" movement is remarkable.

"Palestine, a country of about 800,000 persons, is predominantly Turkish and Mohammedan," he said, "yet the group of Jews, which now numbers about 150,000, was only about a third of that in 1922.

"Ten years ago, to travel from Jerusalem to Jericho would have necessitated an armed escort. To-day one can skim over asphalt roads in an automobile, safer than along a city street. I saw the people tilling the soil, building roads and houses, and thriving on every side. One of the fine things being done is reforestation. Where roads are built and entrances to farms constructed trees and shrubbery are planted and the approaches to many of the homes match in beauty the estates of some of our wealthy residents in Philadelphia suburbs."

In Palestine, said Moore, there are about 100 colonies, supported by funds raised by Jews in America, England, and other countries. The entire group of communities live happily and peacefully under the general protection of the British Government, which is policing Palestine.

Maurice Samuel, an author, of New York, described the fund as having "woven a new and cherished tradition into the fabric of Jewish history."

"The Jews have not been the only ones who have occupied Palestine," he said. "Scores of other races have at one time or another dwelt there, yet none have ever been able to identify themselves with the land, while no one has ever been able to disassociate the Jew from Palestine.

"While the Arabs, many of whom still retain large tracts near Palestine, never have successfully tilled the soil during a thousand years, Jews out of the ghettos, of Europe, who four years before were peddlers with packs on their backs, have gone there and become successful in their farming operations.

"It is not the rebuilding of Palestine, nor the centralization of Jews in one spot where they can enjoy freedom, which is the outstanding thing in the Zionist movement. It is the miracle which has restored the Jew to land owned by him, underneath his feet, on which he can work for himself, in the secure knowledge that it is his own."

Benjamin L. Gordon, chairman of the Jewish National Fund Council of Philadelphia, under whose auspices the celebration was held, declared that more than 200,000

dunams, or 50,000 acres of land, have been redeemed and are held as the inalienable possession of the Jewish people.

"Nearly \$10,000,000 has been raised during twenty-five years," he said. "The United States contributed about \$2,000,000; Europe more than \$4,000,000; while the remainder came from the rest of the world. There is hardly a Jewish settlement on earth where donations are not made to the Jewish National Fund.

"The fund not only buys land, but makes it suitable for settlement. Swampy, disease-breeding tracts have been drained, and barren hills have been planted with trees so as to enable the soil to retain its moisture."

A motion picture film portraying the scope of the reclamation, development and building operations also was shown.

SOLOMON'S POOLS AGAIN FILLED

ACCORDING to the Jewish Telegraphic Agency, Solomon's Pools at Jerusalem, one of the most ancient water supply systems in the world, were filled last week for the first time in several centuries.

The pools, which have a 40,000,000-gallon capacity, were repaired by the Palestine government and will be used again, as in the time of ancient Judea, to supply water temporarily for the needs of Jerusalem's population.

Addressing those who had gathered at a public festival in honor of the occasion held by the municipality of Jerusalem, High Commissioner Lord Plumer urged the installation of a safe, modern supply system.—*National Farm News*.

NATHAN STRAUS, in his eightieth year, is reported to have arrived in Haiffa on Friday, February 18, for the purpose of establishing a health center in Jerusalem for all races and creeds.

SALESMEN WANTED

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THE RESTITUTION HERALD

VOLUME 16

OREGON, ILLINOIS, MARCH 29, 1927

NUMBER 26

He Will Come!

By Raymond H. Stearns

"Therefore be ye also ready: for in such an hour as ye think not, the Son of man cometh."

*He will come, perhaps, at morning,
When to simply live is sweet;
When the arm is strong, unwearied
By the noonday toil and heat;
When the undimmed eye looks tearless
Up the shining heights of life,
And the eager soul is panting,
Yearning for some noble strife.*

*He will come, perhaps, at noontide,
When the pulse of life throbs high;
When the fruits of toil are ripening,
And the harvest time is nigh;
Then, through all the full-orbed splendor
Of the sun's meridian blaze,
There may shine the strange new beauty
Of the Lord's transfigured face.*

*Or it may be in the evening—
Gray and sombre is the sky,
Clouds around the sunset gather,
Far and dark the shadows lie,
When we long for rest and slumber
And some tender thoughts of home
Fill the heart with vague, sad yearning,
Then, perhaps, the Lord will come.*

*If He only finds us ready,
In the morning's happy light,
In the strong and fiery noontide,
Or the coming of the night.—
If He only finds us waiting,
Listening for His sudden call,
Then His coming when we think not
Is the sweetest hope of all.*

THE CHILDREN OF ISRAEL

BY S. ROXANA WINCE

THEY were not little folks like Grace Morton and Bobby Allen, those children of Israel. They were called children only because they were all the descendants of one man whose name was Jacob or Israel. His people as a nation and company of nations were to bear a more prominent part in the history of the world than any other.

God had said to them again and again, "I will bless him that blesseth thee, and curse him that curseth thee: and in thee shall all families of the earth be blessed." Did Abraham, Isaac, and Jacob realize that that wonderful promise took in a Savior who would die for men? We do not know. But that there must be sacrifice of life as an atonement for sin was understood very early, or seems to have been, else why were offerings made? We can give no other reason.

But the blood of sheep and oxen and goats, sinless though they were, could not wash away sin. It was man that had sinned, and man must die for man. But where could a sinless man be found? Not one of our race was without sin, and the death of no other would avail. That was why the Savior was divinely conceived and begotten. He "did no sin, neither was guile found in his mouth"; and yet, He suffered on our behalf. Emphasize that word "*suffered*." It was no light thing to die that shameful death, to be mocked and derided and spit upon. But He submitted to it and won out. And what a victory it was only eternity can tell.

What a different place this would have been had there been no Savior, no saved ones, no precious gospel meetings, no altars of prayer in our homes, no holy songs on our lips! We cannot picture the depths of sin and war that would have engulfed it with all of love and goodness swept completely away. I do not even want to picture it for you; nor do I think I could picture the horror of such a world should I try.

Thank God for a Savior and for the blessed privilege of becoming His children!

A WONDERFUL PERSUASION

By Rufus A. Curtis

WHO shall separate us from the love of Christ? *shall* tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? As it is written, For thy sake we are killed all the day long; we are accounted as sheep for the slaughter. Nay, in all these things we are more than conquerors, through him that loved us. For I am persuaded that neither death, nor life, nor angels, nor principalities, nor powers, nor things, present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord."—Rom. 8:35-39.

I love to contemplate the indomitable zeal and unswerving loyalty of the Apostle Paul as he contemplates "our

Savior Jesus Christ, who hath abolished death, and hath brought life and immortality to light through the gospel." 2 Tim. 1:7-11. As he contemplated the blissful goal of immortality, at the coming and kingdom of his adorable Master, he utters these joyful words of hope and triumph, in his second Epistle to Timothy, ere he was put to death at Rome: "For the which cause I also suffer these things: nevertheless I am not ashamed: for I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day."—2 Tim. 1:12. See also 2 Cor. 4:14-18.

A COMMUNION THOUGHT

Selections by M. A. Woodward

But there is one companionship of which I may speak, nay, I must speak, because my business here is to testify concerning it; and it is the companionship without which my life would have no meaning. It is that of which Jesus bore record when He said that some one would come in His name to stay with all who loved Him, and to be a closer friend than He, in the flesh, could be. I have tested that promise and I know it is true. He is a Comrade without whose counsel and inspiration I could have done nothing worthily; He has been with me all the way, when burdens were heavy and the road was dark and friends were few. I have never been lonely very long, and I think I can truthfully say that I have never been very much afraid.—*Washington Gladden*.

CHURCH

The cleanest window ever fashioned, if it is barred by spider's webs, and hung over with carcasses of dead insects, so that the sunlight cannot find its way through, is of little use. Now the church is God's window, and if it is so obscured by errors that its sunlight becomes darkness, how great is that darkness!—*H. W. Beecher*.

It is the province of the church not only to offer salvation in the future, but to teach men how they ought to live in the present life.—*F. C. Montfort*.

That is the only true church organization when heads and hearts unite in working for the welfare of the human race.—*Lydia Maria Child*.

BEST THINGS

"A firm faith is the best divinity; a good life, the best philosophy; a clear conscience, the best law; honesty, the best policy; and temperance, the best physic."

There is a Book worth all other books which were ever printed—the Bible.—*Patrick Henry*.

A Christian church is a body or collection of persons, voluntarily associated together, professing to believe what Christ teaches, to do what Christ enjoins, to imitate His example, cherish His spirit, and make known His gospel to others. Christ alone is the head of the church—by His truth to instruct it; by His authority to govern it; by His grace to quicken it; by His providence to protect and guide it; by His Holy Spirit to sanctify and bless it; . . . The church is the great uplifting and conserving agency in the world, without which the race would soon relapse into barbarism.—*R. F. Sample*.

WE LIVE—BUT WHY?

"Self-maintenance is the smallest duty of the human species."

". . . . When the question arises, What is the chief function of all these powers of the body? we are tempted to reply that their only purpose is to sustain the life of the individual. For what is that life given? To keep the organs active, the heart beating, the lungs breathing, the digestive tract in operation, to supply thought and feeling, purpose and execution; but for what end?

"When a man dies what has he accomplished if his life has been successful? He has clothed his body; but what for? So that it may be protected from the storms and cold, in order merely to exist and have the ability to get more clothing for the same circuitous purpose. He has fed the body; but what for? So that it may get strength to keep up the battle of life and thus secure more food for the same end. He has sheltered the body in a home. He has earned pleasures to give variety to his mind. He may have attained contentment and satisfaction. He may have provided for his family; but he cannot give them more than these things which we have enumerated.

"When he has done all that he could have hoped to do, there comes the realization that he has not done much. A machine that cannot do more than to keep itself going is of no value whatever. So the best life is empty unless it can pass beyond the line of self-support and self-satisfaction"

". . . . No person has a right to live for the mere renewal of the daily needs of the flesh. The vast majority of humanity will do no better or will fall far short of even this accomplishment and it is a sad reflection that they cannot keep the machine in order that has no ambition to do more than ruin itself. They cannot perform the smallest duties assigned to the human species."—*Shaftesbury.*

FAITH

In its broadest definition, biblical faith is that confidence in God which leads to active trust in Him. But since all knowledge of God upon which such a confidence may be based is confined to those revelations of Him of which the Bible is the record, any really useful definition of faith must include confidence in the Holy Scriptures as the authoritative Word of God. Also, since Jesus Christ is the perfect and final revelation of God, and since the Scriptures expressly require faith in Him, any definition of faith is defective which does not include faith in Christ. And finally, since faith in the biblical sense includes both assent and trust, or committal, it follows that any definition of faith is defective which does not include those elements. Faith, therefore, may be defined as a personal trust in the God of the Holy Scriptures and in Jesus Christ whom He hath sent.—*C. C. Tatum.*

THE FRUIT OF FALSE TEACHING

By Geo. W. Hootman

"*Contents all bunk. Prove these fairy tales.*"

I FOUND the words, as quoted above, written on a flyleaf of a "Gideon" Bible. On the same flyleaf, in a plain, legible hand, I read the following inscription: "If we disregard this book, what will take its place?"

The first inscription reflects the manifest evil influence of false teaching or false teachers—more likely both. The attitude of mind towards the records of the Holy Scripture, as revealed in the first inscription, shows how skeptical teaching may impress the open and inexperienced mind of the young. I believe that false teachers, handling the Word of God deceitfully, are doing untold and irreparable harm through the channels of certain of our university and college classrooms.

The challenge, "Prove these fairy tales," not only shows dense ignorance regarding the authenticity and credibility of the Scriptures, but is an echo of the teaching of many a college professor as he stands before his classes of young men and women, perhaps, to the unconscious end of destroying Christian faith and his "much learning"—largely based on unbelief and the misleading philosophy of modern destructive critics.

Such a mind in either young or old, learned or unlearned, comes of a readiness to scorn the example and teaching of Jesus Christ. It is a Satan-inspired attitude toward the Son of God. During my years of experience on the road, I have seen numbers of men in private and public places sitting around nursing their unbeliefs, encouraging and cultivating a rebellious heart toward the source of all that is pure and good and noble and holy.

And the one who wrote the second inscription, "If we disregard this book, what will take its place?" expressed much more than simply to raise an important query. The significance of the question may be better understood by asking, "If the world is so full of evil, wickedness and unrighteousness *with* the Bible, what would it be *without* it?" The Bible is of God and from God, through Jesus Christ and the Holy Spirit, and *nothing man-made can take its place for good.* When the Bible is "disregarded" in the American home or elsewhere, a flood of corrupting influences fills men's hearts. "Keep thy heart with all diligence; for out of it are the issues of life."—Prov. 4:23.

In view of modern skepticism and the deceptive influence of "science," so called, we may well ponder the words of Jesus when He said: "When the Son of man cometh, shall he find faith on the earth?"—Luke 18:8. And, as for the Holy Bible, we may say:

Within this sacred volume lies

The mystery of mysteries—

(Salvation from sin)

And better he had not been born,

Who reads to doubt or reads to scorn.

(Christ died for the ungodly)

"BUT THAT THE WORKS OF GOD SHOULD BE MANIFEST IN HIM." JOHN 9:3.

By Conrad Dickel

"But that the works of God should be manifest in him."—John 9:3.

HERE is a saying that contains more than is seen superficially. Superficially we see the actual power of God at work in miraculously opening the eyes of the one who was blind from birth, an hitherto unheard of act. But underneath this wonder we see something far more important, which is suggested by the disciples' question. "Master, who did sin," etc.? They recognized the fact that there was some evil existent, and wanted to know if the man afflicted was responsible, or his parents. But Jesus rested the blame on neither parents nor the blind man, but said, in sum, that this evil condition of blindness had to be so, that the wonderful healing power of God might be evidenced.

We know that the world is and has been crowded with evil in various forms. In the curing of the blind man, we have an example of the healing power of God. If it is possible for God to perform such a cure in this case, why not go a step further and give Him credit with the power to heal in an unlimited capacity, which the very existence of evil in all forms, sin included, offers ample opportunity?

There exist two paramount forces in the world, viz., good and evil, or righteousness and sin. Good is invariably symbolized as light, while evil is always clothed in darkness. How is light best discerned? Light a candle in broad daylight and it is a very negligible quantity, but in the darkness of night it is an entirely different matter. This is, as you know, because of contrast. The same applies to good and evil.

Adam and Eve could not appreciate their pristine blessings until they had sinned, then they realized the difference between good and evil. They lost something, but at the same time they gained something. They lost unlimited life, free from care and anxiety, but gained something else,—a Godlike attribute—"And the Lord God said, Behold the man has become as one of us, *to know good and evil.*"—Gen. 3:22. They needed but one more attribute to become completely Godlike—deathlessness. "And now, lest he put forth his hand, and take also of the tree of life, and eat, and live for ever; therefore the Lord God sent him forth from the garden of Eden."

But before this deathless state should be theirs, God purposed that they should experience the results of evil and sin to the fullest extent, that they should know the exceeding sinfulness of sin, and their knowledge of evil be complete. Rom. 7:13. With these facts in view, we can have a clearer perception of the purpose of evil.

A state of appreciation is a wonderful condition. How many appreciate the air they breathe, providing it's fresh air? But let them be submerged in water for a minute or two and their appreciation will be greatly heightened when they at length reach the surface. So we see that Adam and his progeny will not be unfitted

for an appreciation of the glorious loving kindness of the Father of us all when the purpose of evil, sin and death, will have eventually been accomplished, as it will, in God's own time.

"The last enemy that shall be destroyed is death." What remains after the enemy, death—the wages of sin—is destroyed? The remaining attribute of Godlikeness, besides the knowledge of good and evil, viz., "the gift of God," everlasting life, through Jesus the Christ, our Lord. "I have said, Ye are gods; and all of you are children of the Most High."—Psalm 82:6. The erstwhile blind man was certainly appreciative of receiving his sight, which was a manifestation of the power of God through Jesus. Once out of the dark of blindness, he would assuredly not willingly return.

Can we not apply this case in a figurative sense to the whole of mankind? When they see the majesty and glory of God and the mighty wonders that will be performed, how can they fail to glorify their Creator and fall down and worship, as the restored blind man did? "Look unto me, and be ye saved, all the ends of the earth; for I am God, and there is none else. I have sworn by myself, the word is gone out of my mouth in righteousness, and shall not return, That unto me every knee shall bow, every tongue shall swear. Surely, shall one say, in the Lord have I righteousness and strength: even to him shall men come: and all that are incensed against him shall be ashamed."—Isa. 45:22-24.

Thus are we able to sense some evidences of the manifold wisdom of God in His glorious gospel, i.e., His promise to Abraham, that He will bless all the families of the earth through Jesus, His beloved Son (around whom all these things cluster and for whom this wonderful scheme of things was brought into being), and His church, made joint heirs with Him, amazing grace, and which will, eventually, all redound to the Father's glory.

THE DIVINE BURDEN-BEARER

"Casting all your care upon him; for he careth for you." Who can count the great multitude of the saints of God to whom these words have brought unspeakable comfort? Many, however, interpret the words "He careth for you" as signifying merely an affectionate regard, in the same sense in which, as we say, we "care for" a person. But it may mean much more than this. Care is a burden, an anxiety, a worry; and we may paraphrase the text thus: "Casting all your anxiety upon him, for he is concerned on your behalf." This carries a deeper and more far-reaching comfort to the heart that is depressed and sad. It reminds us of that other blessed assurance: "We have not an High Priest which cannot be touched with the feeling of our infirmities." And again: "In that he suffered being tempted, he is able also to succour them that are tempted." This identity of experience (of course, with the limitations distinguishing the human from the Divine) is of great help to the believer; it also bears its promise of future hope: "If we suffer with him, we shall reign with him."—*Selected.*

RIGHTLY DIVIDING THE WORD OF TRUTH

WHAT IS FUNDAMENTAL?

By A. H. Zilmer

THE question forces itself upon the mind, How can we determine what is elementary truth, and what is truth of a more advanced kind? The public proclaimer of the gospel to-day has equal need with the "minister" of Paul's day to rightly divide the word of truth, and to give those who "hear" him that which is suited to them: Milk only to the babes and those without, and strong food, along with milk, to those within who are able to receive it. Where to make this division in a truly workmanlike manner is the question the minister has to solve. Is there a safe and sound rule by which this matter can be gauged with absolute and unvarying certainty? We are convinced that there is such a rule, and that study of the right sort will reveal it. This rule is to be found in the apostolic preaching to those without. *What the apostles included in their message to the world at large, both Jews and Gentiles, is primary, elementary, fundamental. What they omitted, however important it may otherwise be, does not belong in the list of primary things.* How, then, can we ascertain what the apostles preached to the world, and what they reserved for the brethren when their senses should have become exercised by reason of use? The answer should not, after all, be so very difficult, though it requires study of the kind enjoined by Paul upon Timothy. Right here lies the necessity for the task of separating the simple things of the gospel, the "milk of the word," from that which is styled "strong meat." *The milk is to be found in the preaching of the apostles to the world; the strong meat is contained in the writings of those men addressed to the various churches, as well as individuals.* These writings may and do contain reference to the simple things, but not nearly all they contain in them is milk. There is reference in the various Epistles to the elementary things under the title of "the gospel"; or such terms as "so we preach, and so ye believed"; or "whereof I was made a minister and an apostle," and such like expressions. But the beginning must be made with the preaching of the apostles to those without. Here we see these divinely-sent men going to the world at large, opening the door of faith and salvation to those who were dwelling in the darkness of ignorance and the shadow of death. *The items of belief which these preachers submitted to their hearers for their acceptance were, as they must be in the nature of things, few, and simple, and easily understood.* They could not, and therefore, did not, embrace what the apostle Paul styled the "deep things of God," 1 Cor. 2:10, "things hard to be uttered," Heb. 5:11, "things hard to be understood," 2 Peter 3:16. These belong to the strong meat, which is suitable only for more mature minds that have attained a degree of skill in dealing with the word of righteousness; and this process may cover a period of years.—*The Faith.*

(Continued next week)

THE IMPORTANCE OF THE CONTEXT

THE order of the words (in the structure of the Word) is as perfect as the truth revealed by them, and contained in them.

This order is Divine: and it is nothing less than a crime for any human hand to subvert that order, either by ignoring it or changing it.

Beware of any teacher to whom the context is not manifestly essential. Beware of any teaching that is not based upon it.

Some passages of Scripture derive their chief importance from some remarkable words employed; others derive their chief importance from some wonderful truth revealed; while others derive their chief importance *from the place where we find them.* Every passage has its own importance in this last respect. When we find a passage in its own particular place, there is a Divine reason why it is there, and also why it is not in any other place.

It is essential to our understanding of the "words" to find out why they are where we find them. It is essential to our enjoyment of the words that we should discover not only what they mean, but why they are not in any other passage. If we find the words and the Word of God to be a delight to us, instead of a perplexing jumble, we must have special regard for the Context.

If this be disregarded, then a word, a sentence, or a verse, may be taken out from its context and interpreted of something quite foreign to its original intent.

We have all heard the proverbial saying that "the Bible may be made to prove anything." Exactly so; but this, very often, is only when, and because, a verse is taken apart from its context: otherwise it could never be made to teach anything different from the context in which God has set it.

Every sentence and every verse has something going before it and something following after it. We call this the context. This is regarded as being essential even in the case of human writers. How often are complaints made by public speakers and writers that only *a part* of what they have said is quoted; whereas, if the whole had been given, or even a sentence that preceded or followed, quite a different complexion would have been given to the point referred to.

If this be so important where man is concerned, how essential it must be when we remember that, in the case we are considering, it is God's context and not man's.

How great must be the presumption if we disregard or disturb that context.

Yet this is constantly done in order to prop up some tradition.—*E. W. Bullinger in "How to Enjoy the Bible.*

"God helps our honest effort; we can hardly expect Him to help our laziness, our dilatoriness, our cowardice, or our wanton unbelief."

EDITORIAL

F. L. AUSTIN, Editor.

F. A. STILSON, Ass't Editor.

GETTING BETTER

"THE N. B. I. is getting better. The same time it announces the scaling of the 'Stone Wall' it puts forth a campaign for an Easter Offering."

Words to this effect were written in one of the first answers to our appeal for a thorough Easter Offering of service—from one who works, heart and soul. All are glad that the Stone Wall was scaled when it was, even though the "Easter Offering" was "in type" before any one had any idea that the Stone Wall would be vanquished at the same time. Thanks to all.

Now about this Easter Offering. The idea started from a very small beginning. It has been rapidly growing until one hardly dares imagine its opportunities. Just think of it:

If every community where there is a group of Church of God people will let it be known to all that there will be an earnest and prayerful endeavor to magnify the Savior's name on His Resurrection Day;

And if every one interested in the furtherance of the Church of God aims in Christian attainments will mail an Easter Packet to SEVEN OTHER INTERESTED ONES;

And if every one who chooses will offer a small money Offering of possibly One Dollar—and the number is sufficiently large—

THINK WHAT THESE MANY LITTLES WILL AMOUNT IN CARRYING THE WORK FORWARD IN ALL THREE DIRECTIONS.

THAT SURELY IS GETTING BETTER.

SO PLEASE HURRY YOUR EASTER OFFERING AND THAT WILL GIVE TIME TO MULTIPLY IT BY SEVEN.

* * * *

COLLECT ON DELIVERY

THE BEAUTIFUL eastern gate of the temple glittered with the bright oriental sun shining over the crest of Mount Olivet. A man lame from his birth sat in the bright sunlight, asking alms of passersby. Peter arrived. Alms were asked. Peter, with glowing face, answered negatively, "Silver and gold have I none." There was no remorse in his voice, no sadness in his face. He knew that his possessions were greater than as though they were composed of silver and gold. He continued to answer, "Such as I have give I thee: In the name of Jesus Christ of Nazareth rise up and walk." He was delivering to his fellow-man that which had been entrusted to him by God. The man received blessing; he arose and walked.

It is now time for Peter to begin to *collect* in return for what he had *delivered*. Faith in Christ, from him who was now walking, was Peter's *collection*. Through

Peter, Christ *collected* another disciple; God *collected* added acclaim; for Peter had *delivered* in the name of his Savior.

This was God's chosen way to *collect* this discipleship. But *delivery* was first made through Peter.

So with the Christian to-day. Again we must realize, thoroughly, that before we can *collect* faith, discipleship, service in increased measures for Christ, we, disciples of Christ, must in the name of Christ *deliver* more of the blessings of life and health and power and accumulations received from the Father—*deliver* them unto the unbeliever, the sinner, the hungry ones beyond.

* * * *

THE SHUDDERING OLD WORLD

TWENTY-FIVE OR FIFTY years ago the little puffs of war smoke now ascending above China's fertile lands might not have meant much of immediate importance to the old world as a whole. America's Rebellion of the 60's was of small international concern. But all of these national and international strifes develop changed and new conditions. The present Chinese troubles are of no little concern to the nations of all of the world; for the world is a changed world from that of a few years ago. Thoughtless of God or of the world progress toward the end of Gentile dominion as revealed in the one only Book of guiding instruction, the national governments maneuver their political checkers with the one principal aim of entering the King Row to the exclusion of all others. And so bodies of discontented nationals in China have been maneuvering for some local advantages unto themselves. Millions of communists of Russia are said to be all in smiles because of the hope that their own ideals are being supported by their Chinese brethren. Nor are they slow to express the hope that the whole world will now be brought into one universal upheaval with the result that all forms of government will become changed and fashioned after their ideals of communism. The possibility of Russia uniting with China—600,000,000 of the world's population—into combat with the rest, to force world-wide communism is not at all pleasing to the so-called First-class Governments. Therefore, all nations are much concerned in the present Chinese troubles.

But all of these things are not only in harmony with prophetic word concerning a general upheaval and turn-

(Continued on page 411, column 1)

HERALD RECEIPTS

Mrs. John A. Garard; Mrs. Amy Cool; B. A. Reighard; Mrs. R. S. Johnston; Mrs. Helen M. Doll; David Elliott; David W. Elliott; Mrs. C. N. Tyhurst; Mrs. Chas. A. Harris.

National Berean Department

H. C. Siple, Editor, Oregon, Illinois

OFFICERS OF NATIONAL BEREAN SOCIETY

Mrs. Lydia Railsback, Pres.
621 S. Fellows Street
South Bend, Indiana

Mrs. Idona Romine, Cor. Sec.
1506 South High Street
South Bend, Indiana

Mrs. Emma Garard, Treas.
714 S. Broadway
Dayton, Ohio

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DO YOU REALIZE HOW MUCH OUR WORK WOULD PROGRESS IN EVERY LINE IF EVERY ONE OF US TITHED?

BOOST THE EASTER OFFERING

AS BEREANS let us each one take time right away to see that the Easter program started by the N. B. I. is made a real success. Read the article on front page of last Herald, and write to at least seven others, asking each of them to do likewise. One dollar (more or less) from each amounts to very little to the individual, but if we all respond, think what it will mean to the cause!

* * * *

National Berean Board Meeting at Oregon, Illinois, April 9, 1927. Get ready for plans for a big year of work.

* * * *

Did you order that extra quarterly to give away beside the one for yourself? Remember that one thousand Bereans doing this will tremendously boost the demand for our quarterly. Send in your order now.

* * * *

The Oregon Junior Berean Class has outgrown the one class feature, both in size and in variance of ages. Two classes meet each Friday night at Golden Rule Home with Sr. Thayer teaching the younger ones, and Sr. Gesin the older class.

* * * *

PEACE

Where am I to find it?

"God is the Author of Peace."—1 Cor. 14:33.

Have I any assurance that there is plenty of it with Him?

"He is the Prince of Peace."—Isa. 9:6.

"He is the God of Peace."—Heb. 13:20.

"He is our peace, even."—Eph. 2:14.

How was this peace made?

"Through the blood of His cross."—Col. 1:20.

At such a fearful cost, what must I pay for it?

Amazing truth, He gives it. "My peace I give unto you."—John 14:27.

He even multiplies it. "Grace be unto you and peace be multiplied."—1 Peter 1:2.

But, have I nothing to do to obtain it?

"Acquaint now thyself with Him and be at peace."—Job. 22:21.

Is there anything else for me to do?

"Be careful for nothing, but in everything by prayer and supplication with thanksgiving let your re-

quests be made known unto God, and the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus."—Phil. 4:6-7.

Is this peace complete?

It is perfect and continuous. "Thou wilt keep him in perfect peace, whose mind is stayed on Thee; because he trusteth in Thee."—Isa. 26:3.

* * * *

THE SPIRITUAL BODY

I. What is a spiritual body? 1 Cor. 15:44-46.

(1) Are spiritual bodies born? John 3:6.

(2) What does it mean to quicken a mortal body? Rom. 8:11.

(3) What is the "image" of the *earthly* which we have borne, and the "image" of the *heavenly* which we shall bear in 1 Cor. 15:49?

(4) Give a scriptural definition of corruptible, incorruption, mortal, and immortality, 1 Cor. 15:53.

(5) Who shall change our vile body? Phil. 3:21.

II. Is a spiritual body like a mortal body?

(1) Does the change affect the shape and nature? or only nature? 1 Cor. 15:51.

(2) Will the same Jesus come the second time? the same in shape and nature? Acts 1:10; Luke 24:39.

(3) Shall we be like Him? 1 John 3:2.

III. Difference of nature between a spiritual and mortal body.

(1) If a mortal body is a dying body, what is a spiritual body? Luke 20:36. Study in this connection 1 Cor. 15:42; Rev. 7:16.

(2) Will those who are accounted worthy of that age and the resurrection to immortality ever become weary or faint? Isa. 40:31.

(3) Paul says we must sow to the spirit, Gal. 6:8, if we expect to reap life everlasting.

(4) Give Bible references showing the absolute necessity of being spiritually minded, Rom. 8:5-7, and of letting the words of Spirit and life guide us in every action and word. John 6:63; Col. 3:17.

(5) Must "we" do? or is it unnecessary to obey the Word of the Lord to be blessed with a glorious, spiritual body, fashioned and made like our Savior's body? Rom. 2:7.

Vaughn Long.

SIGNS OF THE LAST DAYS

By *H. H. Hawkins*

SOMEONE may ask, Last days of what? Of "the world that then was," 2 Peter 3:6. It was an epoch or period of time before the flood which had a beginning and an ending. Likewise, the world that now is or "this present evil world," Gal. 1:4; 2 Peter 3:7, has gone through the patriarchal and Jewish ages, also, with their beginning and endings and has brought us into the Gentile or gospel age which also will have an ending, as did the others. This now brings us to our subject.

Will History Repeat Itself?

The last days of the old world were filled with violence just before the flood, and God saw that it was corrupt and said unto Noah that He would destroy them from the earth. Gen. 6:11-13. "But as the days of Noah were, so shall also the coming of the Son of man be."—Matt. 24:37. For additional signs of the "last days" we need only to refer to 2 Tim. 3, when men become "lovers of their own selves," children disobedient to parents, etc. Special attention is called to v. 13, "evil men and seducers shall wax worse and worse, deceiving and being deceived." Crime and corruption which we read in the daily papers seem to bear this out without additional explanation. Jesus said that false christs and false prophets would arise and show great wonders, trying to deceive the very elect. Many are traveling up and down our land to-day claiming great wonders, but we are told to "Beware." "Nevertheless, when the Son of man cometh, shall he find faith on the earth?"—Luke 18:8

We need only to look back about ten years and compare with to-day, and we cannot help but notice faith waning. Just recently a survey was made in one of our large cities one Sunday in which forty churches were canvassed and 7000 persons were found in their pews. On the same day forty theatres were visited and 50,000 were found within their walls. How true the scripture is again—"lovers of pleasure more than lovers of God."

It seems that many like to hear subjects from the pulpit relating to politics, sex, and topics of the hour, instead of "the things concerning the kingdom of God, and the name of Jesus Christ," as commanded to be preached in Luke 9:60 and Acts 28:31. This condition will soon bring about "a famine in the land," as prophesied in Amos 8:11-12; "not a famine of bread, nor a thirst for water, but of hearing the words of the Lord" and "they shall run to and fro . . . and not find it."

We should not forget the parable of the fig tree, the Jews returning to and rebuilding Palestine. This is the most notable "sign" of our times. "And Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled."—Luke 21:24.

Reports tell us that 150,000 Jews are already in the land of their fathers; they are planting, getting cattle, goods, building electric lines, power plants, etc. Ever since Jerusalem was liberated from the Turkish desolator in 1917, Palestine has been the national home for the Jews, under the protectorate of Great Britain. As

wonderful events have transpired in the past, may we not look forward to still greater events which may come to pass between 1927 and 1935, when Dan. 12:12 would be fulfilled, "Blessed is he that waiteth, and cometh to the thousand three hundred and five and thirty days." Many are wondering when Jerusalem shall again be the city of the great King. When "the law shall go forth of Zion, and the word of the Lord from Jerusalem." Micah 4:1-2.

As an epoch of time is like a book with its pages, it would seem that the pages of this age are running out, soon to usher in "the world to come," "wherein dwelleth righteousness." Heb. 2:5; 2 Peter 3:13.

The phrase, "signs of the times," no doubt, originated with Christ when He reproved the Pharisees and Sadducees, saying to them, "Ye can discern the face of the sky (regarding the weather); but can ye not discern the signs of the times?"

In every age since Christ ascended into heaven there have been signs indicating that the time of His return was drawing nearer. We are living in days wherein such signs are more abundant and more pronounced, even as Daniel prophesied, "Many shall run to and fro." Nahum 2:4 describes this as "the chariots (automobiles) shall rage in the streets, they shall jostle one against another in the broadways: they shall seem like torches (headlights), they shall run like the lightnings." And aeroplanes may be described "as birds flying," "and the sound of their wings was as the sound of chariots." Isa. 31:5; Rev. 9:9.

As we see and understand these signs in a small way, it is evident we are nearing the end of the present order of things. "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." Christ Himself said, "If I go . . . I will come again"; and the angels who stood by the mount of Olives as Christ ascended said, "This same Jesus . . . shall so come in like manner as ye have seen him go."

The world has been looking for "peace on earth" for centuries; nations have been earnestly desiring it, and have endeavored to bring it about by some form or another.

We are living very close to this time. How near, only the Lord and Father in heaven knows. As we continue to observe the noticeable signs we may be able to see more clearly the approaching day that will usher in "the world to come." We still have faith in the great Architect who created this earth not in vain, and that His word will not return unto Him void, but in due time will bring about those conditions in which there will be no more curse, but peace; and justice will reign supreme in the everlasting kingdom of which there will be no end. And in that day those will be rewarded that diligently seek Him.

Doing good is the only certainly happy action of a man's life.—*Sir P. Sidney.*

With Our Sunday Schools

LESSON PREPARED BY F. L. AUSTIN

LESSON II.—April 10, 1927.

PETER'S LESSON IN TRUST

Matthew 14:22-33.

Devotional Reading: Psalm 91:1-10.

GOLDEN TEXT.

But straightway Jesus spake unto them, saying, Be of good cheer; it is I; be not afraid.—Matthew 14:27.

A STUDY OF THE SUBJECT.

Reason for Trust. Since the incident of our last study the apostles had witnessed many things coming from Jesus:

They had seen water turned to wedding-feast wine, the temple emptied of its greedy buyers and sellers, the shrieking wind and dashing wave brought "to peace" by the awakened Lord, a multitude fed to satisfaction from a mere trifle of food; they had seen the healing of the fevered woman, of the leprous man, of the palsied man, of the woman who touched His garment, of the demoniac, of Jairus' daughter, and of many other sick and maimed folk; they had listened to Jesus' prayers, parables, discourses, and heard Him forgive.

From all these experiences they had learned something of the great truths enfolding Jesus and in and through which He continually lived: of His God-entrusted power, of His more-than-human knowledge, of His seemingly unmeasured authority; and of His use of all in love-service to His Father, and to His neighbors in His manifested sympathy for their suffering and His dominion over sin and death.

Multiplied Identifications of Christ. Jesus' introduction as the Messiah did not consist of the presentation of His calling card, or of a letter from a friend. It consisted of a voice from heaven, Matt. 3:17; of a "come and see", John 1:39; of converted water, John 2:9; of cowarded money-changers, forgiven sins, vanquished diseases, obedient winds, suppliant demoniacs, satiated multitudes,—all of which evidenced that He was God's Son, Matt. 3:17; 14:33, the long-promised Messiah, John 3:25, 29, 42. Little wonder that they thought "that the kingdom of God should immediately appear", Luke 19:11; for a new Lord was in evidence, new methods were in force, a new era had dawned, all of which was continuously announced by results.

O Ye of Little Faith. While Peter's vision saw Christ, and Christ only, his faith failed to consider self and he found himself only as a part and parcel of the Lord; his sinking or surviving was only an incident in the manifestation of the Christ ability. Then "he walked on the water". Christ lived in him, Gal. 2:20. But with his heart divided by the knowledge of the howling wind and frayed waves, his personal inability flashed upon him, his vision of the Lord faded and fear enveloped him. Now, for a moment his eyes no longer "single", Luke 11:34-36, he sunk.

The inability was not in the Master. He still walked. It was in the unstable, faithless, "two-way" Peter.

Reason?
"O ye of little faith."
When the world shall, as one, listen to believe in, and act with God and His Son, all the ravages and weaknesses of sin will be overpowered and the earth made new.

That this will result is Biblically assured: Num. 14:21; Psa. 2:1-12; Micah 4:1-5; Rev. 21:1-5; 22:1-3.

In the meantime, the Christian is exhorted to "believe in me", John 14:1. His failures and victories are commensurate with his littleness or his fullness of faith. Cf. 1 John 5:4; 4:4.

Questions on the Subject. Why compel disciples to ship? Why pray? Why permit disciples to battle all night? Why walk on water? Why pass by them? Mark 6:48. What is meaning of "spirit"—phantom? What power was revealed by walking on water? From whence came Peter's power, v. 29? What was revealed by Peter's sinking—in Peter? in Jesus? What relation has faith to the establishment of the kingdom of God? To the renewal of the earth?

THE GOLDEN TEXT.

Be of good cheer; it is I; be not afraid.—Matt. 14:27.

Be of good cheer, that is, take courage, for Christ is ever near in the storms of life. Peter failed to walk on the water because he began to be afraid, and placed his thoughts on self instead of Jesus. When he took his eyes from his Lord, he began to sink. We must have faith and trust in His power to accomplish things worth while. Trust lifts the life above all doubts and fears. When Peter felt himself sinking, he then felt the need of a Savior. So we also must come to a realization of our utter inability to help ourselves and call upon Him who is able to save to the uttermost all that will come to Him.—F. A. S.

PRACTICAL APPLICATIONS.

Christ's Understanding Sympathy. "It is I; Be not afraid!" Jesus recognizes the fears of His followers, because He has been touched by the same feeling of human infirmity. Heb. 4:15, 16. In the Garden of Gethsemane He shrank from the horror and suffering that awaited Him. His nature reacted to every sensation of physical and mental anguish as does our own. He was "tempted in

all points like as we are". Therefore He is able to understand and sympathize with us in all our weaknesses and distresses. For this reason we can "come boldly unto the throne of grace", and fearlessly lay our hearts bare before Him; and He, knowing by His own experience the exact nature of our needs, is able to apply to us the healing power of His hand.

Confidence in Christ. "Lord, save me!" Confidence in God and in Christ is essential to happy, fruitful Christian living. One cannot work successfully when burdened with anxiety. "Perfect love casteth out fear."—1 John 4:18. Perfect love and perfect confidence are developed through experience, prayer, and Bible study. As we review our lives and observe how the hand of God has led us through the dangerous places, and preserved us from evil, our faith is made strong and our fears diminish. Devotional prayer, in which we draw near to God in a spirit of worship, "in all things giving thanks" to the Father for His goodness towards us, brings peace and joy which can be obtained in no other way.—G. E. M.

TOPICS FOR STUDY AND DISCUSSION.

The source of Jesus' mastery over His environments; contrast faith and fear, knowledge and ignorance.

Compare self-confidence and faith in God. Which is the basis of the larger mastery? Why?

What is the connection between Bible reading and faith in God in the presence of sudden storm? For example, such scriptures as, "It is I; be not afraid."—A. K.

OUR SUNDAY SCHOOL.

The Sunday School is by far the greatest agency by which individuals are taught the Gospel and enlisted in the Christian life. Churches which use the Sunday School most efficiently increase most rapidly. Statistics will show that this is true of every denomination. With six new beings born into the world every moment, there are likewise nearly six every moment newly entering into Sunday School age. Here, in the beginnings of life, is the one time when Christ's loving truths and ways may be most effectively wrapped around life. The editor of the Truth Seekers' Sunday School Quarterly urges every group of Christians to engage heartily and continuously in the work of teaching to the childhood of the community the things of Christian truth.

DOINGS AMONG THE CHURCHES

Sr. T. J. Ellis, with her son Eldridge, of Waterloo, Iowa, is visiting her sister, Sr. G. H. Loudenslager, in Washington, D. C.

* * *

Bro. C. E. Randall, Mora, Minnesota, writes under date of March 25, "We are having the worst snowstorm of the year."

* * *

Bro. and Sr. A. J. Eychaner, who have been spending the winter in Tampa, Florida, expect soon to return home to Cedar Falls, Iowa. They write from Florida, "Summer is here."

* * *

ILLINOIS

Glad to report that Sr. Leo Nokes, of Rockford is able to move out in auto. She is feeling much improved.

OREGON

Don't forget the Spring Conference

gathering at Oregon, Illinois, with an all-day meeting on Sunday, April 10. Sermons morning, afternoon, and night, and a basket dinner in the conference dining room. Sunday School starts at 10:00 a.m.

Special Easter Services, Sunday April 17. Everybody invited. Basket dinner.

Sr. Alice Carpenter, of Oregon, is improving after having spent a few days in the Oregon Hospital, receiving treatment.

Bro. and Sr. F. A. Stilson and son and daughter, Arthur and Eva, visited South Bend and Lafayette, Indiana, last week end. It was school vacation.

A number of Oregon Bereans accepted the invitation of the Rockford Bereans for a social evening at the Home of Sr

Walls, 1016 North Ave., Saturday evening, March 26.

General Conference, August 2 to 14, 1927.

RIPLEY, ILLINOIS, ADDITIONS

In spite of very inclement weather and bad roads, there was real interest manifested on Sunday, March 20. At the close of the evening service two young people came forward for baptism, Mr. Clinton Donahower, a highly respected young man well known throughout the neighborhood, and Miss Grace Laning, high-school-age daughter of Bro. and Sr. Frank Laning. Early Monday morning we met at the water, and the young folks were buried in the likeness of their Lord's death, burial, and resurrection.

An urgent prayer is offered for the Father's guidance to accompany them throughout life's walk.

F. E. Siple.

MY WANTS

I WANT that adorning divine
Thou, only, my God, canst bestow;
I want in those beautiful garments to
shine,
Which distinguish thy household below.
—Colossians 3:12, 17.

I want, oh, I want to attain
Some likeness, my Savior, to Thee,
That longed-for resemblance once more
to regain,
Thy comliness put upon me.
—1 John 3:2-3.

I want to be marked for thine own,
Thy seal on my forehead to wear;
To receive that new name, on the mystic
white stone,
Which only Thy self can bestow.
Revelation 2:17.

I want every moment to feel
That His spirit does dwell in my heart;
That His power is present to cleanse and
to heal,
And newness of life to impart.
Romans 8:11, 16.

I want so in Thee to abide
As to bring forth some fruit to Thy
praise,
The branch that Thou prunest, though
feeble and dried,
May languish but never decays.
John 15:2, 5.

I want Thine own hand to unbind
Each tie to terrestrial things
Too tenderly cherished, too closely en-
twined,
Where my heart too tenaciously clings.
1 John 2:15, 16.

I want by my aspect serene,
My actions and words, to declare
That my treasure is placed in a coun-
try unseen,
That my heart and affections are there.
Matthew 6:19, 21.

I want, as a traveler, to haste
Straight onward, nor pause on the way;
No forethought or anxious contrivance to
waste
On my tent, only pitched for a day.
Hebrews 13:5, 6.

I want (and this sums up my prayer)
To glorify Thee till I die,
Then calmly to wait till our Life shall
appear,
Through Jesus the Christ, from on high.
1 Thessalonians 4:14;
Colossians 3:3, 4.
—Author unknown,

Selected by Mrs. May Moore.

TRACTS AND BOOKS

A Tract slipped into each friendly letter is direct—personal. Handed to a Friend or Stranger it force attention—often consideration. It is inexpensive, straight-to-the-mark presentation of Gospel Truths.

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Do You Know about the Easter Offering?



EASTER OFFERING QUICKLY APPROVED

ALREADY replies are coming in in answer to the appeal last week for An Easter Offering. We are more than grateful for this and hope that the final result will aid in greatly advancing the cause and inspiring the membership everywhere, as a result of the greatest possible number cooperating in endeavoring to accomplish the work suggested and outlined for Easter.

The office has sent out a number of letters asking each individual to mail Easter Offering Packets on to their acquaintances in the church work. We are asking that these be sent to not only friends nearby, but to those most distant; not only to the ones most active, but to those also who have grown aloof or indifferent; not only to the older ones, but to the younger ones also; that one and all shall receive in person these Easter Offering Packets. Many duplications will unavoidably be made.

Those already returned to the office have been on blanks dated March 28. There are several hundred other blanks now scattered throughout the country requesting that responses be made on or before April 4. We are asking that prompt and thorough cooperation be rendered in this to the end that each one sending on or before April 4 may at once receive seven Packets to send on to their acquaintances. In this way it is hoped that every member of the church will in the next three weeks be discovered and reported to the head office, that the same may be listed and taken into account in connection with the work.

Have you sent your March 28 report in? If the one you have is April 4, please try to mail it to the office as early as that date.

Immediate compliance may multiply by 7, yes, 7 x 7. Act now.

The undersigned heartily thanks each one for cooperation in this effort.

F. L. Austin.

“Humanity likes its common sense in almost any shape except the plainest and simplest.”

THE SHUDDERING OLD WORLD

(Continued from Editorial Page)

over in the end of this age, they are also so “timed” as related to numerous other developments as to cause the student of prophecy to observe daily the rapidly changing developments, that he may discern—not so much the world changes as seen by man’s natural aim, but—the harmony of Gentile development with biblical information. Somewhere in the near future the time for man’s supremacy will be over and the time for the King of kings to accept judgment and rule will have come.

It is in this light that all world changes are intensely interesting to all who watch the Signs of the Times.

A TEST FOR YOU

“You probably consider yourself a speller of average ability,” remarked *the Casual Caller* as he dropped into the office. “Here is a little test, a list of ten words; and I’ll defy you to spell half of them correctly.”

We accepted the challenge—and misspelled six of the ten words. The list follows:

kimono	battalion
supersede	picnicking
paraffin	rarefy
tranquillity	sacrilegious
naphtha	liquefy

—From “Chats with Office Callers, in *The Dearborn Independent*.”

“The plan of reform that we need, and must have, is a plan that can be taken up and acted upon by one individual Christian whose heart God has touched. Plans that require unanimity, and plans that require majorities, are not worth much. Man never seems to get unanimous for leaving off sin.”

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THE RESTITUTION HERALD advocates: The soon coming of Christ, Acts 1:11, and life only through Him, Col. 3:3; the literal resurrection of the dead, John 5:28; the immortalization of those in Christ, 1 Cor. 15:53, 54; the final destruction of the wicked, 2 Thess. 1:9; the restoration of Israel as the kingdom of God under the kingship of Christ, Luke 1:32, the church being joint-heirs with Him, Rom. 8:17, and Israel to be made head over Gentile nations, Isa. 60:13; the “restitution of all things, which God hath spoken by the mouth of all His holy prophets since the world began”, Acts 3:21. It also firmly advocates repentance and immersion in the name of Jesus Christ for the remission of sins, Acts 2:38, and a consecrated life as essential to salvation.

The Children's Page



PETER'S LESSON IN TRUST

(Matthew 14:22-33)

BY LOIS HUNT

*Can you swim?
Can you walk on the water?
Did you ever try it?
Peter did.*

JESUS, with Peter and the other disciples, was near the Sea of Galilee. Many people came to Jesus there to be healed and to hear His message of blessings. As evening drew near He provided food for five thousand of them from five loaves and two fishes, and then sent them back to their homes.

The disciples were sent in a boat across the sea to Bethsaida. When they reached the middle of the sea one of the sudden storms arose. The boat began to rock as the winds blew it first one way and then another.

It now being the fourth watch of the night, Jesus left the mountain, where He had gone alone to pray, and followed the disciples. Now, all the boats had been taken away, so how could Jesus follow? Why, He simply walked on top of the water. How could He do that? God gave Him power so to walk.

As Jesus approached the tossing boat the disciples saw Him but did not recognize Him. Some said He was a spirit, and were so frightened that they cried out. But Jesus did not want to frighten them, so He said, "Be of good cheer; it is I, be not afraid." Whereupon, up spoke Peter saying, "If it is really you, Lord, tell me to come to you on the water." Jesus said the one word—"Come."

Peter climbed right out of the boat and, would you believe it? walked on the water, too—toward Jesus. But all at once he must have thought of what an unusual thing he was doing and how dangerously the winds were blowing, and he became afraid. He forgot that Jesus was upholding him and that he should trust Jesus to finish what He had allowed. Instead, Peter trusted in his own strength, and then began to sink. As anyone will, in real trouble, Peter cried, "Lord, save me." Jesus is always glad and willing to save, so He stretched out His hand and caught Peter, rebuking him, however, for doubting his beloved Master.

By the time Jesus and Peter reached the boat the winds stopped blowing. Nature and the troubled men

were at peace in Jesus' reassuring presence. The disciples worshiped Jesus, and said, "Of a truth thou art the Son of God."

And so Peter received his lesson in trust. We, too, must trust in the power of God and Jesus—not only to care for us—but to accomplish the promises that have been made. We probably will not be able to walk on the water but we can walk in the paths laid out for us.

FOR THE TINY TOTS

One evening Jesus sent His helpers across a lake in a boat while He went up into a mountain to pray. The wind blew the boat first one way, then another.

In the night Jesus walked out to the boat. He walked on top of the water. The disciples were afraid until they knew it was Jesus.

Peter tried to walk on the water, too, and could, too, so long as he trusted Jesus to help him. When Peter forgot, he began to sink and cried to Jesus to save him, and Jesus did.

After that Peter remembered always to trust Jesus.

—L. T. H.

SOMETHING TO DO

EACH week will be printed a question, asking where to find certain things in the Bible. The following week the answer will appear. Why not make a booklet of these twenty or more points, copying the subject and reference and perhaps the Bible verses themselves? or, make a handy reference card with the topics?

At least, *do learn them.*

THINGS EVERY BOY AND GIRL SHOULD KNOW WHERE TO FIND

The Lord's Prayer. (Matthew 6.)

Where do we find The Ten Commandments?

Did you notice the good English Jesus used in speaking to the disciples—"It is I."

WISP OF WISDOM

The more one thinks about himself—if he thinks clearly—the more humble he will become.

I have enjoyed many of the comforts of life, none of which I wish to esteem lightly; yet I confess I know not any joy that is so dear to me, that so fully satisfies the inmost desires of my mind, that so fully enlightens, refines, and elevates my whole nature, as that which I derive from religion—from faith in God. May this God be thy God, thy refuge, thy comfort, as He has been mine.—*Lavater.*

Questions and Answers

THE WORMS OF GEHENNA

CONTINUING the answer to question on page 386, it is interesting to note that the word "worm" in Mark 9:46, 48 is, in the Greek, the same word as in the LXX. (Septuagint) translation of Isaiah 66:24. The Hebrew word is "tola" and is found only in Deuteronomy 28:39; Job 25:6 (second word); Psalm 22:6; Isaiah 14:11 (second word); 41:14; 66:24; and Jonah 4:7. Elsewhere the word "worm" comes from a distinctly different Hebrew origin. The root meaning of this word, says the Critical Lexicon, is "to lick up, swallow up, consume; hence used of the worm which feeds upon the carcasses or dead bodies." And the Companion Bible footnotes on Isa. 66:24 speak of this word thus: "The maggot bred from putrid substances."

One thing should be fully noticed, viz., that this worm referred to is one that breeds and lives within and upon decaying, lifeless, flesh. In no least sense is there the meaning of pain or torture in the use of this word. Its whole meaning in this connection can be nothing other than that the worm which completely consumed every least fragment of dead flesh was used here as indicative of thorough destruction, that is, death, of those who would not be admitted to life.

Thus, the illustration used by the Savior is most complete. The fire itself, of Gehenna, or the Valley of Hinnom, would completely obliterate and consume that which had been living; or, should any fragment be moved beyond the reach of the fire, the worm would complete the destruction. Evidently the whole figure used by the Savior was one which showed the direct opposite of life, and the complete inability of any individual redeeming himself from the result.

It will be noticed by studying the references given on page 386 which quote the word "gehenna" that the use of the word is always in a sense similar to that of Mark 9:46, that is, destruction beyond the power of man.

One can but have sympathy for the individual who uses this list of scriptures with the thought that the scripture teaches existence in a torturing hell where fire and worms cease not to inflict their excruciating bites upon the ever inflamed and tortured children of Adam. Not only does such thought do injustice to the scripture from which the thought is supposedly derived, but inasmuch as the thought is wholly contrary to all teachings of scripture, it, therefore, must, even though unwittingly, dishonor the God and Creator of man and the Designer of any chastisement or punishment that He might place upon him.

In next *Herald*, God willing, the words "hades" and "sheol" will be considered in this connection.

"Honest, open, Christian spirit requires that we should understand an idea before we fly in arms against it."

A MISQUOTED PASSAGE OF SCRIPTURE

By M. O. Williamson

VERY often do we hear some one quote, God "only hath immortality." Paul does not quote it this way. Let us reason a moment. If God only has immortality, what nature is Christ? He has partaken of divine nature, hasn't He? Why not then quote, "God and Christ only have immortality"? If we mistake not, this word "immortality" appears five times in the Bible. It does not appear in the Old Testament. In Romans 2:7 it is something to seek for; in 1 Cor. 15:53-54 it is something to put on at resurrection; in 1 Tim. 6:16 it is something Christ will show in His time; in 2 Tim. 1:10 it is something Christ brought to light through the Gospel.

Now let us turn back to 1 Tim. 6, and begin to read at verse 13, on down to v. 17. Paul is here giving a charge to Timothy "in the sight of God, who quickeneth all things"; and the word *and* implies something else or someone else "before Jesus Christ, who before Pontius Pilate witnessed a good confession." Now Paul wants Timothy to keep this charge or commandment until Jesus Christ appears, which in His time He will show "who only hath immortality"; also, who is "King of kings." He then can show unto Pilate that He Himself is King of kings.

You remember He told Pilate He was born to be a king, that He came into the world for this cause.

THE ETERNAL CROWN

By N. H. Geiselman

IN 1 Peter 5:4 we read this beautiful promise: "And when the chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away."

It would be very difficult, indeed, for us to estimate the cost of crowns that have decked the heads of earthly monarchs. Many of them have been weighty with gold, set with diamonds and precious stones of rare beauty. Not only in weight of gold and worth of jewels have these crowns been costly, but they have cost scores of human lives and rivers of human blood. And yet they soon fade away and mingle with common dust.

Our blessed Lord, the grandest of all men, has an unfading crown; and one that outweighs them all, not in avoirdupoise but in divine computation. He gave His life for it. He wore a crown of thorns, that it might be succeeded by a crown of glory. And now He stands in the attitude of our High Priest to make intercession for us. And soon He is coming in glory to bestow an unfading crown upon the faithful and the true. Jesus went down into death, but not for Himself. He was holy, harmless, undefiled, and separate from sinners. He went down in death—down into the silent chambers of the tomb, resting His head against the rocky walls of the grave—that He might redeem us and give us a living Christ; that He might be head over all—God blessed for ever!

COMMUNICATIONS

Dear Bro. Austin: The article "Fundamentalism versus Modernism," which appears in the current issue of *The Herald* has interested me very much, possibly because it seems to have a direct bearing upon myself. For many years I have been a close student of the Bible, and have re-discovered many long-forgotten truths, or, at least, what I am personally convinced are truths, yet I find it almost impossible to make these things known to the public. Many letters written by me have appeared in "The Globe," one of Toronto's leading newspapers, and in replying to these some people have accused me of being a Modernist, while others, dealing with the same letter, have dubbed me a Fundamentalist; and in the ensuing discussion the original subject of which I wrote has passed out of sight and been forgotten. Yet, to my own mind, I am neither one nor the other. My sole desire is to learn exactly what the Bible teaches, and when I discover what I conceive to be a long-forgotten Truth, I examine it from every angle, and consult every bit of available evidence bearing upon it, before I even mention it to any other person.

Of the series of articles, "The Mysteries of Ancient Days," there are two which I was most anxious to have published. These had not reached you when the series was discontinued, but I enclose them herewith for your perusal. The matters dealt with are of vital importance to religion, yet even the translators of the Scriptures have, so far as I know, failed to grasp the meaning and application of the terms of which I write. It may be that you can see your way to publish these two papers, but in any event I would be grateful to have your opinion regarding them.

* * * *

Yours very sincerely,

George Johnston,

198 Howland Ave., Toronto, Ontario.

The foregoing is given place for two reasons: It answers some who were sure that the author of "Mysteries of Ancient Days," which was discontinued from *The Herald* in January, is a "Modernist," or some kind of biblical monstrosity; it is also an excellent introduction to the following thoughts on SHEOL.

While the author's thoughts on this subject following are very different than the writer has ever contemplated, and surely should not be accepted or denied without first giving them careful consideration, yet the presentation is so well made that all careful Bible students will desire to study them with unbiased mind

for the discovery of any possible truth they may contain. The writer bespeaks for the author kindly consideration of these two subjects: "Sheol," which follows, and "Gehenna," which will appear next week.—Ed.

No. 1

SHEOL

WHEN we clearly understand that Old Testament history and geography are confined to a comparatively small portion of this globe, the questions naturally arise: (1) Has the Bible nothing to say concerning all that great expanse of world which lies beyond that region? (2) Since, at the end of this age, a great kingdom of Righteousness is to be established, which shall be occupied solely by those whom God has redeemed, what shall become of all those people who shall be found unworthy to enter or to reside in that kingdom. The answers to these queries become quite obvious when we clearly identify the title by which all the world which lies beyond the boundaries of Eretz was known to the Old Testament scribes. That title was "Sheol", a term whose true meaning and application has only recently been learned by means of various ancient writings.

The pure Hebrew word "Sheol" which usually appears in our Bible as **grave**, means simply and solely "the place of the dead", the temporary abode of those who are actually dead. Eretz, however, being a proper noun, the Hebrews, unlike ourselves, had a term to denote all the world which lay beyond the boundaries of that region. That term was "chedel," and it occurs but once in the Old Testament, Isa. 38:11,—"I said, I shall not see the Lord, even the Lord, in the land of the living: I shall behold man no more with the inhabitants of the world (chedel)." "Chedel" means "the world beyond Eretz," or more simply "the world beyond." It would seem that to correctly pronounce chedel was a task beyond the powers of the Babylonians, and that the actual sound which escaped from their lips was "sheol." Hence, to the Hebrews "Sheol" meant "the place of the dead," to the Babylonians, "the world beyond." The term is used in both senses in the Old Testament, but in every instance where it occurs it is possible to learn from the context just how it is to be understood.

That the word "Sheol" was deliberately used by the Sacred writers in two senses for a particular reason is very clear.

The term "dead" (Heb., **muth**) is also used in the Scriptures in two senses. It denotes those who are actually dead; it is also applied to those who are buried in sin, utterly estranged from God, and, in His eyes, dead. The world beyond the boundaries of Eretz was occupied by nations steeped in the depths of idolatry, and beyond redemption. They were spiritually "dead," hence the term "Sheol" could be applied to their place of abode with peculiar aptness. They were both "dead" and in "the world beyond."

To many the fact that at some future period all the world outside of certain boundaries shall become the place of punishment so often alluded to in the Bible will appear both strange and startling, but a careful study of the matter will doubtless remove these impressions.

There are various passages in the Old Testament in which a place of future punishment is referred to, but it is only necessary to glance at one:—"The wicked shall be turned into Sheol, and all the nations which forget God."—Psalm 9:17. It is obvious that the sheol here spoken of cannot be the abode of those who are actually dead—the redeemed go to that Sheol just the same as the condemned. The Psalmist is, therefore, merely telling us what we are told in various other passages—that at some future date the wicked "and all the nations which forget God" shall be driven out of certain territories into "the world beyond."

The Hebrew term "Sheol" appears in the Greek of the New Testament as "Hades"; and both terms denote the present abode of those who have departed this life. "Sheol" meaning "the world beyond" is rendered "Gehenna," and this is the name by which all the world beyond the boundaries of the future great kingdom of Righteousness shall be known in those days when "He shall reign from sea to sea, and from the river to the ends of Eretz," and when "Eretz shall be full of the knowledge of the Lord as the waters cover the sea."

Probably the clearest prophecy in the Bible concerning the final event of the present age is that of the Sheep and the Goats. Matt. 25.

"When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory; and before him shall be gathered all nations: and he shall separate them one from another, as a shepherd divideth his sheep from the goats: and he shall set the sheep on his right hand, but the goats on the left. Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world. . . . Then shall he also say to them on his left hand, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels. . . ."

And these shall go away into everlasting punishment." The kingdom into which the sheep shall enter is that great kingdom of righteousness which shall be established in Eretz, with Jerusalem as its capital. Of that kingdom, and also of Sheol, much more may be said later on. Of the goats it is said: "And these shall go away into everlasting punishment." It must be clearly borne in mind that these "goats" are nations, human beings still in the flesh, and that they enter the place of punishment in the flesh. The question, therefore, which one would naturally ask is, Where do these nations go? The answer is supplied in the words of the Psalmist as quoted before: "The wicked shall be driven into Sheol, and all the nations which forget God."

WHO OWNS THE WOOL?

By Rev. J. B. Gambrell, D. D., LL. D.

READ—GET THE BLESSING;
PASS ON—DOUBLE THE BLESSING

IN law and reason the wool on sheep belongs to the owner of the sheep. If man owned sheep, and sold them, he could not afterwards enforce a claim to the wool they might grow. The right in the wool follows the right in the sheep. The wool is an appurtenance growing out of sheep. God's people are God's sheep. They are His by creation, by preservation, by redemption, by their own consent. There never was a better title to any property. This title holds the sheep and the wool. The sheep cannot hold property because they are property themselves. The wool is theirs only as their skins are theirs and their eyes and feet by way of accommodation. The supreme title is in God and this title holds against all comers. Our times are in His hands. Whether one of us lives a day is wholly with God. How we shall die as well as when, is with God. While men live, move, and have their being in God, they must allow His right to do what He will with His own.

Not only are the sheep the property of the Creator, but the goats are also. "The earth is the Lord's, and the fullness thereof; the world and they that dwell therein." That title takes in everything. Rebellion can never overreach the Divine sovereignty over all men and everything. "The commandment is exceedingly broad" because the Divine authority is as limitless as creation. We have made a poor study of the Bible if these simple truths have not lodged themselves in our hearts. Conversion comes simply as a recognition of the Divine ownership in us. It is an acceptance, on our part, of our proper relation to our Creator and Redeemer.

The greatest question in the world today is: Who owns the wool? Or, to drop the figure, To whom does the property, the gold, the silver, the cattle, and all, belong? If that is settled on the right principle, the whole question of Christian living is far advanced towards a glorious settlement. Until it is settled, nothing is settled right. Or, in other words, if we settle our financial relation to God on the right principle, our lives are bound up with God's in such a way that we can never go far

wrong.

The mightiest controversy of the age is over "rights in wool." It is, or ought to be a controversy both in the pulpit and among Christians in the pews of every church in Christendom till God's

right is admitted and acted on. To flinch on this fundamental doctrine is to trifle with the greatest practical question the world confronts. Let God's right to the wool of His own sheep, to say nothing of the hair of the goats—I say, let God's

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right be settled, and we are at the opening of a new era in the world's history. The triumphant march of God's army is slowed up, waiting for us to settle the wool question. There can be but one adjudication, and that is, that whosoever owns the sheep owns the wool also.

Shear the sheep? Yes, frequently and close. The pastors are the shepherds; and it is their business to feed the sheep, care for them, and shear them. A shepherd who neglects to shear the sheep ought to be turned off. He is an unfaithful servant of the Great Owner. Pastors need to face this question. They must face it; for the time is at hand when pastors will be judged according to their works, not by their dignity or their pretenses, but their work and one of the works is to shear the sheep.

But the question has two sides: God's side and our side. Is it not hard on the sheep to shear them? Not at all. It is good for them every way. If sheep are not sheared, they become unhealthy. How many of God's saints are surfeited with the things of this world! Their spirituality is smothered by a plethora of the things of this life. Many are sick because their lives have no outlet. Their affections are turned after their earthly possessions, and not set on things above. One of the best things a pastor can do for his people is to induce them to give liberally to the cause. He is doing the best thing for his people when he brings them to recognize their obligations to God in their financial affairs.

So important is this matter in the churches and in the lives of the people, that it demands special and extremely earnest treatment. Some of the sheep must be cornered and crowded before they will submit to the process clearly taught in God's Word; but they must be sheared.

The question takes on another practical turn. Where our treasure is, there will our hearts be also. This is Christ's word fulfilled in every life. If sheep are not sheared they drop their wool, or the devil picks them. Alas! for the waste of God's money in the service of the world, the flesh and the devil—and this to the hurt of God's people. Sin costs more than religion. Bad habits far more than the most liberal giving to God's cause, if we count money, and what is more than money. Robbery of God is a horrible and undoing sin. Giving to God has a wonderful power to bind the life to Him.

Two sisters, daughters of a wealthy father, were converted and started out side by side in the divine life. The father died and left each a fortune. One became at once a liberal giver. The other withheld more than was meet. The first has been these many years successful, useful, and happy in her simple life, giving more and more constantly, both of herself and her money. The other is withered. She spent her money for the world. In grazing on the Devil's pasture the Devil robbed her of money, of health, of happiness, of usefulness, and now her life is not much but a lament. Each is reaping as she sowed. As surely as we live, Christian giving is a long step toward right living.

One more thought. Money kept back from God becomes a curse to a family, often ruining them, both for time and eternity. This is the testimony of Scripture and human experience. Giving liberally on the right principle is the best

possible education and safeguard for a family, and the right principle is the principle of God's ownership of the sheep and the wool. Next to redemption the greatest question in the Christian world to-day is the question of rights in wool. If God's sheep were properly sheared, they would abound in health, and countless missionaries could be sent, as torch-bearers, to every benighted region of the globe. The tears of widows and orphans could be dried, the sick cared for, pastors supported, home illuminated by the

Word of God, and the world belted with the light of truth. This wool question is a tremendous issue in the hearts and lives of Christians and churches. If we settle God's right to the wool of His sheep, we settle the world's destiny.

We feel that if God's children would really PRAY UP, it would not be long until they would PAY UP. It is an almost universal rule that conscientious tithers are people of piety and Prayer.

Friend, take your measure.—The Victorious Gospel.

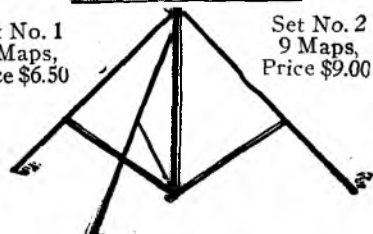
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WHAT OF THE FUTURE?

WE ALL HAVE our serious moments when we think soberly of the future and of what is to come after this life. And to a great mass of people Christianity offers the only sure solution of the "riddle of the future." Furthermore, the Christian's Book, the Bible is the one bright luminary that lights up this otherwise dark world.

Hence, we select some one of the numerous Christian churches, usually the one most popular in the place we live, and proceed to have our name inscribed on its membership roll. Having done this, we rest easy; for we have "joined the church," and "our church" will now look after our future.

But what about the teaching of the great Book that we admit is the one guide that has opened before us the light of life, even Jesus, the Savior of men? Having joined the church of our own choice, do we realize that we have a life work before us in learning how to be a real, true, follower of Christ?

The sinner is hopelessly lost to a true sense of right and wrong except as he is enlightened and transformed through the plan so clearly presented in the Bible. And this transformation is a continual, a daily, and an hourly process.

The instruction of the Book is to "grow in the grace and knowledge of our Lord and Saviour Jesus Christ."—2 Peter 3:18, R. V. Please note the divine plan as expressed in this text. We are to grow both in "grace" and in "knowledge."

The individual is not a full-orbed mathematician when he joins the arithmetic class. He joins the class in order that, under wise instruction, he may study and grow in the science of figures. What would you think of a man parading as a mathematician who had not yet learned to add and to subtract, but had merely joined an arithmetic class? He himself might not sense his folly, but anyone who knew the amazing uses of figures would readily recognize his absurd predicament.

This is all very clear to every one in speaking of "joining" a class in arithmetic; but why is it not just as clear when we speak of "joining" the church? The principle is the same in either case. If we accomplish anything, we must "grow" and increase in "knowledge." And it is no more absurd for a man to claim to be a

professor of mathematics who has merely "joined" an arithmetic class than for the individual to count the future all secure who has merely "joined the church."

This first step is both important and essential, but it is not the ultimate goal. We must not only start, we must not only "join," but we must "grow" and gain in "knowledge." In his first letter, Peter emphasizes this point of growth. His words that follow contain the vital germ of the Christian life, and they should be studied with the utmost care.

"Putting away therefore all wickedness, and all guile, and hypocrisies, and envies, and all evil speakings, as newborn babes, long for the spiritual milk which is without guile, that ye may grow thereby unto salvation; if ye have tasted that the Lord is gracious: unto whom coming, a living stone, rejected indeed of men, but with God elect, precious, ye also, as living stones, are built up a spiritual house, to be a holy priesthood, to offer up spiritual sacrifices, acceptable to God through Jesus Christ. Because it is contained in scripture, Behold, I lay in Zion a chief corner stone, elect, precious: and he that believeth on him shall not be put to shame. For you therefore which believe is the preciousness: but for such as disbelieve, the stone which the builders rejected, the same was made the head of the corner; and, a stone of stumbling, and a rock of offense; for they stumble at the word; being disobedient: whereunto also they were appointed. But ye are an elect race, a royal priesthood, a holy nation, a people for God's own possession, that ye may show forth the excellencies of him who called you out of darkness into his marvelous light."—1 Peter 2:1-9, R. V.

In studying the foregoing text, we observe, first, the necessity of "putting away" all "wickedness," "guile," "hypocrisies," "envies," and "evil speakings." The soul temple must be cleansed from such things through the efficacy of the blood of Christ. Then, just as "newborn babes" are fed and caused to grow, even so the Christian will "long for the spiritual milk," with the result that he "may grow thereby unto salvation." And of this growing Christian it will be said that he has "tasted that the Lord is gracious."

Note the word "tasted." It signifies a very definite

experience in the divine life. It brings a decided joy to the person who really gets hold of it. The future is no longer either dark or uncertain; all is filled with light and indescribable satisfaction and certainty.

Persons gaining this experience are represented in the text as so definitely "coming" into Christ, the "living stone," that they are also declared to be "living stones" that are "built up a spiritual house, to be a holy priesthood." Such persons "offer up spiritual sacrifices acceptable to God through Jesus Christ."

Those who follow the Lord in His own prescribed way will not be among those who "stumble at the word, being disobedient." But they become instead "an elect race, a royal priesthood, a holy nation, a people for God's own possession," in order that they "may show forth the excellencies of him who called" them "out of darkness into his marvelous light."

What a wonderfully sublime experience in the words, "God's own possession"! And how marvelous the calling to "show forth the excellencies" of the infinite God, and the great Christ Jesus! Such rich experiences can not be attained through human power. They can not be reached by mere nominal profession of Christianity. They do not come by merely *joining the church*. They come only through absolute surrender to the work of the mighty power of the divine Father, as revealed in His Word.

But these experiences are so truly great and so truly desirable that they are well worthy of every effort required to obtain them. Indeed, everything else drops to the level of nothingness when compared with this experience of the true Christian life.—*Signs of the Times*.

SEARCH FOR ARK OF THE COVENANT

AN EXPLORER in the land of Palestine is negotiating with two Arab sheiks, so the despatches read, for the purchase of Mount Nebo where it is believed the ark was hidden by Jeremiah. The plan is to make a systematic exploration of the whole mountain. Reference is made in the despatch to a passage in the Apocrypha which declares that the ark "shall be found in the days when God begins again to gather His people back to the Holy Land." As to whether these explorers will be successful we do not venture a guess. We are not really concerned over the matter of the ark that was hidden some thousands of years ago. But what we are deeply interested in is the fact that, ere long, when God brings to an end our world of sin, there will be fulfilled this prophecy: "The temple of God was opened in heaven, and there was seen in his temple the ark of his testament."—Rev. 11:19. Then will all men be confronted with the Ten Commandments, God's Testament, which they have broken. Though the millenniums may have blurred the words on the tables of stone, which Moses brought down from Mount Sinai to the people, and which are now lost, time has served only to give luster and strength to the Ten Commands as found above. They still bind all men, and all will some day be judged by them.—*Selected by Glen Birkey*.

GIVE

BY ALICE B. CURTIS

"He led captivity captive, and gave gifts unto men."

*Give as the morning gives freshness and beauty,
Give as the night gives us silence and rest.
Count it a pleasure as well as a duty,
To give to the needy, the sad, and distressed.
Give in fair youth, and when age the locks whiten,
Give, though your strength and your store may be small;
Give, it will help the world's gloom to lighten,
Give to the Lord's work a tithe of your all.*

*Give, as the lake gives its broad bosom ever,
That great ships may ride there so gallant and brave.
Give of your gifts, as the wide burning river
Gives life to dwellers that sport in its wave.
Give as the winds give their swiftness and motion,
To sweep back the poison stagnation would breed;
Give of your courage, your faith, your devotion,
Give; for mankind of such help is in need.*

*Give, as the birds give us joy in their singing,
Give, as the evening gives silence and dew;
Give to the Master, your ample sheaves bringing,
Give to the stranger that sojourns with you.
Give, as the ocean, majestic and hoary,
Chants to its Maker an anthem of praise;
Through the long ages it tells of His glory,
As changeless and ceaseless its voice it doth raise.*

*Give, should he lack, to a friend or a brother,
It is more blessed to give than receive;
Our gifts will be blest that we share with another,
By loving and giving more nobly we live.
Give when necessity seems to demand it,
Give; for our days here are evil and few.
Give ere life closes, and Death, like a bandit,
Numbs heart and brain and takes all things from you.*

*Give, freely give to the Lord who has bought you,
He was afflicted that you might have rest.
While yet a sinner, His matchless love sought you:
Give and the giver and gift will be blest.
Give to Jehovah supreme love, and hear Him;
Wear in His presence the garment of praise;
Give Him obedience, ever revere Him,
Live for Him daily, and walk in His ways.*

GIANT AIRPLANE NAMED

"THE CITY OF JERUSALEM" is the name of the first giant airplane of the British Imperial Airways which will connect England with India. Lord Plummer, High Commissioner of Palestine, will christen the airship. At the Kalandia Airdrome, the airship recently flew from England to inaugurate the commercial aviation between Cairo and Karachizm.

I Was Wondering

About Church Business

THE OTHER night
* * *

THE BOARD of
TRUSTEES
* * *

OF THE first church
* * *

HELD THEIR Meeting,
* * *

AND FIVE good men
AND TRUE
* * *

SPENT TWO hours and
FORTY MINUTES
* * *

DEBATING WHETHER they
COULD AFFORD to
SPEND TEN dollars
* * *

FOR SOME advertising
OR PRINTING
* * *

OR SOMETHING the
CHURCH NEEDS.
* * *

AND THEY decided
* * *

NOT TO spend it.
* * *

THEY "Never had
DONE IT before."
* * *

YOU KNOW the old
STORY.
* * *

I WAS WONDERING

WHY GOOD business
MEN
* * *

WHO SPEND thousands
OF DOLLARS every day
* * *

WITHOUT BATTING an eye,
* * *

OR RISK a season's
BUSINESS,
* * *

AS A matter of
COURSE,
* * *

WILL PARK their good
SENSE WHEN they
COME TO church
BUSINESS MEETINGS,
* * *

AND ACT like
FRAID CATS.
* * *

THEY SEEM to think
WHEN JESUS said,
* * *

THE CHILDREN of the
WORLD ARE wiser than
CHRISTIANS,
* * *

HE WAS giving a
COMMAND
* * *

INSTEAD OF a warning.
* * *

IT'S NO crime to
USE ENERGY and in-

ITIATIVE AND common sense,
* * *

IF YOU'VE got it,
* * *

IN THE
LORD'S WORK,
* * *

AND EVEN to take
SOME RISKS
* * *

IF YOU'RE not
FOOLISH ABOUT it.
* * *

IF YOU'RE a trustee
WHY NOT trust?
* * *

AND IF you're a
DEACON DEAK the best
YOU CAN.
* * *

I HAVE an idea
THE LORD will forgive
* * *

AN UNSUCCESSFUL method
* * *

QUICKER THAN a
FAILURE TO try.
* * *

HE SAID something
PRETTY STRONG
* * *

ABOUT THE man
WHO WAS afraid
* * *

AND HID his talent.

—McAlpine.

BENEFACTENCE

Selections by M. A. Woodward

CHRISTIAN beneficence takes a large sweep; that circumference cannot be small of which God is the center.—*Hannah More.*

I never knew of a child of God being bankrupted by his benevolence. What we keep we may lose, but what we give to Christ we are sure to keep.—*T. L. Cuyler.*

Be charitable before wealth makes thee covetous.—*Sir T. Brown.*

Time is short:—your obligations are infinite:—Are your houses regulated, your children instructed, the afflicted relieved, the poor visited, the work of piety accomplished?—*Massillon.*

Rich people should consider that they are only trustees for what they possess, and should show their wealth to be more in doing good than merely in having it. They should not reserve their benevolence for purposes after

they are dead, for those who give not of their property till they die show that they would not then if they could keep it any longer.—*Hall.*

There is no use of money equal to that of beneficence; here the enjoyment grows in reflection; and our money is most truly ours when it ceases to be in our possession.—*Mackenzie.*

We are so to give, and to sacrifice to give, as to earn the eulogium pronounced on the woman, "She hath done what she could." Do it now; it is not safe to leave a generous feeling to the cooling influences of a cold world.—*Guthrie.*

Divine love always has met and always will meet every human need.—*M. B. Eddy.*

In this world it is not what we take up, but what we give up, that makes us rich.—*H. W. Beecher.*

Just in proportion as a man becomes good, divine, Christ-like he passes out of the region of theorizing into the region of benevolent activities. It is good to think well; it is divine to act well.—*H. Mann.*

THE LACK OF TRUST IN HIM

By SAMUEL E. HANEY

"Casting all your care (anxiety concerning future events) upon him; for he careth for you."—1 Peter 5:7.

WHAT oceans of trouble and anxiety might have been averted during our Christian careers, had we always resorted to this heavenly, parental consideration that is not ephemeral, but interminable. The Psalmist says, "Cast thy burdens upon the Lord, and he shall sustain thee: he shall never suffer the righteous to be moved." This ought to have sustained us during our greatest perplexities. But, owing to our deficiency of faith, it has not sufficed.

"Therefore I say unto you, Take no thought for your life, what ye shall eat, or what ye shall drink; nor yet for your body, what ye shall put on. Is not the life more than meat, and the body than raiment?" Even such words, coming directly from the Master, have often failed to prevent many of us worrying ourselves sick about food, shelter, and raiment. And He continues, "Behold the fowls of the air: for they sow not, neither do they reap, nor gather into barns; yet your heavenly Father feedeth them. Are ye not much better than they? . . . And why take ye thought for raiment? Consider the lilies of the field, how they grow; they toil not, neither do they spin: And yet I say unto you, That even Solomon in all his glory was not arrayed like one of these. Wherefore, if God so clothe the grass of the field, which to day is, and to morrow is cast into the oven, shall he not much more clothe you, O ye of little faith?"—Matt. 6:25-34.

The words, "O ye of little faith," go far in explaining the cause of our troubles and anxieties; a disregard of our heavenly adoption, and lack of appreciation of our great wealth, i.e., "He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things?" "Therefore let no man glory in men. For all things are yours; whether Paul, or Apollos, or Cephas, or the world, or life, or death, or things present, or things to come; all are yours; and ye are Christ's and Christ is God's." Rom. 8:32; 1 Cor. 3:21-23.

Jesus made use of a "little child" to illustrate a reception of the kingdom, "Verily I say unto you, Whosoever shall not receive the kingdom of God as a little child, he shall not enter therein."—Mark 10:15. So let us go to the "little child" to learn something of the cause of our troubles and anxiety. What causes a healthy child to pout and cry? Is it not because it cannot have its own way; and because of a desire for the things its parents wisely withhold from it? And were its desires gratified would not death soon ensue?

Not many Christians like to appear as a meek, "little child." Rather, the mass of us prefer matching acumen with the world's "wise and prudent," overlooking the fact that "the wisdom of this world is foolishness with God," 1 Cor. 3:19. And many who are not allowed to

air their views, do as the "child"—pout, and cry, and howl. To this Peter hopefully refers, "Having put away, therefore, all malice, and all deceit, and hypocrisies, and envyings, and all evil speakings, as new-born infants, earnestly desire the pure natural milk, so that you may grow by it to salvation."—1 Peter 2:1-2, Emph. Diag. Were Christians to be more child-like instead of maintaining a dignified self-pose, they could avoid much trouble. Self, in God's sight, is a vagabond endeavoring to emulate heavenly royalty; and in this world, in these colorful days, self is an abbreviation of pride, vanity, and arrogance, which constitute the greatest deterrent to heaven's richest blessings, to say nothing of its cause of oceans of cares and anxiety. Hence, the necessity of our acquiescence to its death. Paul says, "For ye are dead, and your life is hid with Christ in God," Col. 3:3; Rom. 6:8—no self about a dead person.

A convert to Christianity might be likened to a diamond in the rough, which to the lay-eye is an unsightly bit of crystalline carbon, not unlike a cinder. But what a change the lapidist produces! After the outer coating and flaws are removed, angles perfected, and polishing completed, there is not much left of the original bulk; but it is very precious. It is only after the work of elimination by the Great Lapidist, operating through the Holy Spirit, that we become applicable to the Master's words of Matthew 6, quoted above.

But the one striving to gain both the world and the kingdom is not in an enviable position. Such an one is between a lion and a bear; and if not very careful will be *bitten* by a *serpent*. Amos 5:19. It is the one who adequately appreciates God's sacrifice of His Son, and takes seriously His commandments through His Son and the apostles, that will not be enchanted by anything Babylon has on her *billboards*. Self should be extinguished if we are "crucified with him," Rom. 6:6; Gal. 2:20; 6:14.

And, on the other hand, show the writer a person whose words and acts prove him to be fascinated by the modern mode of pleasure or the technique of modern business and professions, and he will show you a person whose appreciation of Calvary's tragedy has never gotten below his ears, regardless of piety and profession.

The difficulty with all of us is, we are too prone to drift from the strait gate and narrow way that leadeth to life to the wide gate and broad way that lead to such troubles, cares, and perplexities that are the world's appointed allotments, and that finally end in destruction. Matt. 7:13-14.

So let us return to the "little child" for more heavenly wisdom concerning faith and meekness. Though its father be out of work, rent be overdue, and the flour barrel be empty, the child meekly and confidently trusts in its father. It does not whimper and worry, but romps about, plays marbles, skips rope, etc. It does not fret about shelter, food, and raiment. Oh yes! it takes a child to teach us big grown-ups humility and faith.

Although there are 35,000 different kinds of animals; 200,000 different kinds of insects; and 500,000 different

kinds of plants; man, who was "created in the image of God" and originally pronounced "very good," is the only creature of all organism that worries. Paul explains, "Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men; for that all have sinned."—Rom. 5:12.

The worrying that is done by the sane, unregenerate human beings and Christians that worry about the things they *want*, instead of being content with God's promises of supplying all their needs "according to his riches in glory by Christ Jesus"; and "who giveth us richly all things to enjoy," Phil. 4:19; 1 Tim. 6:17. The "sure word of prophecy" and God's precious promises, suffice to make the child-like Christian rejoice despite his dark, incongruous environment.

All that take the name of Christ are bidden to cast all their care upon Him; but only those that consecrate their all, and take up their cross daily, and follow the

(Continued on page 429, column 2)

RIGHTLY DIVIDING THE WORD OF TRUTH

By A. H. Zilmer

(Continued from last week)

GROWTH IN GRACE AND KNOWLEDGE

THE apostolic admonition to believers to "grow in grace and the knowledge of our Lord and Saviour Jesus Christ," 2 Peter 3:18, is not without reason, and implies that there is much of this kind of knowledge to be gained by those who have obtained the precious faith, and are in that faith, chapter 1:2. They came into the faith when they obeyed the gospel; they are in it; they have some knowledge, but there is room for almost endless growth and expansion in this knowledge. Compared with what may be known of the "unsearchable riches of Christ," Eph. 3:8, and of the ways of God, which are "past finding out," Rom. 11:33, their present attainments in this direction may be said to be little more than infinitesimal.

We see a similar treatment of this subject by the Apostle Peter in the admonition, "And beside this, giving all diligence, add to your faith virtue; and to virtue, knowledge; and to knowledge, temperance; and to temperance, patience; and to patience, godliness; and to godliness, brotherly kindness; and to brotherly kindness, charity."—2 Peter 1:5-7. These believers had the elementary principles of the faith; and though some of them had been in the faith for years, still there was room for unlimited growth and advancement.

We here cite and emphasize the words of the Apostle Paul to the brethren at Thessalonica, "For what thanks can we render again to God for you, for all the joy wherewith we joy for your sakes before our God, night and day praying exceedingly that we might see your face, and might *perfect that which is lacking in your faith?*"—1 Thess 3:10. This language brings to view most forcibly the fact that the faith of these brethren was, at best, imperfect, if we may not say deficient, and was in

need of being perfected, or rounded out. Yet, notwithstanding this imperfection of their faith, they were "in God the Father and in the Lord Jesus Christ," chap. 1:1.

Of the same import is the language of Paul to the erstwhile "Gentile" brethren at Ephesus. After speaking of the ascent of Jesus on high, the apostle enumerated a list of "gifts" given by Him, which are "apostles, prophets, evangelists, pastors, and teachers." The specific object of these gifts is "the perfecting of the saints, the work of the ministry (or service), the edifying of the body of Christ." Then comes the limitation as to the time during which such gifts would be required: "Till we all come in the unity of the faith, and of the knowledge of the Son of God," Eph. 4:13-18. Though "the unity of the Spirit" existed among the believers at Ephesus, vv. 3-6, having been established by the apostolic preaching, they had not by any means arrived at "the unity of the faith and of the knowledge of the Son of God." Such unity of the faith was never attained at any time during this dispensation, nor will it be. The faith of all the believers never was uniform, nor can it ever be this side of the perfect state. Owing to the fact that new members are constantly being added to the body, and the great variety of individuals and the diversity of individuality, as well as the different degrees of progress made by the various members, such uniformity would be quite impossible, except in the simple milk of the word, and any attempt to force identity of belief in all things by arbitrary means must necessarily prove abortive. True, there are certain primary truths upon which all must agree as to their general import, but this is far from what is contemplated by the phrase, "the unity of the faith and of the knowledge of the Son of God."

These examples show how small is the beginning of knowledge in the Christian life, and what scope there is for enlargement and expansion. The truth which those early believers had received was the "foundation" upon which they were to rear the structure of "an habitation of God through the Spirit," Eph. 2:22. The foundation, besides being of the length and breadth of the building it is to sustain, must be sufficiently strong to bear up the weight that is to be placed upon it. But of what value is a foundation, however strong, with no building upon it? However valuable its materials may be of themselves; however well suited it may be as a foundation, it is of no practical value or benefit as a foundation until a building of some sort stands upon it. Just so it is with the building which God is to inhabit by His Spirit. The foundation, consisting of the simple things of the gospel, having been laid, it becomes necessary forthwith to begin with the superstructure; that is, "go on unto perfection." Heb. 6:1, 2.

From these considerations it is clear that in the laying of the foundation it is necessary, as the Master said, to "dig deep, and lay the foundation on a rock," Luke 6:48. Yet this foundation, so far from being a finished structure, with exterior completeness, and interior finish and decoration, is but the merest beginning of such a building.

—Editorial in "The Faith."



EDITORIAL



F. L. AUSTIN, Editor.

F. A. STILSON, Ass't Editor.

SUNDAY AMUSEMENTS

ARTHUR BRISBANE in a recent issue of the *Chicago Herald and Examiner*, makes some startling statements about Sunday Amusements. Speaking of the Russian propaganda in China, he cites that the Russians, realizing the great value of the moving picture, are devoting much money to teaching the Chinese by the moving picture, the Russian idea of communism, and to enlist their help in an effort to make communism world-wide. He calls attention to the fact that Germany used the picture show in pre-war days to Germanize the thoughts of other nations. But the thing in his editorial that should awaken the Christian is his statement referring to the Sunday moving picture. He states that atheism and godlessness in general use the picture show amusement to teach the youthful Christian and non-Christian, first, to lightly esteem God, and afterward, to disregard Him—this with the result that the world is becoming more and more ungodly.

Christians everywhere should reconsider their Sunday habits. Regardless of whether Sunday or Saturday should be made sacred by the Christian, the fact is that most Christians so regard Sunday. And yet, they more and more ignore the day even in the eyes and face of the unchristians. The result is a fearful example to the world indicating that the Christian has little or no heart in his profession; that he does not esteem his Christian principles of sufficient value to set aside Sunday in honor of Him whose resurrection is by Christians honored on that day.

It is truly deplorable that Christians are rapidly becoming so much like the world as to use Sunday as a day for carnal pleasure or for gain—often to the neglect of the church and to the ignoring of Christ in whose memory it is held by the statutes of the land.

Not only should the many commercial, money-making amusements be denied patronage on Sunday by Christians, but the many forms of labor should also be set aside, and the day used more for spiritual advancement.

* * * *

C. O. D.

“PROVE ME . . ., SAITH THE LORD”

THIS PRINCIPLE OF “*Collect on Delivery*” is fundamental throughout the Bible. Here in Malachi 3:8-12 Jehovah is pleading with Israel, for their own temporal good, to “prove” Him. He was ready and willing to “open to” them “the windows of heaven, and empty out (margin) a blessing, that there shall not be room enough to receive it.” But, one thing was definitely obligatory for them to do: they *must* “Bring ye all the tithes into

the storehouse.”

At the foundation of all human life and prosperity and eternal blessing is the one unbreakable law,—“Give, and it shall be given unto you.” Nor does God require man to take the initiative. He has already done that. He *gave* to man existence and all its opportunities. He has *given* the earth in all of its productivity; He *gives* the rain, with all of its necessary liquid food; He *gives* the sunshine, without which there would be little bloom and resulting fruit in field or orchard; He *gives* the seed for the multiplication of all living things; God *gives* the everflowing waterfall which is to-day providing almost limitless power; He *gives* the treasures of coal for domestic heat, for power, for manufacturing, for transporting; He *gives* the hidden seas of oil for man’s uses; He gives the electricity of the universe for man to harness and domesticate. God has first *given* man all these and many more necessary things—things impossible for man to create or produce, but which underlie and make possible all of man’s opportunity.

Is it now, in view of all of this, unreasonable that God should *require* of man a return of appreciation equal at least to what might well be just rental of all of these *given* provisions?

The gold and the silver are yet His, even as in ancient day; to-day’s cattle upon a thousand hills belong to God equally as did those of David’s day. No man can yet say that he has the power to create, in his own strength, one single life seed. Were God to withhold from all orders of life their reproductive power for just one generation, the universe would become lifeless, for frail and helpless man could not possibly produce, in his own lone strength, one single species or the life thereof.

Man, being so completely dependent upon God at all times and in all ways, should readily realize that he logically and properly *owes* a liberal return of life’s abilities to the Creator thereof.

As stated above, God has first *given* all of these necessary things. He now *requires* of every man a portion of service. Before man can *collect* from God salvation, or even the special blessings for the present, he must *give* to God an expression of real faith—faith that, in gladness, flows out in true heart-service toward God. Such can first be realized only by the *giving* of service. Such giving by man is of God required; it must be *delivered* to God before man can *collect* anew from God.

May Christians, like Israel, “prove” God, the ever-loving-anxious Father, prove Him by giving to Him of the ingathered fruits of life’s work in such loving faith, and in such fullness, as to reveal to themselves and the world that they are living singly to His glory.

National Berean Department

H. C. Siple, Editor, Oregon, Illinois

OFFICERS OF NATIONAL BEREAN SOCIETY

Mrs. Lydia Railsback, Pres.
621 S. Fellows Street
South Bend, Indiana

Mrs. Idona Romine, Cor. Sec.
1506 South High Street
South Bend, Indiana

Mrs. Emma Garard, Treas.
714 S. Broadway
Dayton, Ohio

For Berean Literature address, "The National Berean Society," Oregon, Illinois

AFTER YOU HAVE TITHED, THEN WHY NOT GIVE SOMETHING AND RECEIVE
A LARGER BLESSING? LUKE 6:38.

A LARGE number of Bereans have already gotten behind the Easter Plan. Have you sent your dollar yet and asked seven others to do likewise? Time is short, so hurry.

* * * *

GIVING AND RECEIVING

A friend of mine, coming back from the Holy Land, wrote two contrasting poems that set forth in a singularly forceful way the difference between the self-seeking and the self-communicating life. One is upon the Sea of Galilee:

*I looked upon a sea,
'Twas bright and blue;
Around its shores were life
And verdant hue.*

*'Twas fed by many rills
With fountain source
On Hermon's snowy peak,
Whence Jordan's course.*

*But Galilee's blue sea
Lives not alone
Because it gets these streams
As all its own.*

*It lives because it gives
Its waters blue
To other shores, and then
Is filled anew.*

The second was upon the Dead Sea and is quite as true to fact:

*I looked upon a sea,
And lo! 'twas dead,
Although by Hermon's snows
And Jordan fed.*

*How came a fate so dire?
The tale's soon told;
All that it got it kept,
And fast did hold.*

*All tributary streams
Found here their grave,
Because this sea received,
But never gave,*

*O sea that's dead! teach me
To know and feel
That selfish grasp and greed
My doom will seal.*

*And, Lord, help me my best,
Myself, to give,
That I may others bless,
And, like Thee, live.*

—Selected.

* * * *

The monthly over-Sunday preaching appointments which will begin at the Salem, Illinois, church in April are largely the result of Berean work. There has been a live Berean Society at that rural church for several years, and the interest and enthusiasm which the young people put into the church work is very encouraging.

The same conditions will develop the same results at other places.

* * * *

Opinions were asked for regarding the Bereans pushing the N. B. I. Training Class this coming year. Here's mine. I think that our Editor's brief remarks on tithing at the top of the page are at the bottom of the subject.

Evelyn K. Harsch.

* * * *

LOS ANGELES BEREAN CLASS

A Berean Class was organized by the young people of the Los Angeles church at the home of Sr. Blackwell, Sunday evening, March 27, there being present a membership of twenty-four which is not so bad as a beginner. It is encouraging to the older members of the church to see those who must soon, should the Lord tarry, take the leadership in the promulgation of the Lord's work.

So far the Berean work in California has had little or no encouragement, due to misunderstandings. This class now purposes to enter into the work whole-heartedly, and the secretary will be pleased to receive any suggestions and encouragements for the class from other organizations. We desire to cooperate with the National organization in every way possible.

The class will meet for Scripture study each Wednesday evening in the various homes. The meeting is to be held at the home of Bro. E. C. Railsback, 1020 South Burlington Avenue this week. Bro. Norman McLeod was elected President of the class, and Anna Hammond, 735 Zeyn St., Anaheim, California, Secretary.

Anna Hammond.

MELCHISEDEC AND THE HOLY OF HOLIES

By C. E. Randall

WHAT is the holy of holies, and where is it located? These questions and their true answers are of vital importance to the church: First, because, Christ, the Head of the church, has entered "once for all, into the Holy places," having obtained eternal redemption for us, Heb. 9:12, *Emph. Diag.* Second, the interest of the church is centered in the correct answer to these questions because a promise is left us of entering "into the holiest by the blood of Jesus," Heb. 10:19, 20.

It is often contended that heaven is the holy of holies, and that when Christ ascended into heaven and sat down on the right hand of God, He entered the "Holiest of all." As proof for this view Heb. 9:23, 24; 8:4, 5 are cited. At first thought these scriptures may appear to teach such, but the writer believes a careful examination of these and other scriptures will make impossible such an interpretation.

According to Heb. 9:1-9, the whole tabernacle and all the service that pertained thereto was a figure or a type of things to come. The "holy place" was a type as well as the *holy of holies*. If heaven is the anti-type of the *holy of holies*, then the earth must be the anti-type of the holy place. The high priest under the Levitical priesthood had a service to perform in the holy place before he entered the holy of holies. The same was true of Christ. If heaven was the holy of holies into which Christ entered, then the holy place was where He did service before entering the most holy—and that place was the earth. According to this view the world of sinners would be in the anti-typical holy place. This is strictly contrary to the type. If a man of Israel came into the holy place, death was the penalty.

Why did the high priest do service in the holy place, and go into the holy of holies only once every year? Because "the way into the holiest of all was not yet made manifest."—Heb. 9:8. When Christ made manifest the way into the holiest of all by His blood, He then did service in the holy of holies and will forever remain to do service in the most holy.

Paul says that we have "boldness to enter into the holiest by the blood of Jesus," Heb. 10:19. If heaven is the holiest, the question arises, Have we boldness to enter into heaven? Where is there such a promise of going to heaven, where God abides?

Under the typical priesthood, complete atonement was not made until the high priest went into the holy of holies. When did the anti-typical atonement become complete? at the resurrection of Christ to immortality or when He ascended into the presence of God? If heaven is the holy of holies and Christ had to go there before He began His priestly work, how can His priesthood continue when He leaves the holy of holies, or heaven, and comes back to reign on the earth? After Christ returns to earth does He perform His priestly work outside

of the holy of holies? He still continues as a Priest; for He is made "a priest for ever after the order of Melchisedec" and has an unchanging and abiding priesthood. Christ's priestly work cannot be separated from the holy of holies.

These conclusions drive us away from the theory of heaven being the anti-typical holy of holies, and lead us to search for an interpretation more in harmony with types and scripture.

It was absolutely necessary for Christ to be in and officiate in the holy place before going into the holy of holies. The holy place was the way into the holy of holies. No one but a priest could serve in the holy place. Christ must, therefore, have been a Priest to have been qualified to do service in the holy place. He didn't become an abiding priest until He had an abiding life. He received His abiding life when He went through the veil into the most holy. The veil intervened between the holy place and the holy of holies. Christ went through the veil. Paul says that this veil was His (Christ's) flesh, Heb. 10:20. Christ went from the holy (mortality) through the veil (flesh) into the most holy (immortality). In this condition He became an priest for ever after the order of Melchisedec, and can serve in this holy of holies (condition) whether in heaven or on earth. We have the promise of entering into this condition, but no promise of entering into heaven where God is.

We—the church of the firstborn, Col. 1:18—have been given to Christ to do service, John 17:11, in the holy place for the world in the same capacity as the Levites (who were exchanged for the firstborn) were given to Aaron and his sons to do service for the children of Israel in the holy place, Num. 8:18, 19.

The Levites camped between the tabernacle (God) and Israel. The church stands between God and the world. Israel had to come to God through the Levites. The world must come to God through the church. Christ is officiating in the holy of holies; the church of the firstborn is doing service as under-priests in the holy place, waiting for the time to go through the veil, that is, our flesh, into the most holy. Heb. 10:19, 20.

—o—

"Nor do I think it a matter of little moment whether the language of a people be vitiated or refined, whether the popular idiom be erroneous or correct. This consideration was more than once found salutary at Athens. It is the opinion of Plato that changes in the dress and habits of the citizens portend great commotions and changes in the state; and I am inclined to believe, that when the language in common use in any country becomes irregular and depraved it is followed by their ruin or their degradation. For what do terms used without skill or meaning, which are at once corrupt and misapplied, denote, but a people listless, supine, and ripe for servitude? On the contrary, we have never heard of any people or state which has not flourished in some degree of prosperity as long as their language has retained its elegance and its purity."—*Milton*.

With Our Sunday Schools

LESSON PREPARED BY F. L. AUSTIN

LESSON III.—April 17, 1927.

THE RESURRECTION OF THE LORD JESUS

Matthew 28:1-10.

Devotional Reading: Psalm 24:1-10.

GOLDEN TEXT.

He is risen, even as he said.—Matthew 28:6, R. V.

A STUDY OF THE SUBJECT.

The Resurrection. God has provided two laws by or through which individual life is brought into existence: One is by the law of natural birth through which a new and different being is brought into existence, possessed with inherited tendencies and characteristics; the other is by the great law of resurrection, of bringing back into life a former being, possessed with those tendencies and characteristics developed, or striven for, in his former life. Life by the latter method will be just as certain and real as is life by the former. And He who directed the first Adam to multiply and replenish the earth, Gen. 1:28, has also directed that "all that are in the graves", John 5:28, 29, "shall come forth".

The Resurrection of Jesus. Jesus had been born, Luke 2:7, 11; He had died, Luke 23:46; John 19:33, and was thus lifeless, Acts 2:31; Rev. 1:18; and according to the revealed plan of God, His resurrection was next in order. His resurrection was necessary:

1. Because resurrection is the only revealed way by which God restores life that has been lost in death—and Jesus was dead. The hope of resurrection was offered to Job, 19:25, 26; to David, *Psa.* 17:15; to Isaiah, 26:19; to Daniel, 12:2; to Hosea, 13:14; to Paul, 1 *Thess.* 4:16; 1 *Cor.* 15:51, 52; to all, Rev. 20:4, 5, 6, 12; *Acts* 24:15.

2. Resurrection is the only known Biblical way for life different and higher than mortal life to be bestowed upon man. Mortality means that which is mortal, that which is liable or subject to death. Immortality means that which is not mortal, that which is not subject to death. These two words are of opposite meaning. No individual can be both mortal and immortal at one and the same time. Jesus died. He must, therefore, have been mortal. Immortality was brought to light by Him at His resurrection, 1 *Tim.* 1:10. Immortality was impossible unless mortality should first be destroyed. Therefore one necessity of His death—the death, destruction, of the mortal. Also the necessity of His resurrection—the establishment upon Him of immortality. (See, *Jesus Subject to Death*, in *Sup. Lesson 3*.)

3. For the conclusion of the work and for the position assigned Him of God. In His immortality Christ was no longer natural, that is, soulful, but spiritual, 1 *Cor.* 15:44, 45, 46. Being thus, all power in heaven and earth was committed unto Him. *Matt.* 28:18. Because of this power He could say, *John* 14:19, "Because I live, ye shall live also"; and further,

John 5:28, 29, "All that are in the graves shall hear his voice, and shall come forth." Having all power He truly possessed, *Rev.* 1:18, "the keys of hell and of death".

Life. Thus any and all life following death is and was dependent upon the resurrection of Christ, who is "the resurrection and the life", *John* 11:25. The apostles and friends who rushed to the tomb on the morning of Christ's resurrection understood little, if any, of the meaning of that great event as it pertained to the life of the world—that world which God in the beginning established by means of Adam in the garden and advanced by means of Adam's descendants. The fulfillment of God's great plan and purpose was made dependent upon a resurrection of this entombed world out from death—death into which Adam's sin thrust man. Christ was that resurrection. His resurrection was essential to the completion of this great work of God.

Mortal or Immortal. All life by means of natural birth is, without exception, declared by the Bible to be alike. It is mortal, *Heb.* 2:6-8, 9; *Job* 4:17; it dies, *Rom.* 5:12; 1 *Cor.* 15:22. But according to God's word, life by means of resurrection will not all be alike. One class, those who "have hope in Christ", 1 *Cor.* 15:19, will, either by resurrection or by an instantaneous change, "put on immortality", 1 *Cor.* 15:51-54, and be made like Christ, 1 *John* 3:2; in which condition "death is swallowed up in victory", 1 *Cor.* 15:54-58; *Rev.* 20:4-6. Another class will be victorious over death, but will again be liable thereto, and therefore, will again be mortal. See *Rev.* 20:7, 12-15; *John* 5:28, 29.

All future existence, in either immortal or mortal life, is consequent on a resurrection of man. And man's resurrection has been made by God consequent on the resurrection of Jesus, 1 *Cor.* 15:16, 17-20. Therefore, the resurrection of Christ to immortality becomes a great central truth and fact upon which all truth and fact of future life for man depends.

Christ's resurrection, as a loving necessity of God's plan, becomes increasingly attractive, comprehensive, and all-convincing as these truths become more and more established in one's vision of the great truths of God's word of salvation.

THE GOLDEN TEXT.

He is risen, as he said.—*Matt.* 28:6.
The glorious thought, "He is risen"! He had told His disciples, *Luke* 24:7, how that He must be delivered into the hands

of wicked men, be crucified, and that He would rise the third day. The evidence shows that they little understood what He meant, but now, after that He had risen, they remembered His words. Death could not hold Him who knew no sin, neither will it hold those who believe on Him through His name.

Our hope is in His life. "I am he that liveth, and was dead; and, behold, I am alive for evermore, and have the keys of hell and of death."—*Rev.* 1:18. He has power to give that life to even us; and He will, if we believe on Him.—F. A. S.

PRACTICAL APPLICATIONS.

A Living Savior. "I am he that liveth . . ."—*Rev.* 1:18. Knowing the resurrection of Jesus to be a reality our reliance on Him is not in vain. The Hebrews called Jehovah the "living God" to distinguish Him from the lifeless gods of the Gentiles. Jehovah was greater than all the other gods because He lived. Thus it is with Christ: He lives, and therefore is able to be our Mediator and Savior.

Christ's Death Real. "Christ died . . ."—1 *Cor.* 15:3. The death of Christ was as real as was His resurrection that followed. "Thou shalt make his soul an offering for sin."—*Isa.* 53:10. His death was necessary. It was complete. "Christ died"! Not merely His body; but "the Man Christ Jesus" "died for our sins". There can be no resurrection without preceding death; so in the fact that Christ really died, we, who must also die, find hope in His resurrection.

Assurance of Eternal Life. "I am the resurrection, and the life: he that believeth on me, though he die, yet shall he live; and whosoever liveth and believeth on me shall never die."—*John* 11:25, 26, A.S.V. Jesus once lived as we live; He died as we die; and yet He is alive to-day, a witness to the possibility of life after death through a resurrection from the dead. The promise of Jesus to restore to life those who believe on Him; and His power to keep that promise certified by His own resurrection, gives us confidence to press forward in service and sacrifice, knowing that our "labour is not in vain in the Lord".—1 *Cor.* 15:58.—G. E. M.

TOPICS FOR STUDY AND DISCUSSION.

"Life that is the Light of men"—meaning, origin, various mediums through which it is being manifested to men. The central controlling medium. Did Adam and Eve possess it before sin? Do innocent children possess it? Its resultant.

Eternal life and eternal existence.—A. K.

DOINGS AMONG THE CHURCHES

Sr. Morris Guest, of Fredonia, New York, is a little improved, after a long sickness.

* * *

We are glad to report that Sr. Wm. Holland, of Thorold, Ontario, is slightly improved, after a sickness of over a year.

* * *

Sr. A. J. Reynolds, of Hampton, Ontario, is reported to have been buried on March 29. Bro. and Sr. Reynolds have been earnest servants of their Lord for many years. The Herald extends sincere sympathy to the family and the church.

* * *

The meetings at Holbrook, Nebraska, Bro. Sydney E. Magaw, evangelist, were, at last report, not so well attended as had been hoped. Unfavorable weather was prevailing.

* * *

Sisters Dauntler and Biddle, of Dixon, Illinois, were called to Kansas last week by the illness and death of their father.

* * *

Bro. Cantwell Drabenstott, Hartford City, Indiana, will address the South Bend church on April 3.

* * *

About 25 members of the South Bend, Indiana, Sunday School gathered at the home of Bro. and Sr. Lynn Leighty on the evening of April 1. Mr. Leighty had been looking all day for some trick played on him by some member of his family, but little did any of them think of the Sunday School playing the trick. The surprise was complete, and a joyful evening was spent.

Mr. and Mrs. Leighty have sold their home and are moving into other quarters.
Lydia Railsback.

* * *

GOVERNMENT TELEGRAM FOR CHURCH REPORT

The following telegrams explain our urgings in recent Herald.

CN WASHINGTON DC 1148AM
MARCH 30

F. L. AUSTIN,
OREGON ILLS.

REFER TO LETTER OF FEBRUARY 28 PLEASE TELEGRAPH COLLECT WHEN YOU CAN FORWARD LIST OF CHURCHES FOR YOUR DENOMINATION

STEUART
DIRECTOR OF CENSUS
1140A

OTSEGO MICH. 115PM APRIL 1
STEUART
DIRECTOR OF CENSUS
WASHINGTON DC
RETURN HOME 5TH WILL FORWARD VERY UNCERTAIN CHURCH LIST IMMEDIATELY NATIONAL DRIVE ON TO

PROVIDE APPROXIMATELY ACCURATE LIST BY EASTER.

F. L. AUSTIN
OREGON ILLS.

Headquarters does not possess information from which even an approximately accurate report can be given to Washington from which to compile a census for our church. The churches have several times been requested to send in complete reports. Some have kindly done so, even repeatedly, but most of the churches have given poor support to us in this effort. We have recently launched a National drive to accomplish this and two other aims by Easter. Will you not, one and all, enthusiastically unite in distributing the Easter Packets near and far? Help us to hunt out and list accurately every member of the Church of God—old and young, workers and non-workers, those spiritually living and those spiritually dead.

Then, too, help us in getting the largest possible spiritual benefit from deeply earnest services in every group of our church throughout the land on Easter Sunday.

Also, if each and every husband, wife, child, bachelor, maiden—every member of the church will make just a small money contribution to our national work, the contributions will not only reveal those who want their hearts registered in the work, but the sum total will provide several thousand dollars with which to carry on the work.

In this three-in-one effort we hope to report a combined Easter Offering that will be encouraging and beneficial to all, and hope to be able to send to Washington for nation-wide circulation a report that will approach accuracy.

Please do not think, "George will do it," but do it yourself: send in your own Easter Packet and distribute other Packets to others, urging them to respond at once.

F. L. Austin.

P. S. Responses to the Easter Offering Packets are coming in on every mail. The information, the cooperation, and the money enclosures ranging from a few cents to \$50.00 are all gratefully appreciated.—F. L. A.

* * *

IRVINGTON, NEW JERSEY

Brother Theodore C. Eggerking and the group of believers associated with him, who are "not ashamed of the gospel of Christ: for it," they believe, "is the power of God unto salvation to every one that believeth," have opened a public meeting to convene each Sunday morning at 10:30, at Elk's Club, Spring-

field Avenue, Irvington, New Jersey. The subject for the initial opening was the first four verses of John 14. We bespeak for the new enterprise a pronounced success; for those interested are not seeking their own glory, but that of the Father which art in heaven.

Any interested person seeking further information kindly address Theodore C. Eggerking, 11 Tuscan St., Hilton, New Jersey.

A. D. Donaldson.

* * *

MICHIGAN

The Grand Rapids Sunday School is holding up well in attendance. It has not fallen below the hundred mark since it went over the top. The evening services are well attended, and a good spirit is manifest.

Two Sunday services and one Bible class were missed at West Bowne on account of bad roads. The Bible classes held March 23rd and 30th were well attended. The members of the class take part in discussions quite freely, which makes the sessions very interesting.

The preaching service at Coats Grove, March 27, was well attended, although the roads were well nigh impassable. Bro. Patrick and Cecil got stuck in the mud, on their way there and had to get pushed out.

Word reaches us that Sr. Woodward has been sick at the home of her son, Claud, at Lansing. We pray that she is much improved by this time.

Sr. Arthur Richardson, of Coats Grove, underwent a serious operation at the Hastings Hospital, on March 26, for appendicitis and other complications. She came through the operation very nicely, and at last reports was doing as well as could be expected under the circumstances. Pray for her and the family.

* * *

VIRGINIA

Plans for Bible School and a Conference hall are steadily progressing. We are planning for an excellent Bible School this year. Bro. Lindsay plans to be with us again. One and all know what this will mean spiritually.

Every member in Virginia that can possibly attend should do so. We want those from other states to attend if they possibly can. Let's make this a great year for the gospel of God. We haven't long to work and every day, every hour must count. Remember the date, August 17 to 28.

Bro. and Sr. Frank Boyer, Seven Fountains were made very happy by the arriv-

al of a little daughter, Eva Mary, on March 21.

Their joy has been lessened greatly, however, by the sudden sickness of their son, Ray. He was taken with scarlet fever and diphtheria. Antitoxin was administered at once.

Word just received states his condition as very serious. We are afraid that it is going to take more than medicine and loving care to keep life in his frail body. The prayers of the church are earnestly solicited.

* * *

CALIFORNIA

On Sunday, March 20, the Los Angeles church took picnic dinner in one of Los Angeles' beautiful parks, after which five auto loads drove to the home of Bro. J. E. Hammond, of Anaheim and listened to an excellent talk by Bro. Hammond on "Christ's right to the throne of David." A number of Bro. Hammond's relatives were present and we trust received benefit from the truths presented.

After the lesson Srs. Anna and Martha, Bro. Hammond's efficient daughters, served an elaborate lunch, and a social hour was enjoyed.

Meetings of this kind are bright spots to those who love the truth.

* * *

Bro. and Sr. Howard H. Moore, 2445 S. Burnside Ave., Los Angeles, are the proud parents of an 8½ lb. son, Dean Howard, born March 20. Sr. Moore was formerly Sr. Thelma Railsback of South Bend, Indiana. Both parents are earnest workers in the cause of truth, and will train their son in the ways of righteousness.

* * *

MINNESOTA

The St. Cloud church had 90 present at Sunday School, Sunday, March 27.

C. E. Randall was at Lester Prairie and held services Sunday, April 3. The people were appreciative of these services.

Special services will be held at Mora Easter Sunday. Special announcement will be made in the local paper.

Bro. Thomas Savage of Waite Park, Minnesota, is, at present, filling the pulpit of the Eden Valley, Minnesota, church. Bro. T. A. Drinkard, recent pastor of this church, has again launched out in garage work, his present address being Paynesville, Minnesota.

The Minnesota March Conference was held at Eden Valley, commencing March 17, and holding over the following Sunday. Elders Clyde Randall, T. A. Drinkard, T. M. Savage, Ray Abbott, and Sydney Magaw were present, bringing us messages of truth that were enjoyed by all. Brother Randall gave a number of Bible readings. The attendance was not as good, as we had hoped for, on account of the roads being so bad.

Mrs. T. M. Savage, Pres.

SALEM CHURCH, ILLINOIS

The Illinois Conference has arranged for monthly appointments at the Salem Church, near Marshall and Martinsville. Services will be held Saturday night and twice on Sunday, over each fourth Sunday, the first appointment being planned for by Bro. Siple for the 23rd and 24th of April.

* * *

Don't forget the all-day meeting at Oregon next Sunday. Basket dinner.

* * *

CLEVELAND, OHIO

Dear Bro. Austin: In order that no false impressions may linger in the minds of our brethren and readers, I ask you to print the following copy of statement signed by the officers of the Parkwood Church of God in Cleveland, Ohio.

After twenty-one years of labor with us as our pastor, Bro. L. E. Conner has our consent to have Bro. Melville Lyon assist in the work here (not that the work is too arduous; but rather as an insurance measure, so to speak) as we all realize that Bro. Conner is no longer a young man.

We wish to emphasize that Bro. Conner is not leaving us and he says he does not intend to leave Cleveland; but with the assistance of Bro. Lyon he may carry on the work among the isolated ones and this arrangement will not interfere with Bro. Lyon's work at Brush Creek, Ohio. We welcome Bro. Lyon's assistance among us.

(Signed) J. H. Stadden, Sec'y and Elder.

- Jos. Rosser, Elder.
- Wm. Halls, "
- Geo. Jones, "
- R. S. Lindstrom, Deacon
- Robt. Conner, "
- Gordon Davison, "
- Herbert Stadden, "
- Jack Dodds, "

* * *

FRANK D. WYMAN

Frank D. Wyman, 1620 Baxter St., Los Angeles, California, husband of Sr. Ella H. Wyman, died in the hospital on Feb. 25, 1927. Mr. Wyman had been poor in health for over a year, and for two months suffered acutely with asthma and other complications. Everything was done that doctors could do to relieve his sufferings, besides the care given by Sr. Wyman.

They have two children, Alton L. Wyman, of Santa Monica, Calif., and Mrs. George Bromley, of Des Moines, Iowa. Mr. Wyman was a kind husband and father, and was highly esteemed by his neighbors, as was attested by the large number of neighbors and friends, as well as floral offerings, at his funeral. He was buried in Hollywood cemetery, to await the call of the Judge of all the earth. Sr. Wyman has the sympathy of the household of faith, in her bereavement and sad loneliness.

Emma C. Railsback.

YOUR HUSBAND

An Easter Packet for your husband? Sure! Teach him to spend a few minutes thinking of the church needs. Send him an Easter Packet to be distributed to seven friends of the Church.

Include his name as one of the seven you send to the office.

YOUR WIFE

Don't forget the name of your wife in that Easter Offering. You don't want her forgotten in the day of salvation. If she is interested in our Christian efforts, send her—by hand—one of the Easter Packets.

THE CHILDREN

Are they Christians? If not, are they interested in the name of Christ? Then please include their names in those Easter Packet names.

Didn't you know about the Easter Packets? Must be you have not yet sent your Easter offering to the National Bible Institution, Oregon, Illinois.

Time is short. You'll need to hurry. Look up The Herald of March 22 and read "An Easter Offering" on first page.

THE RESTITUTION HERALD

Published by the
NATIONAL BIBLE INSTITUTION
Oregon, Illinois

F. L. Austin, Manager
F. A. Stilson, Circulation Manager
Entered as second class matter, October 16, 1911, at the Post Office at Oregon, Illinois, under Act of March, 1879.

Subscription Rates—51 issues per year, \$2.00; 6 months, \$1.00; 3 months, 50c. Samples free.

Receipts—The change of date on address label is your receipt. If date is not changed in two weeks after payment of subscription, please notify this office.

Change of Address—When ordering a change of address be sure to send us both the old and new addresses.

To Stop Paper—It will be our policy to follow the general desire of our readers and to continue sending THE RESTITUTION HERALD to subscribers until notified that discontinuance is desired. Therefore, if you do not wish your paper continued, kindly write us to that effect promptly upon expiration of your subscription. When paper is ordered stopped please remit for any arrearages on subscription.

THE RESTITUTION HERALD advocates: The near return of Christ, Acts 1:11, and life only through Him, Col. 3:3; the literal resurrection of the dead, John 5:28; the immortalization of those in Christ, 1 Cor. 15:53, 54; the final destruction of the wicked, 2 Thess. 1:9; the restoration of Israel as the kingdom of God under the kingship of Christ, Luke 1:32, the church being joint-heirs with Him, Rom. 8:17, and Israel to be made head over Gentile nations, Isa. 60:13; the "restitution of all things, which God hath spoken by the mouth of all His holy prophets since the world began", Acts 3:21. It also firmly advocates repentance and immersion in the name of Jesus Christ for the remission of sins, Acts 2:38, and a consecrated life as essential to salvation,

The Children's Page



PREPARED BY LOIS HUNT
1111 Blaine Ave., South Bend, Ind.

EASTER MORNING

Matthew 28:1-10

IT WAS EARLY MORNING—the first day of the week. Birds were beginning to chirp a welcome to the awakening day. Rosy streaks were brightening the sky, and the sun's first beams were outshining the stars. Refreshing dew covered the earth.

Silently, two women (*two Mary's*) crept up to the closed and guarded door of their beloved Savior's tomb. The earth began to tremble! All at once a wonderful thing happened! An angel—one of God's own messengers—came down from heaven and rolled the heavy stone away from the door. His garments were white as snow, and his face shone like lightning. No wonder the guards were frightened as they saw him sitting on the stone! No wonder they shook and became as dead men!

But to the two women the angel spoke gently, saying, "Fear not ye: for I know that ye seek Jesus, which was crucified." Can you picture their joy when he continued, "He is not here; for he is risen, as he said"? Their dying hopes were all revived. Jesus was alive again! Could it really be true? "Come see the place where the Lord lay," said the angel. Yes, it was really true. Jesus was alive again! He was not there!

When the women had seen the empty tomb and their doubts were satisfied, the angel told them to go quickly and tell the disciples the good news, and that they should soon see Jesus in Galilee. No need to urge them to hurry. They were so filled with fear and joy that they fairly ran to tell the disciples.

As they ran, what do you think? Jesus, Himself, met them, saying, "All hail." The two were so overcome that they held Him by the feet and worshiped Him. Then He told them not to be afraid, but to continue with their message to the disciples. And what joy that message brought to the unhappy disciples! And what joy it brings to us to-day!

Because Jesus arose from the dead we are sure that we, too, shall arise. And so we renew our hope each Easter morn!

* * * *

WISP OF WISDOM

A promise should be given with caution and kept with care.

THINGS EVERY BOY AND GIRL SHOULD KNOW WHERE TO FIND

2. The Ten Commandments—Exodus 20.
3. Where are the Beatitudes found?

* * * *

SOMETHING TO DO

Shall we help the older ones with the Easter Offering? Of course, we could not send dollars, but we might send a few pennies, and they would count up. You could send them directly to the N. B. I., or to me, and I will gladly forward them with your names.

* * * *

PETER'S GREAT CONFESSION

(Matthew 16:13-24)

"Thou art the Christ."

Unmeasurable words!

Jesus, *the* Christ!

JESUS was His name, as yours is Mary or John, and meant, "Jehovah is Salvation." But Christ was His title, like President, Captain, or Doctor, but has far greater meaning. It is from the Greek, meaning "anointed with the Holy Spirit to the sacred office of Prophet, Priest, King." Jesus, the Christ, will be all of that.

Jesus and His disciples were together near the coasts of Cæsarea Philippi. He had been warning them against the teachings of His enemies, the Pharisees and Sadducees. Suddenly He said to them, "Whom do *men* say that I am?" The disciples replied, "Some people say you are John, the Baptist; some say you are Elijah; others say you are Jeremiah or another prophet." Turning to them, He said; "But whom do *you* say I am?" Up spoke Peter,—"Thou art the Christ, the Son of the living God." This saying is called "Peter's Great Confession."

Now, how did Peter know that so positively? Jesus said that God had revealed it to Peter, who had been thus greatly blessed. Moreover, Jesus said He would give Peter "the keys of the kingdom of heaven." That is, Peter would become a great preacher, and by his teachings open the doors of salvation to many.

Some people even go so far as to claim that Jesus said He would build His church on Peter, because Peter's name means "a little rock." But Jesus is also, called a stone or rock, and upon Him is the true church built. Peter himself is careful to tell us that in one of his letters.

Anyhow, Peter was most devoted to Jesus, and objected to the fate Jesus said must soon come upon Him. Peter said, "This shall not be unto thee." He could not think of his Lord suffering even unto death, although His resurrection was promised. Then Jesus looked at Peter and rebuked him. His arguments sounded to Jesus more like the thoughts and words of *man*, rather than the plans of *God*.

Jesus told His disciples that they should not yet teach that He was the Christ—the time had not come. In the meantime, they were to deny themselves and take up the cross, if they were to come after Him. He knew

they would suffer much if they followed Him.

Are we willing to follow Jesus—even to suffer for His cause? Will we confess Christ even in the face of death?

CONCERNING GOD'S PEOPLE AND LAND

JUNIOR ZIONIST LEAGUE TO BE FORMED

A DECISION WHICH is likely to be of far-reaching importance to the development of the Zionist movement in this country was made at the last meeting of the Administrative Committee of the Zionist Organization of America when it was decided, on recommendation of the Department of Organization, that a national junior Zionist league be organized along the lines of the Junior Hadassah. This decision was taken by the Administrative Committee after a series of conferences had been held, under the auspices of the Department of Organization, with representatives of Young Judæa, Junior Hadassah, and Avukah. . . .

The program, the scope of the work, and the form which the organization shall take are outlined in the following memorandum which was submitted by Mr. Blitz to the Administrative Committee:

PURPOSE: To take over the graduates of Young Judæa, and carry them over until they can adjust themselves to full membership in the Zionist Organization; to supplement Junior Hadassah which is the young women's Zionist Organization, and generally to draw young men into Zionist ranks.

NAME: The Organization shall have a distinctive Hebrew name, brief and significant.

AGES: Young men of eighteen years of age and over shall be eligible to membership. It shall be understood that upon reaching the age of twenty-four they shall be expected to pay \$6 a year and also become affiliated with the Zionist district.

DUES: Every member shall pay a sum of \$3.00 a year of which \$2.00 shall be remitted to the National Organization. The National dues shall include the payment of a shekel and subscription to THE NEW PALESTINE.

PALESTINE PROJECT: This Organization shall have a specific Palestine Project of its own, in addition to regular Zionist projects. The equipment of gymnasiums in Palestine, and the encouragement of out-door exercise and athletics amongst the Palestinian youth, may be considered a basis for the project.

OTHER ACTIVITIES: The chapters of this organization shall engage in social, athletic, and literary activities, in addition to Zionist work. They shall meet with the Junior Hadassah chapters in the community for social purposes, as well as for cooperative effort in the field of Zionism.

PROCEDURE: Eight to ten cities shall be chosen for the organization of such groups between now and the Zionist Convention. If successful a national organization shall be formed before the end of the summer. Representatives of Young Judæa, Junior Hadassah, Avukah

and the Zionist Organization of America shall attend to the formation of these groups in the course of their work.

In accordance with the plan outlined, the Department of Organization is proceeding towards the organization of Junior groups.—*The New Palestine*.

* * * *

PALESTINE CURRENCY OUT THIS YEAR

"THE NEW PALESTINE currency will be issued this year according to an official announcement published in Jerusalem on March 16th. The coins will bear only an olive wreath and the names of the denominations in the three official languages. Banknotes will also have pictorial decorations. The coins will have beaded edges in imitation of ancient currency. Barclay's bank will be the agent of the controlling currency board."

* * * *

"Dr. Sokolow, Zionist leader, recently told his people that the Messiah whom the Jews have been awaiting for hundreds of generations may be expected presently. He reminded them that the Hebraic prophecies forecast centuries ago that the Messiah will come when the Jews have been restored to their homeland. This restoration has been accomplished, he pointed out, since the Jews of all nations are represented to-day in Palestine."

"Some things are best done individually at one's own motion. The boy who will not wash his face till all other boys wash their faces will long remain a dirty boy. If you see yourself in a wrong position get out of it. Do not postpone simple duty until you have first convinced Philemon and Poleman and Ebenezer."

THE LACK OF TRUST IN HIM

(Continued from page 421)

Holy Spirit's leadings can get results,—a correct status with God that will automatically produce human natures' antagonism (read Rom. 7:13-25), and the world's cynical ostracism. Like Paul, this class cheerfully submits to whatsoever God permits to come its way. A Paul's submissive will will produce a Paul's submission to His will: "Not that I speak in respect of want: for I have learned, in whatsoever state I am, therewith to be content. I know both how to be abased, and I know how to abound: every where and in all things I am instructed both to be full and to be hungry, both to abound and to suffer need. I can do all things through Christ which strengtheneth me."—Phil. 4:11-13. Such Christian's care (anxiety, etc.) is the fear of displeasing the Lord; and his concern about "overcoming" the world, the flesh, and the devil.

How well does the pouting child that wants its own way, and everything it sees, illustrate the mass of Christians! Isaiah had a prophetic vision of them many centuries ago: "Whom shall he teach knowledge? and whom shall he make to understand doctrine? them that are weaned from the milk, and drawn from the breasts."—Isa. 28:9. Read verses 5 to 9, inclusive.

**Have You Sent
YOUR
Easter Offering?**

GEHENNA

No. 2

By Geo. Johnston

The following article, "Gehenna," is the follow-up of "Sheol" in last issue, page 414.

IN THE preceding article some proofs were presented that the place of punishment referred to in the New Testament as Gehenna shall form part of this mundane globe, and shall be occupied by human beings still in the flesh. In the present article some additional proofs to the same effect are submitted for consideration.

The name "Gehenna" is the Greek form of the Hebrew "Gai Hinnom," the title of a deep, narrow valley south of Jerusalem, where the ancient Canaanites sacrificed their children as burnt offerings to Moloch, and where, later on, the same was done by Israelites. The godly king, Josiah, defiled this valley by making it a receptacle of carcasses and corpses of criminals, in which worms were continually gendering. A perpetual fire was maintained to consume this putrifying matter; hence it became a perfect symbol of that place in which the wicked "and all the nations which forget God" shall be cast or confined. Gai Hinnom lay beyond the bounds of "the holy city," so Gehenna shall lie beyond the bounds of "the holy kingdom"; those cast into Gai Hinnom were consumed by fire and by ever-gnawing worms, so those cast into Gehenna shall be consumed by unceasing war and slaughter, and the ever-gnawing worms of remorse and despair. Gai Hinnom was a place to be avoided, and full of everything offensive to humanity; Gehenna is also a place to be avoided by every possible means, and it shall contain all those who are offensive to God. Our Savior tells us to cut off a hand or a foot or to pluck out an eye if it stands in the way of salvation; for it is better to enter the kingdom of God maimed than to be cast into Gehenna "where their worm dieth not, and the fire is not quenched."

That Gehenna shall be occupied by living human beings is clearly shown in the following passages of Scripture:

"Fear not them which kill the body but are not able to kill the soul; but rather fear him which is able to destroy

OXFORD BIBLES

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DISCOUNT OF 12 1-2%**

(Cash with order)

Type Specimens listed on page 431

A WORD ABOUT BINDINGS

Cloth, used in binding the lowest priced styles, a fine-grained, extra strong quality being used.

Keratol is imitation leather and will give good service.

French Morocco is a sheepskin binding, the term "French" referring to the process while "Morocco" applies to the grain. It has fair wearing qualities and is usually found on the lower priced styles.

Persian Morocco is usually made from the skin of the Persian goat or sheep and is superior to French Morocco.

Real Morocco is genuine goatskin and is considered the strongest and most satisfactory.

Other bindings of the high grades are *Levant Morocco*, genuine goatskin of highest quality, and *Seal skin*, which is used in the finest Bibles.

OXFORD TEXT BIBLES

These Bibles contain "text" only: no references, concordance, or helps.

- 112—French Morocco covers, black-faced pearl type \$2.35
- 1140—Cloth Board cover. Silk pattern, ruby type 1.00
- 1144—Keratol (Moroccoette) cover, ruby type 1.60
- 1143—French Morocco cover, ruby type 2.10
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OXFORD TEXT BIBLES

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(Size, 9¼x5¾ inches)

- 1600—Cloth Board cover, silk pattern \$3.00
- 1603—French Morocco, not overlapping edges 5.00
- 1607—Keratol, not overlapping edges 3.90
- 1608—French Morocco, overlapping edges 5.55

OXFORD INDIA PAPER TEXT BIBLES

- 1254x—French Morocco, nonpareil black-faced type, 12 maps \$3.25
- 1358x—French Morocco, minion black-faced type 5.35
- 1365x—Persian Morocco, leather lined, silk sewed, minion black-faced type 7.35

SUNDAY SCHOOL TEACHERS' BIBLES

These Bibles contain new and up-to-date, 20th century helps arranged under one alphabetical list, among which are found Bible Dictionary, Concordance, Glossary, Weights, Measures, Coins, etc.

They also include a new series of fifteen maps and pictures from Bible lands of recent production.

- 4402—Keratol, minion type, overlapping covers \$3.00
- 4468—Keratol, brevier type, overlapping covers, round corners, gilt edges 4.00
- 4453—French Morocco, minion black-faced type, easy to read 4.35
- 4523—French Morocco, long primer type,, self-pronouncing 6.00

India Paper

The strength of this paper is remarkable as well as the ease with which its pages can be turned. A distinguishing characteristic of *Oxford India* paper is that the impression on one side does not show through when the other side is being read.

- 623x—French Morocco, overlapping covers, minion type \$6.00
- 777x—French Morocco, limp, leather lined, silk sewed, minion black-faced type 9.00

OXFORD PICTORIAL BIBLES

No attempt has been made in these Bibles to illustrate by picture the Divine Christ, but to depict, by true pictures existing customs, which throw light on Bible statements. These Bibles also contain six maps.

- 2153—French Morocco, overlapping covers, ruby type, 32 colored pictures \$2.50

both soul and body in Gehenna (hell).”—Matt. 10:28. Since God can destroy both soul and body “in Gehenna,” it follows that the body must be in that place. But the fleshly, dust-and-ashes body of a man is of this world, and never leaves this world. Hence, Gehenna is a part of this world.

“And it shall come to pass, that from one new moon to another, and from one sabbath to another, shall all flesh come to worship before me, said the Lord. And they shall go forth, and look upon the carcasses of the men that have transgressed against me: for their worm shall not die, neither shall their fire be quenched; and they shall be an abhorring unto all flesh.”—Isa. 66:23-24. The passage from which the above is quoted deals with the great kingdom of righteousness which shall be established with Jerusalem as its capital. Its inhabitants, we are told, “shall go forth, and look upon the carcasses of the men that have transgressed against me; for their worm shall not die, neither shall their fire be quenched.” Could we have clearer evidence than this that Gehenna is part of this world, lying beyond the precincts of the holy kingdom of the future?

“Again, the kingdom of heaven is like unto a net, that was cast into the sea, and gathered of every kind: which, when it was full, they drew to the shore, and sat down, and gathered the good into vessels, but cast the bad away. So shall it be at the end of the world: the angels shall come forth, and sever the wicked from among the just, and shall cast them into the furnace of fire (Gehenna): there shall be wailing and gnashing of teeth.”—Matt. 13:47-50. Comment on these words is almost unnecessary. That both the wicked and the just are human beings still in the flesh, is an evident fact. The just are gathered into the everlasting kingdom of righteousness; the wicked are cast into Gehenna, or the outside world.

Since Gehenna shall embrace all the world outside of the boundaries of the kingdom of the blessed, it is necessary to say a few words concerning the location and extent of that kingdom. Full particulars of these matters are given in Dan. 7, from which our quotations are taken:

“These great beasts, which are four, are four kingdoms which shall arise out of the earth (Eretz). But the saints of the most High shall take the kingdom, and possess the kingdom for ever, even for ever and ever. . . . And the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the most High, whose kingdom is an everlasting kingdom, and all dominions (margin, rulers) shall serve and obey him.” According to this prophecy the great kingdom of righteousness which shall be established at the end of this

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PROVERBS, 29

hearing the law, even his prayer shall be abomination.
10 Whoso causeth the righteous to go astray in an evil way, he shall fall himself into his own pit: but the upright shall have good things in possession.
11 The rich man is wise in his own conceit; but the poor that hath understanding searcheth him out.

2 When thine enemy is hungry, the people will be wretched together.
3 Whoso loveth his father: but he that loveth his neighbor as himself shall be perfect.
4 The king by the word of the Lord shall overthrow him.

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Specimen of Type.

Christ's sermon

ST. MATTHEW 6.

CHAPTER 6.
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.

16 ¶ Moreover not, as the hypocrites do, for they desire that they may be seen of men: but they desire that they may be seen of their Father, who is in heaven.

Black Face Pearl Type

A prayer for God's mercy

2 My soul longeth, yea, even for the courts of the LORD: and my flesh crieth out for living God.
3 Yea, the sparrow hath found her house, and the swallow a nest for herself, where she may lay her young.

Minion Type

7 And when we gathered together to Mizpe of the Philistines went Is'ra-el. And when the Is'ra-el heard it, they wept.
8 And the children of Is'ra-el said unto Samuel, Cease not to LORD our God for us.

Small Pica Type

ail; our lips are our oppression of the poor, ord over us?

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brought presents, and Sām'on all the days of his life.
22 ¶ And Sōl-ō-mōn's for one day was thirty fine flour, and threescore of meal,

Nonpareil Self-pronouncing

Take the sum of all the years of the children of Is'ra-el, years old and upward, thro' fathers' house, all that are war in Is'ra-el.

Brevier Type

SALMS.

David imploret

Gen. 15. 1.
Pa. 56. 1.
& 57. 1.
or, all the day.
Ps. 25. 1.
& 148. 8.
Hab. 1.
I would choose rather to sit at the

3 Be merciful unto me, O LORD: for I cry unto thee daily.
4 Rejoice the soul of thy servant, O LORD, do I lift up my voice unto thee.
5 For thou, LORD, art good to forgive; and plenteous in mercy unto all them that call upon thee.
6 Give ear, O LORD, unto my prayer.

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age shall embrace all the territories of Western Asia and Europe which composed the Roman Empire when at its greatest extent. It is into those territories that the redeemed shall be gathered; the Hebrews shall occupy the region of which Jerusalem is the center (See Ezek. 48): the remaining portion of the ancient Roman empire shall be given to redeemed Gentiles. All the world outside of

these territories shall be the "Gehenna" of the future; and there, during the period commonly called the Millennium, wars, murders, and crimes of the atrocious nature, shall never cease. We have seen in recent years many instances of how devilish men may become when they discard religion. What shall Gehenna be like, without any religion whatever?

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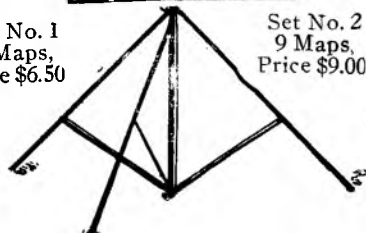
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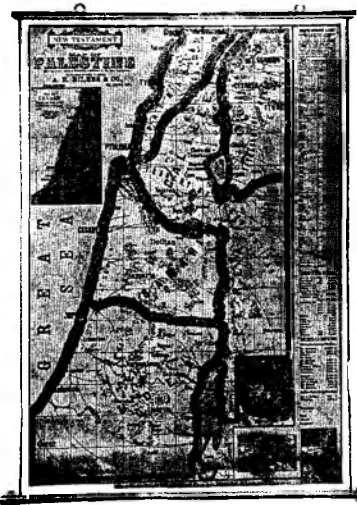
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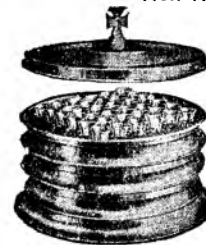
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NUMBER 28

The Easter Lily's Answer

By Mary Brainerd Smith

Can you tell me, Easter Lily,
Why you always dress in white,
Why your blossoms are so spotless,
Like the snowflakes glistening bright?

At the Easter time, a message
Of the risen Lord I bear,
How His life was pure and spotless,
Whiter than my petals fair.

Can you tell me, Easter Lily,
Why your blossoms are so sweet,
Why your bells, with perfume laden,
Do the Easter morning greet?

By my fragrance, at the Easter
Of the living Lord I'd tell,
How His love is ever sweeter
Than the sweetest lily bell.

Can you tell me, Easter Lily,
Why there's sunshine at your heart,
Why, in all your snowy whiteness,
There's a tiny golden part?

At the very heart of Easter,
'Mid the beauties that unfold,
'Tis the joy of Jesus' rising
Makes a gleam like sunshine's gold.

Can you tell me, Easter Lily,
Why you lift your flowers high,
Like a crown that, in its beauty,
On a royal head might lie?

By my flowers I'd tell at Easter
Of the crown on Jesus' brow;
Over death He rose victorious,
King of kings, then, crown Him now.

Can you tell me, Easter Lily,
Why you grew to be so fair,
Why from that dull bulb we planted,
You were changed to beauty rare?

'Tis a promise of the beauty
Like to Christ's, that God shall give
Those who fall asleep in Jesus
As they rise with Him to live.

"In the beauty of the lilies
Christ was born," and lived, and died,
And we Lilies tell His beauty
As He rose at Easter-tide.

He is not here;
for He is risen
as he said. See
the place where
the Lord lay.



THE EFFECT OF CHRIST'S RESURRECTION

By E. O. Stewart

IMAGINE, if you can, the feeling of Christ's followers when they saw Him nailed to the cross. They heard the challenges thrust at Him: "If thou be the Son of God, come down from the cross," "and we will believe" you—"He saved others; himself he cannot save"—"Let (him) be, let us see whether Elias will come to save him." Then, to His disciples' utter astonishment, they heard from His own lips the words which blasted the last ray of hope: "My God, my God, why hast thou forsaken me?" Matt. 27.

In sadness and in disappointment His disciples left the place feeling that their work was in vain. They had seen Him calm the waves, produce fish and bread for thousands; they had seen Him cleanse the leper, heal the sick, open the blind eyes, unstop the deaf ears, and raise the dead. But now this man who had manifested the powers of heaven on earth lay dead, conquered by His enemies.

Imagine the conversation which took place among His disciples the three following days and nights. No doubt they talked of the many happy moments they had spent at His feet listening to the wonderful words which fell from His precious lips. No doubt their eyes moistened with tears at the happy recollection of joy and gladness with which He had filled the home of that lonely widow, also Mary and Martha, when He had spoken the wonderful words which caused the eyes of their loved ones to open, their lips to part, their cheeks flush and resume their rosy tint, thus restoring them to their loved ones. This man was dead. They had trusted in Him. Their hopes were blighted. They fell asleep to their sense of duty; and so far as believing any longer in this man as their Savior, they felt that the grave was their eternal destiny—no hope of redemption through Him.

But the third day came, bringing with it strange tales of the risen Lord. One report after another came until finally unquestionable proof opened their eyes to the fact that He who was dead lived again. This proof revived their hopes, whereas they had thought the graves were sealed forever. They could then understand that He who held the keys of death lived. This thought opened up to them the hope that they, too, should live again. Hence, many of the saints which slept came out of the graves after His resurrection, not, that any one actually arose from the dead and went into the city, but the dead hope of the disciples was revived and they went into the city after Christ arose from the dead, and told the good news to others. They were begotten again unto a lively hope, or hope of living again, by the resurrection of Christ, 1 Peter 1:3.

The resurrection of Christ is the proof that present Adamic conditions, which were thrust upon the human family, not by its own choice, shall be removed. Just as condemnation came to all men by, or through, the act of the one man Adam, so, justification shall come to all men, by, or through, the act of the one man Christ Jesus.

It does not show unfairness on God's part to justify all mankind because Christ was obedient any more than it did for Him to condemn all mankind just because Adam sinned. If we make justification conditional, why not make the condemnation conditional also? I suppose we do not make the condemnation conditional just simply because death is positive proof that such a theory is wrong. I suppose it will take the resurrection of all to prove that justification to life is unconditional.

I wish to make myself clear on this point for fear I may be misunderstood. There is a difference between justification by grace and justification by faith. There is no proof that Adam ever justified himself by faith. The only justification he obtained was by the grace of God. Adam was given the right to eat of the tree of life as long as he remained free from sin. But let us remember that God placed him there in a free-from-sin state. It was through transgression that he lost that state which had been given to him not through his good works, but by the grace of God. After God had justified him by His free grace by placing him in that condition where he had the right to life, then, in order for him to remain there, God required him to justify himself by faith, proving it by his good works. Through Adam's transgression justification by grace was lost, not only for Himself, but also for his posterity. Through the redemptive work of Christ that plane of grace shall be restored. This is why we see the tree of life over in the new earth state. But the tree of life will not be for the church. Christ Himself is now living, and the tree of life has not yet been restored, so He does not live now by eating of the tree of life. He lives just as God and the angels lived before the tree of life ever grew. And when the church is made like Christ it shall also live without eating of the tree of life. Then the question would naturally arise, Why restore the tree of life? It can certainly be for no other purpose than that the human race may be placed by grace where they may have a right to that which Adam, by his transgression, deprived them of for the present ages, until the times of restitution.

Then think or imagine the joy it will be to Christ when He shall see the effect of the travail of soul and be satisfied. Hear the shouts of the cherubim as they see the splendor of paradise regained. We can almost see the twenty-four elders as they place their crowns and prostrate themselves at Jesus' feet. Oh, the joy of that moment! There is a song on every lip. Angels' voices respond to the hallelujah chorus. Peace on earth good will toward men goes forth upon the air, repeating the sweet story told in song which rose so softly, floating out on the mid-night air over the Judean hills of long ago.

*It came upon the mid-night clear,
That glorious song of old,
And angels bending near the earth
To touch the harps of gold.
Peace on the earth good will to men
From heaven's all gracious King.
May the whole world send back the song
Which now the angels sing.*

RISEN WITH CHRIST

By F. L. Austin

THESE words of the Apostle in Col. 3:1-3 can but be understood as giving the Christian a wonderful assurance. The Apostle had been speaking in the previous chapters to the Colossian Christians about their standing and status in Christ. In all of his life's actions this faithful and persecuted man was bringing to the minds of those with whom he met the difference between living in Christ and living out of Him. He was emphasizing to them the fact that the world had just entered upon a new era, an era introduced by Christ, which introduction necessitated manifold and marvelous changes for man. No longer could man please God by following the ways of the former age. No longer were God's previous rules given for the operation of His chosen nation through a definite period of time, to be looked to for guidance in life's activities in the new day of the Christian era.

Christ had died. And, having passed into death, He was in every sense completely liberated from former rules. Being resurrected from the dead, He was a new creature, in no sense subject to Adam or the impositions upon Adam or the things that would accompany Adam's posterity. He was answerable alone to God. Neither man nor human government had any further jurisdiction over Him.

Though not in fact, yet in similitude, and by God so reckoned, he who was buried by baptism into Christ's death, Col. 2:12, was also "risen with him through the faith of the operation of God, who hath raised him from the dead."

Being thus reckoned of God to be risen with Christ the Christian is duly blessed of God in such new life to-day, and assured of real and absolute newness in Christ at the resurrection out from among the dead.

It is because of the provision thus made by God in Christ for every one that believeth, that we urge upon each and every believing man an obedience in faith, in repentance, in baptism, in newness of life unto Christ. And what more opportune, convenient, and appropriate season to enter upon this newness, to experience this resurrection with Christ, than upon the anniversary of His resurrection day? We not only urge upon every non-obedient believing one that obedience shall be rendered promptly and heartily, but that this season may not pass until such shall have been done. We urge also upon every Christian person that he shall use his full influence to carry the convincing truth of the Gospel to one and all round about, and to use every Christian means of influencing such to an obedience that shall result in God's marvelous provision—"risen with Him."

May this Easter day be a day of great and wonderful rejoicing by Christian people because of conversions and new consecrations unto Christ upon this glad resurrection day.

The great fact is that life is a service. The only question is, "Whom will we serve?"—Faber.

OUR DELIVERER IS ENTITLED TO OUR BEST

By M. A. Woodward

"And when they had opened their treasures, they presented unto him gifts; gold, and frankincense, and myrrh."—Matt. 2:11.

SO REJOICED were these "wise men" in beholding the fulfillment of their visions of the young child Jesus, that they fell immediately at His feet in holy adoration, after which they arose and began opening their treasures which they had previously prepared for this occasion, gold and frankincense and myrrh, and presented them to the little Christ child. These men gave their best first—their worship—then their gifts.

How this must have touched the heart of the Father as He looked down upon His "only begotten Son," and realized how this offering proved their true faith and hope in this babe! These foot-sore men undoubtedly had read, "For unto us a child is born, unto us a son is given;" and there was no doubt in their minds about Him. Otherwise the long journey would not have been made, the joy of finding Him would not have been expressed in worship, and gifts. This was their first Easter offering. And when they had done all they could they departed again into their own country.

They must have felt as the devout Simeon did when he held the dear Christ babe in his arms. "Lord, now lettest thou thy servant depart in peace, according to thy word: for mine eyes have seen thy salvation, which thou hast prepared before the face of all people; a light to lighten the Gentiles, and the glory of thy people Israel."

As these wise men journeyed home, how much shorter the way must have seemed to them; for every step now was one of joy; for they had found their Redeemer, God's great gift to man. This knowledge fitted them for all their future work, gave them courage, enthusiasm, faith. And so, beloveds, it should lift each of us up to higher ground, and enable us to realize more fully our debt of gratitude to God in sending to us poor, helpless human beings a safe and sure Helper. We read of the miners who work night and day, until tired nature must rest, to rescue a comrade who is entombed in the mines, but without avail; he must die there. But God in His infinite love and mercy has sent to the world a sure deliverer. His word of power will open the darkest tomb and bring His faithful, loyal ones to life, not mortal life with its worries and pains and finally death again, but life everlasting. Are you ready for that especial life? Do you rejoice to know it is awaiting you? Then do you not wish others might share it with you? Bring your gifts to Him to-day, then, that some one may go to others and tell them the good news of salvation.

How the dear Christ loved the poor widow who gave all she had, knowing her trust in God would be rewarded with supplies for her needs! God is watching us and knows where our hearts are, whether we are doing the

(Continued on page 440, column 2)

HELL.

By R. H. Judd

IN THE ISSUE of March 22 is an interesting article on the subject of *Hell* by the Editor. This is to me something of a coincidence, for a day or two previous to the publication of *The Herald* of the date mentioned, Bro. Johnston and I had had some brief correspondence on the subject owing to our mutual reading of an article by the late Bro. Geo. Aldridge, in the *New Zealand Bible Standard*.

We are, perhaps, sometimes apt to consider that our study of a given Bible subject has reached the zenith attainable, because we have devoted to it many years of patient research. The writer is, however, increasingly convinced of the need to realize that no matter how correct our interpretation of a theme may be in the main, there is still ample opportunity to extend our knowledge. This is to my mind well illustrated by the topic under consideration. Without going to the length of an exhaustive study we may say that the English word "Hell" is in the Old Testament from the Hebrew word "*Sheol*." In the New Testament it is the translation of two words, viz., *Hades* and *Gehenna*. Bible students, I believe, are in the main united in affirming that *Sheol* and *Hades* are equivalents. This is scripturally proved by comparing Psalm 16:10 with Acts 2:27, and 1 Cor. 15:35 with Hosea 13:14. It may also be of interest to state that *Sheol* is translated by *Hades* 60 times in the Septuagint.

Gehenna is entirely a Grecianized Jewish term, occurring (with the one exception of James 3:6) in the Gospels only, and is in every case spoken by a Jew to Jews.

That *Sheol* or *Hades* is the unseen state is aptly and tersely described by Albert Barnes, the commentator, when he says, "He that is in the grave is in *Sheol*, but he that is in *Sheol* may not be in a (properly prepared) grave but in any pit or in the sea. In short it is the region of the dead." That this exegesis is correct the following few scripture references amply testify: Gen. 42:38; 1 Sam. 2:9; Psa. 31:17; Psa. 6:5; 30:9; Hos. 13:14; Psa. 115:17; Isa. 14:11; Ezek. 21:14; 32:27; Psa. 16:10. In these passages it is declared to be a place for grey hairs, a place of silence, a place without memory, a place of death, a place for worms or maggots, a place for trees, a place for weapons of war, a place of corruption, a place for men and all that they possessed. (See Num. 16:33.) It will thus be seen that "gravedom," or grave in generic sense, is a fitting explanation of its common usage.

But the writer has long believed that any exegesis that does not fit all the scriptural uses of such a word as *Sheol* is necessarily incomplete, and while being fully persuaded that the foregoing is in strict accord with Scripture teaching regarding the nature of man as revealed in Holy Writ and also indicative of the Bible usage of the word *Sheol* in its main aspects, he still realizes that some passages do not come under that interpretation. Notable

among these is Psalm 9:17—"The wicked shall be returned to *Sheol* and all the nations that forget God." R. V. One can scarcely conceive of a nation being returned to *Sheol* in the sense used in the passages quoted above, much less *nations*. It seems reasonable to suppose therefore, that just as other primary words have secondary meanings, this word *Sheol* has also, and I have to thank Bro. Johnston for the information. It is clear in Scripture that God regards the unregenerate as already "dead." The woman living in sins is "dead while she liveth." "The wages of sin is death." In God's sight they are legally "dead." Hence it is reasonable to suppose that in relation to His chosen people, Jehovah regards the outside nations "dead," and thus in predicting their final ejection from the territory over which David's greater Son shall reign (the restored and extended kingdom of Israel), those portions of the earth into which they are driven should figuratively and fittingly be spoken of as *Sheol*. Such an exegesis does not, by any means, invalidate what we believe to be the primary teaching of Scripture on this important topic, but it does seem to help to a better understanding of particular portions of the Word. Is not Psalm 10:16, R. V., text and margin, a comment on Psalm 9:17?

As no true work since the world began was ever wasted, so no true life since the world began has ever failed.—*Emerson*.

PROMISES

By Rufus A. Curtis

WHEREBY are given unto us exceeding great and precious promises: that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust. And beside this, giving all diligence, add to your faith virtue; and to virtue knowledge; and to knowledge temperance; and to temperance patience; and to patience godliness; and to godliness brotherly kindness; and to brotherly kindness charity. For if these things be in you, and abound, they make *you that ye shall* neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ. But he that lacketh these things is blind, and cannot see afar off, and hath forgotten that he was purged from his old sins. Wherefore the rather, brethren, give diligence to make your calling and election sure: for if ye do these things, ye shall never fall: for so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ."—2 Peter 1:4-11.

Not only is an everlasting kingdom promised to Christ's true followers, but eternal life is also a matter of promise, and will be realized in the world to come, James 2:5; 1 John 2:25; Titus 1:2; John 10:27-29; 6:40; Mark 10:28-30; Rev. 5:9-10; 2:25-27. In view of such a glorious prize of the high calling of God in Christ Jesus," what folly to let earthly things be the horizon of your vision, for the limitless future. Phil. 3:11-14, 17-19.

IMMORTALITY

TRADITION AND SPECULATION VERSUS SCRIPTURE

ALTHOUGH the Immortality of the Soul is still generally regarded as one of the cardinal doctrines of Christianity, the fact is indisputable that it is nowhere affirmed in Scripture. Theologians are well aware of this, but thousands of intelligent Christians have failed to note the fact, and to consider its significance. Let the inquirer look up occurrences in the Bible of the words "immortal," "immortality," "eternal," "everlasting," "soul," and "spirit"; let him make diligent search for "immortal soul," "deathless spirit," or any other such expression with which current Christian literature, preaching, and hymnology have made him familiar, and the result of his search is perfectly assured: he will not find one single statement in Scripture of that which so many thousands of believers and thinkers have assumed to be an outstanding and essential part of Christian doctrine.

Several passages are, however, adduced as affording *inferential* support to that which has already found its place in the belief of so many individuals, and the creed of so many churches. Two familiar examples may be given: (1) Man was made "in the image of God." Gen. 1:26, 27. This, be it observed, no more proves the *immortality* of man than it proves his *omnipotence*. (2) When God created man, He "breathed into his nostrils the breath of life, and man became a living soul." Gen. 2:7. But this was not especially characteristic of man; and the same is true of "all flesh that moved upon the earth." Gen. 7:21, 22.

It is usually maintained, however, that the natural and universal immortality of the soul or spirit of man is not stated in Scripture, because it is sufficiently clear and obvious from the light of reason alone. Three of the usual arguments adduced in this connection may be cited: (1) *The body of man is undergoing constant change, but his identity remains unaltered through all his life.* The same is true, however, of the creatures lower than man; so that the argument, if it avails at all, proves the immortality of *all* animals. (2) *The desire for immortality is practically co-extensive with the human race.* In the first place, this is not really according to fact; in the second place, it proves nothing, since many things which we desire we never receive; in the third place, if the prevalence of the desire points to the possibility of its being gratified, that is an argument for conditional, not for inherent, immortality. (3) *It is, on moral grounds, inconceivable that the inequalities and inequities of the present life should not be rectified, and Divine justice be meted out, in a life to come.* There is much force to this argument (though it evidently fails to convince many minds); but a life to come is an altogether different thing from the inherent, inevitable, and inalienable immortality of all men.

LET THE SCRIPTURE ITSELF TEACH US WHAT IS THE TRUE DOCTRINE OF IMMORTALITY

"Who (God) will render to every man according to

his deeds: to them who by patient continuance in well doing seek for glory and honour and immortality, eternal life."—Rom. 2:6, 7.

"The blessed and only Potentate, the King of kings, and Lord of lords; who only hath immortality." 1 Tim. 6:15-16.

"God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life."—John 3:16.

"This is the will of him that sent me, that every one which seeth the Son and believeth on him, may have everlasting life; and I will raise him up at the last day."—John 6:40.

"The wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord."—Rom. 6:23.

"God hath given to us eternal life, and this life is in his Son. He that hath the Son hath life; and he that hath not the Son of God hath not life."—1 John 5:11-12.

"If the dead rise not, then is not Christ raised: . . . Then they also which are fallen asleep in Christ are perished. . . . But now is Christ risen from the dead, and become the firstfruits of them that slept. . . . 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. 15:16-23.

"The dead shall be raised incorruptible, and we shall be changed. For this corruptible must put on incorruption, and this mortal must put on immortality. So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory."—1 Cor. 15:52-54.

We are thus taught that Immortality is not inherent in man, but is bestowed by God upon those who are saved through faith in the Lord Jesus Christ. Eternal Life is God's gift to us, and we enter into its full realization at "the last day;" when the Lord returns from heaven the righteous dead are raised incorruptible, and the faithful living are changed.

To accept these truths is to reject the God-dishonoring doctrine of Eternal Torment, not only as opposed to the explicit teaching of Scripture that the wicked "perish" in the "second death," but as an impossible destiny to befall any *mortal* creature. Thus also Universalism (the popular speculation that ultimately all men will be saved) stands revealed in its unscripturalness. And, yet again, Spiritism and allied occult systems, being tried at the bar of Scripture, are found guilty of opposition to the Word of God.—*Words of Life. Selected for The Restitution Herald by Rufus A. Curtis.*

"When hearts are cold, and far from Christ, they must be first warmed before welding. A well-meant union movement may be just like crowding the kittens and their mother, and the puppies and their mother, into the same kennel—a foredoomed failure, a lamentable case of joining individuals who have no love for each other to start with."



EDITORIAL



F. L. AUSTIN, Editor.

F. A. STILSON, Ass't Editor.

HE IS RISEN

STARTLING THOUGH this word was that fell upon the ear of the sorrowing followers of our Lord, yet it is doubly apparent that the listeners caught but a very small glimpse of the extensive and eternal meaning of the utterance by the angelic speaker. It was indeed a thrilling climax of the wonderful and rapid occurrences of this the greatest of all Passover seasons. Indeed, the resurrection of Christ meant all that anything could mean to the lives of those who were being and would be persecuted for His sake. This event not only changed and mapped out the whole course of their further mortal career, but it assured to them that He whom they had followed and in whom they believed was no false one, but was One fully approved by Jehovah.

But a larger, deeper, and more extensive meaning of this angelic statement has come to succeeding generations of Christians throughout all of these following centuries. More and more does the fact begin to sink into all hearts that the resurrection of Christ was to the world an entering into another phase of the eternal plans and purposes of Jehovah.

I Am Alive For Evermore

After supporting His Son through the noonday darkness of mortality and after watching over His silent sleep in the new tomb, God has raised Him from the dead. Yea, more, far more—the Savior calls back from heaven's throne, "I am alive for evermore". Immortality was, in that resurrection, injected by the Father into His whole being. The keys of death are His. The power to unlock the grave and to liberate all of its captives was vested in His keeping—the keeping of Him who had never faltered or failed in obeying implicitly every wish and design of the Father in Him.

Risen with Him

But what must be the meaning to you and to me as we listen to the words of the Apostle Paul in Col. 3:1, where he affirms that we, if Christian, are raised with Him? Do we, to-day, in any sense, in figure or in fact, look back upon the grave from whence we rose? If so, do we have a desire to return within its portals and to have its stony door sealed once more before us? True, this is not the case in fact; you and I have never yet entered the rock-hewn grave. But, true also, you and I have been dead in sin; we have been dead under the condemnation of death that was placed upon God's first man and upon all of his descendants. We, too, have been without hope and without God in the world. We, too, had only the dark seal of death as our hope or expectation of end. But, by faith in Christ our Lord, by obedience unto

that faith, by renouncing the old and clinging to the new, even to Christ, Christ has reckoned unto us life and immortality, and has assured us of these in fact as an ultimate reward. Of all such it may well be said to the carnal world—"They are not here, they are risen."

What meaning in such reckoning? What new life, new hope, new ideal, new possibilities stand before each and every such one. And, if the world about even recognizes in some measure a newness and difference of life in the Christian, still, like Mary and Martha of old, the world cannot estimate even a small measure of the meaning of such statement. Risen with Christ is to live with Him, to share with Him, to be fashioned like unto His glorious body. Yea, more—risen with Christ is to bear responsibility with Him; it is to reveal with Him the life of the Creator of all—His will, His ways, His light, His truth—to reveal God day by day, step by step, even through this mortal life.

True, this is but imperfect to-day; it is the activity of Him who, though mortal, is prompted, inspired, and strengthened by the spirit of Him who is actually risen. And as long as that operation, even though strengthened of God, is carried on by mortality it must of necessity be unspeakably weak and impoverished. Nevertheless, it heralds forth to a dying world the fact that He who is risen indeed is empowering and strengthening all mortals who by faith recognize that they in the promises of God have, too, left the grave of the old world. Of such, also, in figure and in faith, it may well be said, "He is not here (in the old world-life); he is risen."

And so, Christian brother, as upon another Easter anniversary day, may it be that we each and all render the greatest of honor unto God our Father and unto Him who conquered not only death, but every adverse effort of the men of God's creation. In such service may it be ours to realize that, being in Christ freed from the dead condition of the old man, we are alive, not for the purpose of living unto ourselves, but that we should live "unto him which died for" us "and rose again."

HERALD RECEIPTS

Garland H. Roose; Mrs. Ward Scott; Myrtle Houser; Mrs. Harriet Sonnichsen; S. P. Dismukes; Mrs. S. E. Peterson; Mrs. Lottie Graham; A. E. Overholser; Mrs. Otto Huffer; Mrs. A. Leola Clark; Albert Singer; Moses E. Lowd; D. K. Lehman; Maybelle Hanson; Truman Howard; D. A. Renner; S. S. Clausen; Mrs. Loren L. Burnett; Lawrence Lewis; Florence Hanson; S. P. Wilkinson; Mrs. Lillie Gladden; James Gard; Mrs. Ruth Shafer; Miss E. Overbay; Mrs. Lois Weymouth; J. E. Coverston; Sarah Fachine; Mrs. Geo. Reighard; Mrs. J. M. Prime; Mrs. Chas. E. Page; Mrs. Mauvine H. Greene; Marshall Logan; Mrs. Chloe Sims; Mrs. Emma Davis; Mrs. M. Albright; Mrs. Clara Knight; Mrs. Frank Emerick; Mrs. Lillie H. Willis; H. W. Patterson; Mrs. Linnie Fahnestock; E. elyn K. Harsch; Wm. H. Holland; Mrs. Mary Goekler; Mrs. E. C. Pearson; B. N. Berry; A. Grace Adamson; Ethel M. Verity; Mrs. W. O. Steffa.

National Berean Department

H. C. Siple, Editor, Oregon, Illinois

OFFICERS OF NATIONAL BEREAN SOCIETY

Mrs. Lydia Railsback, Pres.
621 S. Fellows Street
South Bend, Indiana

Mrs. Idona Romine, Cor. Sec.
1506 South High Street
South Bend, Indiana

Mrs. Emma Garard, Treas.
714 S. Broadway
Dayton, Ohio

For Berean Literature address, "The National Berean Society," Oregon, Illinois

CONSTANTLY DROPPING WATER CUTS THE HARDEST STONE. THE LITTLE FROM EACH CONTINUALLY GIVEN WOULD ACCOMPLISH WONDERS

THIS is the last week to get behind the Easter program and offering. Have you sent your dollar to the National Bible Institution yet?

* * * *

How encouraging if all the Berean Classes or Sunday Schools would do as the Los Angeles class has just done. The following letter from Sr. Railsback is self-explanatory:

Los Angeles April 3, 1927

Dear Brother Siple:

I presented the matter of the Easter Offering to our people today and it was decided that our secretary, Sr. Ella Wyman, will make out a list of the names and addresses of the members and forward, together with a dollar for each member, to headquarters. All gave a hearty response to the idea. You will hear from Sr. Wyman in a few days. We thought this a better plan, as some might neglect and others might not feel able to send individually, and in this way all will be represented.

We are glad to cooperate in the Gospel work.

Emma C. Railsback.

* * * *

The buds on the trees are bursting, and the life juices are coursing again through the trunks and branches of the trees. The seeds which have been lying quietly buried through the winter's long months have now come to life and are sending up their sprouts of green. It is spring, and nature thus brings to us the message of Easter.

Our Lord had fallen, and was lying covered, buried, in old Palestine. But the world's first Easter dawned, and, behold, the tomb stood open,—life victorious over death.

And soon another day shall dawn, when the voice of our Savior shall be heard, and other tombs respond to the call of life.

Will you and I be among the number to be like Him and see Him as He is?

HE IS RISEN

AT THE end of the Sabbath, Mary Magdalene and Mary, the mother of James, came to the tomb where Jesus was laid to anoint His body with spices, and as they were on their journey they said one to another: "Who shall roll us away the stone from the door of the sepulchre?"

When lo, as they came to the sepulchre they saw that the stone was rolled away and a young man, clothed in garments of white, was sitting inside and he said unto them, "Be not affrighted; Ye seek Jesus of Nazareth,

which was crucified: he is risen; he is not here: behold the place where they laid him." Then after he had told them their master had risen he commanded them saying, "But go your way, tell his disciples and Peter that he goeth before you into Galilee; there shall ye see him, as he said unto you."

The two women were amazed at what this man had told them. Could it be true that their master, who three days before had been crucified and buried, was risen from the dead? Their doubts were soon dispelled, however, by Jesus Himself, who appeared first to Mary.

Jesus, before He was crucified, repeatedly told His disciples that He must be buried and rise again the third day. It seems strange, after all this teaching that the disciples would not believe He had risen until they had seen Him face to face.

Easter is celebrated every year, and to many people it is merely a time when they can have all the eggs they want to eat, but to Christians it is a time of the deepest significance. It turns our thoughts back to the words spoken by the young man to Mary, "He is risen; he is not here."

Harry Goekler.

* * * *

The bird flies to the wood for shelter, the child runs to its mother for protection and even so the believer hastens to the mercy seat.—Spurgeon.

* * * *

WHAT GOOD WILL IT DO?

THAT'S a fair question. If it does no good to study the Bible, then it is time to stop before you begin. But always remember that you must not try Bible-study as the Indian tried the feather-bed—by putting one feather on a board and sleeping on it. He didn't like feather-beds, he decided. And so if you put one Bible verse a day against the hard back-ground of life, you won't like it. When you go in swimming, you don't get much fun out of squirming into the water by inches. Dive in! So with the Bible. Dive into its marvelous depths, don't stand around shivering on the edge. The Bible's surface is all asparkle with epigram and metaphor and aphorism; but it is in the depths that one finds the "unsearchable riches of God." May he help you find himself, and his life, in his Word.

* * * *

Walls of stone cannot stand before men of faith and obedience.

BEAUTIFUL EDEN

By Auntie Wince

*"Beautiful Eden, refuge of peace,
Home where the songs of the ransomed ne'er cease,
Oh, how my spirit when saddened by gloom
Longs to behold thee, thou' garden of bloom."*

THERE are marvelously beautiful spots on this earth at the present time, more beautiful than any of us can imagine who have not seen them. But there is a garden yet to be that will surpass them all, or else my dreams will not come true.

We cannot think of a new heavens and a new earth without imagining it a place of surpassing beauty. And God has made its beauty a thing of certainty. "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." Men have conceived and made wondrously beautiful things, but the glory and beauty of our new-earth Eden will go far beyond them all.

Can we afford to miss having a place over there? Well may we with fear and trembling work out our own salvation. The prize is too great a one to run any risk of losing it. Make no missteps.

It Can Be Done

BY EDGAR A. GUEST

*Somebody said that it couldn't be done,
But he with a chuckle replied:
That "maybe it couldn't," but he would be one
Who wouldn't say so till he'd tried.
So he buckled right in with a trace of a grin
On his face. If he worried, he hid it.
He started to sing as he tackled the thing
That couldn't be done—and he did it.*

*Somebody scoffed: "Oh, you'll never do that—
At least no one has ever done it."
But he took off his coat and he took off his hat,
And the first thing we knew he'd begun it.
With a lift of his chin and a bit of a grin,
Without any doubting or quiddit.
He started to sing as he tackled the thing
That couldn't be done—and he did it.*

*There are thousands who'll tell you it cannot be done,
There are thousands who prophesy failure;
There are thousands to point out to you, one by one,
The dangers that wait to assail you.
But just buckle in with a bit of a grin,
Then take off your coat and go to it.
Just start in to sing as you tackle the thing
That "cannot be done"—and you'll do it.*

"IN EVERY FLOWER some bee hums over his laborious chemistry and loads his body with the fruits of his toil,

in the slant sunbeam, populous nations of motes quiver with animated joy, and catch, as in play, at the golden particles of the light in their tiny fingers. Work and play, in short, are the universal ordinance of God for the living race, in which they symbolize the fortune and interpret the errand of man. No creature lives that must not work and may not play."—*Horace Bushnell.*

COMMUNICATIONS

REGARDING SUNDAY SCHOOL LESSONS

DEAR BROTHER AUSTIN: I will again attempt the preparation of the "Practical Applications" for the next two quarters of the quarterly as you request.

We are greatly pleased with the work as a whole, and our classes consider it the most satisfactory Sunday School help they have ever had. We are getting the most for our money in this quarterly, as we have departments devoted to all but the primary class. A lesson commentary providing the same amount of material would cost anywhere from one to three dollars a year, where this costs, for a single copy, less than 50 cents. Further, such a commentary would be in the hands of the teacher only, while every pupil is provided with a quarterly and all can benefit by it in their study at home and in the class. And most important of all, the *Truth Seekers' Sunday School Quarterly* emphasizes those elements of truth which we as a people consider the more essential, and places in the hands of our children a safe biblical guide to the study of the International lessons.

Yours for the advancement of "the truth that saves,"

G. E. Marsh.

P. S. Why not call attention in your advertising of the book to the fact that we really get "Three Quarterlies for the Price of One"? or something to that effect. For it would be necessary to subscribe to Senior, Intermediate, and Junior quarterlies from any other publishing house in order to get the same diversified material.—G. E. M.

OUR DELIVERER IS ENTITLED TO OUR BEST

(Continued from page 435)

little we can do because we love Him, or whether we desire to be seen of men in doing great things. Beloveds, let us be humble, loving children, doing the best we can even though it be very small in men's sight. God loves the cheerful giver, whether the gift be great or small.

If I had small children who had been in the habit of receiving gifts on their birthdays, I would ask them to-day if they would not like to give their gifts to the Lord's work instead of having a gift for themselves. I would early teach them to sacrifice for the poor and needy, and for the gospel. "He that giveth to the poor lendeth to the Lord." So let us lend Him some things valuable for the poor, and give gold or silver to Him,

With Our Sunday Schools

LESSON PREPARED BY F. L. AUSTIN

LESSON IV.—April 24, 1927.

PETER AT THE TRANSFIGURATION

Mark 9:2-10; 2 Peter 1:16-18.

Devotional Reading: Isaiah 6:1-8.

GOLDEN TEXT.

There came a voice out of the cloud, This is my beloved Son: hear ye him.—
Mark 9:7, R. V.

A STUDY OF THE SUBJECT.

The Transfiguration. This striking record must necessarily be studied in connection with the statement which introduces it. Jesus had been telling of His own coming in His kingly capacity. Matt. 16:27, 28; Mark 9:1. Such coming must necessarily introduce the kingdom of God in power. He had told them that some present would "not taste of death; till they see the Son of man coming in His kingdom". In harmony with this, six days later Jesus took three apostles with Him into the mountain, and was there transformed in their presence. In this miraculous transformation He was made to appear in such form as He will appear at His coming in His kingdom; to appear in that honor and glory and majesty which will then clothe Him. Thus He was transformed. That is, He was taken over across the centuries intervening and formed before their eyes as He will be formed in that time. They were "eye witnesses of his majesty." Thus, while His actual coming and kingdom has not yet occurred, still they, prior to their death, saw Him in that status.

Moses. Having come after forty years of wilderness journey to the border of the promised land, Moses, at 120 years, was taken to the top of the mountain, given a view of that land beyond the River Jordan, and there died and was buried, not witnessed by mortal man. In the transfiguration scene which pictures Christ in His kingdom when He shall have returned, Moses is witnessed there with Him. Resurrection is certainly introduced in this picture in that Moses, who is dead, stands with Christ in the scene of His coming and kingdom. This is in full accord with other New Testament scriptures which announce that those of this age, faithful unto God, will be raised from the dead at the time of Christ's coming, and be crowned and glorified with Him. See Rom. 8:16, 17; 1 Thess. 4:16-18; Phil. 3:20, 21; Gal. 3:1-4; 2 Tim. 2:12; Rev. 20:4-6.

Elias. The record of Elias (Elijah) is that he was caught away by a whirlwind. There is no record of his death. Scripture assures his future service among men. Mal. 4:5, 6. In the spirit and power of Elijah, Luke 1:17, John the Baptist preceded Christ's ministry and service, but Elijah himself was pictured in the transfiguration with Christ, which picture, as above noted, is of Christ in the day of His return and kingdom. Elijah, the translated one, is assured a

position with his Lord at that time. This, too, is in full accord with New Testament teachings, that the living faithful at the coming of Christ will not be obliged to sleep, even for a short period, in death, but will be "changed, in a moment, in the twinkling of an eye, at the last trump", and "be caught up to meet the Lord in the air" at His coming. 1 Cor. 15:51, 52; 1 Thess. 4:17.

The Kingdom. We thus see in the transfiguration a picture of Christ's kingdom of glory; with Him are the resurrected faithful as well as the translated faithful, both classes glorified together with Him.

Questions on the Subject. What relation between this narration and Christ's statement, "six days" previously? From this transfiguration record and other scriptures what will be the composition of the kingdom of God?—F. L. A.

THE GOLDEN TEXT.

This is my beloved Son: hear him.
—Mark 9:7.

Twice during the time of Christ's ministry a voice from the sky bore witness to man that Jesus was the Son of God: at His baptism, and on the mount of transfiguration.

There is no excuse for unbelief in Christ as God's Son. God showed His love for us by sending us His Son, that we might live through Him. But there is no life through Him unless we "hear him". The Scriptures speak of some that, "hearing ye shall hear, and shall not understand"; but, of another class, "blessed are your eyes, for they see: and your ears, for they hear." If we hear Him, we will do His will.—F. A. S.

PRACTICAL APPLICATIONS.

Practical Purpose of Scripture. The purpose of the Scriptures is to develop character in harmony with God's will; not merely to inform us concerning His purposes. Its teaching is intensely practical, and if rightly applied will exert a definite influence upon our lives. Baptism, the Lord's Supper, the Second Advent, the Resurrection of the Dead, the Establishment of the Kingdom, and all other doctrines of Christian faith, are primarily designed to create within the hearts of His children a fervent desire to serve God faithfully, that they may attain unto the rich rewards therein promised. Compare Phil. 3:7-15; Heb. 12:2.

Peter's Impression of the Transfiguration. Peter's later zeal and earnestness may be attributed largely to the impression he received of the reality of future life and glory, on the Mount of the Transfiguration. He thereafter felt that the hope of eternal life in the kingdom of God was based upon fact, not fable. He could willingly submit to the hardships and the sacrifice of missionary work, because he was convinced that the reward for such labor was both sure and ample.

Preparation for Service. Peter, James, and John, in order to fit them for future service, were afforded unusual opportunities to learn of Jesus' ways and teaching through personal association with Him on occasions of special importance, of which the transfiguration and the scene in the Garden of Gethsemane are examples. Like these favored apostles, it is necessary that we, too, should seek for close association with the Master, if we would carry on our work for Him successfully, and at last hear the words, "Well done"!—G. E. M.

TOPICS FOR STUDY AND DISCUSSION.

The transfiguration and its meaning.

Peter's need of it; his first and his later interpretation of it.

Peter's way to glory and honor; Jesus way to glory and honor.

Present military Christian thinking and the needed conversion.—A. K.

EDUCATION.

Education is to-day regarded as the one most necessary requisite for growing youth. Countless millions of money, the very best brains and talent, are continuously employed for the purpose of investigating every crevice and hilltop of nature in an effort to gain the greatest possible knowledge of God's creation. The one place for research which promises to give the greatest and best results of all is that open book in its revealings of God's mind. The Bible is the greatest text-book in the world. In it is treasured the very kernel of all true knowledge for man. And yet the Bible, as a text-book, has been discarded from the schools, from the family reading desk, from life itself. We implore all readers of this Quarterly to engage earnestly in continuous and systematic study of this great Book in an effort to gain an education from God relative to man's present duties in the universe and to his future opportunities and prospects.

DOINGS AMONG THE CHURCHES

CONFERENCES

Minnesota—June 23.
Michigan—June 19-26.
Indiana—July 5-17.
Illinois—August 2-14.
General—August 2-14.

* * *

It has been suggested that a brief report of Easter Day Sunday School attendance be telegraphed to The Restitution Herald next Sunday evening for publication in next Herald, every one doing his best to secure the best possible attendance.

Good! The Herald will help!
Let's watch the reports.

* * *

The Illinois State Conference Board and National Berean Board met with the Oregon church on Sunday, the 10th, for morning and afternoon services. Brethren were also present from Rochelle, Dixon, Adeline, Rockford, and Casey. Nearly all returned home in late afternoon.

The house was full of people for the evening service.

* * *

Three Easter articles have been received this Monday morning—too late for this year's Easter issue.

* * *

COME TO EASTER SERVICES

The Oregon church invites all within convenient distance, not otherwise engaged, to its Easter services, April 17.

10:00 A. M. Sunday School.

11:00 A. M. Sermon—The Risen Christ
—A New Creature.

12:00 M. Communion.

12:30 P. M. Basket dinner in Dining Hall.

2 P. M. Baptismal Service.

6:30 P. M. Berean Study.

7:30 P. M. Sermon—Resurrection, the Hope of Salvation.

* * *

NOTICE—FIELD TRIP

The contemplated trip into the field by Bro. F. L. Austin which has already been announced will start from St. Louis about May 1, and then meandering westward, scheduled to reach California about the middle of May. From California the route will be north through Oregon and Washington, returning through Minnesota about conference time there, June 23.

Bro. Austin will be glad to make as many stops on the way as time will permit and spend one or two evenings in a place, speaking on religious and current themes, and offering opportunity for information concerning the general work with a view to helping and encouraging the work both locally and nationally.

Now is the time to ask for a date, and

all possible will be done to reach you, if you are not too far off the routing, which will be determined more definitely when your requests are received. We want to reach the most people possible that time and expense will permit.

Write at once.

F. A. Stilson.

* * *

EASTER OFFERING

We are very much pleased with the co-operation of many of our brethren in our Easter Offering project. We are receiving many names and addresses, material for the year book for the church, and data for the government census. It would have been pleasing to have received more notices of special Easter services in the different churches which any near-by or isolated brethren might attend. While it is unquestioned but that all regular services will be held, we hope and pray that many localities not holding regular services will arrange for special gatherings on Easter Sunday.

There is a financial offering with nearly every Easter Packet letter reaching the office. For all of these activities we are very grateful and ask that increased enthusiasm in this matter may continue and aid in completing this Easter Offering program by April 17 and 18.

* * *

THE SORROWS OF DEATH

The saddening hand of death is constantly at work. The Herald extends its heartfelt sympathy to one and all of those left sorrowing in its wake. Obituary notices of the deaths of Sr. Reynolds of Solina, Ontario; Alonzo McCoy, 2 year old son of Alonzo and Lois McCoy, Piedmont, South Carolina; Selden Johnson, Eureka, Minnesota; Mrs. Cassie L. Hicklin, Los Angeles, California; and John Isham Chapman, Lynwood, California have been received and will, D. V., find place next week.

* * *

WORK FOR ALL

The following telegram from Washington, D. C., additional to those reported in last Herald, will indicate the anxiety of this office to receive immediate word concerning all of the members of the Church of God.

CN WASHINGTON, D.C. 952 A

APRIL 5, 1927

F L. AUSTIN,

OREGON, ILLS.

WILL WAIT UNTIL EASTER FOR APPROXIMATELY CORRECT LIST.

STEUART

DIRECTOR OF CENSUS
931A

The work of compiling these names, arranging them in churches, recording property values, etc., which some kindly

reported last fall, is requiring an immense amount of extra labor in our office. But as we need this information, we are assuming this additional work in an effort to compile at least a basis upon which we can build in the future toward perfection. We need the immediate, undelayed help of all.

* * *

HOLBROOK, NEBRASKA

Sunday, April 3, the week of meetings at the Plainview Schoolhouse, in the country, came to a close. In the meeting the Sunday School held an election of teachers, and the Truth Seekers' Sunday School Quarterly was used for the first time as an incentive to Bible study. Dinner was served at the schoolhouse, which held the attendance for an afternoon service. The closing meeting was held in the evening.

Starting on Monday evening, April 4, the meeting was continued through the week in town. Holbrook brethren are faithful people, and are trying to spread the Gospel teaching. The weather conditions are favorable now, and we hope for good services through the week.

Sydney E. Magaw.

* * *

FONTHILL, ONTARIO

The Fonthill church enjoyed a brief visit from Sr. Railton, who has been spending the winter in Illinois and New York. She gave a most helpful and inspiring admonition to the church at the breaking of bread on Sunday.

Sr. Wm. Platts, who has recently undergone a serious operation at the hospital in St Catharines, Ont., is slowly regaining her health and strength.

* * *

NIAGARA FALLS, NEW YORK

The Blessed Hope Church of God at Niagara Falls, will give a cantata at a vesper service on Easter Sunday. A pleasing program is assured.

The last regular monthly social gathering of the Falls church was held at the pleasant country home of Bro. and Sr. James Moore, near Ransomville. About sixty gathered and enjoyed the excellent program prepared by the social committee.

The weekly prayer meeting and Bible study of the Blessed Hope church continues to exert a very helpful effect upon all who attend. We have been informed that our prayer meeting attendance averages much larger in proportion to our membership than that of any other church in this city.

The recently organized Senior Berean Society is doing some most excellent

work, both in a social way and in the development of able leadership.

* * *

INDIANA

BURR OAK EASTER SERVICES

Bro. Anderson will fill his regular monthly appointment at Burr Oak on Saturday evening, April 16. The following day, Easter Sunday, Bro. J. Arthur Johnson will speak after the Sunday School session. In the evening a special Easter program will be given.

Easter Service of the South Bend Sunday School is now being planned by Mrs. Ruth Hardy and Mrs. Inez Leighty.

Bro. and Sr. J. H. Willey left Seattle, Washington, April 9, to return to their home in Plymouth, Indiana.

* * *

ILLINOIS

Bro. and Sr. Glyn Starbuck, formerly of Morrison, are visiting relatives in Minnesota, after having spent a few days with friends in Oregon. They expect to return to Rockford within a few weeks, where they will be located. This means two more workers for the Rockford Berean Class.

Sr. Martha Walls of Rockford has been quite ill for the past few days, but is somewhat improved at present.

Sr. Wm. C. McGraw and children of Oregon are visiting with her father and other relatives in and near Pittsburg and Wichita, Kansas.

Mrs. Hulda Thompson of Mt. Sterling, has been in the hospital at Rushville for the past month, but we are glad to report that she is improving nicely from her illness and will likely be at home by the time this reaches the readers.

* * *

MISSOURI

Word has just been received of the death of Sr. Ellen Morse of St. Louis, on account of which Sr. Leota B. Hanson was not able to attend the National Berean Board meeting at Oregon, April 9.

* * *

IOWA REPORT

Several events of interest have happened during March.

Bro. Hunt has been conducting weekly Bible studies at Clarksville from the first of the month, meeting on Friday nights.

Bro. Jones was at Gifford the 13th, and will go again in April. He found a goodly number of brethren there, and hopes to get some of them to conference.

A Bible study class has been formed at Cedar Falls, at the home of W. H. Allard, meeting Wednesday nights. Bro. Howe took charge the first two times, while the writer was in Indiana and elsewhere. A number of members of the Christian Church requested that the class be held. They had been attending our preaching of late.

The night of the 6th, after preaching

at Gladbrook, I started with the parents of Mrs. Williams to their home at Boylston, Ind., where we arrived in good condition the next afternoon. We had preaching at the Hillisburg church that night, then the three following nights at Rensselaer, to good audiences. Bro. Anderson is improved in health, for which we are thankful.

Our meetings at Stanhope on Sunday, March 13, were not so well attended as usual, owing to bad roads. One family walked. We heard, about that time, from Emil Ackerson and wife, who had recently gone to Los Angeles. In the afternoon Bro. Frank Hill took his wife, their daughter and husband, Mr. and Mrs. Melvin Drake, and the writer to Webster City, by previous invitation, to hear a discussion between the pastor of the Christian Church and Dr. Slocum, a Chiropractor and Latter Day Saint who does public preaching on Sundays. They were discussing the usual differences between the latter denomination and others, such as the true church, as attested by miracles, and the authority to preach and baptize. We may send a separate report of this, as it would doubtless be of general interest. I had recently before that visited our old friend, B. Hummell, at Webster City, and the last of the month I called for an hour's visit with the above mentioned Christian preacher, at his cordial request at the time of the discussion.

At Koszta on the third Sunday we had a poor day again, owing to weather conditions and roads. Some there have had a siege of measles, including the families of Ray and Cliff Cronbaugh and Guy Heller, and this contributed to cut down the attendance. On the fourth Sunday, at Cedar Falls and Waterloo we had our usually well attended meetings. We were pleased to see Sr. Ethel Austin at that time. On Saturday night we had a Question meeting, at the request of several members of the class.

The newly married couple at Koszta, Vernon and Neta Young, are living in their own home now. Reuben and Edna Sealine, of Stanhope, are contemplating doing likewise and will probably build a new house west of the old homestead.

Sr. Hurst at Webster City recently lost a son from mastoid trouble, and is in hard circumstances by debt.

Sr. Kithcart is staying at Eagle Grove this winter.

Bro. John Kinnan, formerly of Eagle Grove and later of Chicago, is spending the winter at Des Moines.

Bro. Jones is keeping up his study, but we do not meet often. We are planning to do some of it by correspondence. We are doing that already with sisters Alta and Lillian King and Alma Hall at Lincoln, Nebraska.

On our last trip to Eagle Grove the two sons, and only children, of Bro. Harry Mead and wife, Willard and Raymond,

were baptized. This is a great joy to their parents, especially the father, as he is low with serious disease of the kidneys. And it is a step to cause more rejoicing to the sons as time goes by, for they are heeding Solomon's wise words to begin early.

The fourth Sunday in April we will meet at Hickory Grove; and the fifth Sunday in May we will have a picnic day at Lake View and Sac City. Let all come who are in reach of us.

Bro. Levi Gabrielson and family are now living in Keokuk, where they have bought an acreage.

A sister of Mrs. Williams, Mrs. Albert Finney of Boyleston, Ind., has lately undergone a serious operation for tumor, but has done remarkably well, and was recovering rapidly at last report.

J. W. Williams.

* * *

MINNESOTA

Sr. Dorothy Magaw, of Lester Prairie, is regaining her former health and is able to be up and about the house and occasionally to go out in the open air for a walk.

THE RESTITUTION HERALD

Published by the NATIONAL BIBLE INSTITUTION Oregon, Illinois

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THE RESTITUTION HERALD advocates: The near return of Christ, Acts 1:11, and life only through Him, Col. 3:3; the literal resurrection of the dead, John 5:28; the immortalization of those in Christ, 1 Cor. 15:53, 54; the final destruction of the wicked, 2 Thess. 1:9; the restoration of Israel as the kingdom of God under the kingship of Christ, Luke 1:32, the church being joint-heirs with Him, Rom. 8:17, and Israel to be made head over Gentile nations, Isa. 60:13; the "restitution of all things, which God hath spoken by the mouth of all His holy prophets since the world began", Acts 3:21. It also firmly advocates repentance and immersion in the name of Jesus Christ for the remission of sins, Acts 2:38, and a consecrated life as essential to salvation.

The Children's Page



PREPARED BY LOIS HUNT
1111 Blaine Ave., South Bend, Ind.

PETER AT THE TRANSFIGURATION

Mark 9:2-10

Do you ever wonder how Christ will look when He returns? how the sky will appear? how the earth will be? and how *you will feel?*

As a little girl I often dreamed that I could see strange writings and words in the sky, queer lights, and Jesus slowly floating toward the earth. One evening my heart almost missed a beat. I looked through a screen door at the moon, and it formed a cross. Of course, my first thought was that the time for Christ's return had really come.

Now, Peter, James, and John were shown how Jesus will look at that hoped-for time.

Jesus had said that some should not die until they had seen Christ coming in power. Some of these sayings were hard for Peter to understand at this time. He wondered what Jesus meant—if He was coming back real soon, or what.

Jesus took Peter, James, and John up on a high mountain with Him. All at once a marked change came over Jesus. His clothes were shining—whiter than any white we can imagine! And two men appeared at His side and began talking with Him.

Peter did not fully comprehend the real meaning of the vision before him. In fact, he was a little afraid and at a loss to know just what to say; so, thinking of his own gain, he said, "It is good for us to be here," and offered to build a tabernacle for each of the three in the picture.

And do not you imagine he was even more perplexed when a voice spoke from a cloud over them? The voice said, "This is my beloved Son: hear him."

(Whose voice must it have been?)

And just as quickly as the vision had appeared, it now disappeared. The three disciples and Jesus were alone on the mountain.

What a feeling of awe must have come upon Peter and his companions, and how little they must have said as they came down from the mountain! Jesus told them that they must keep this all a secret until He had risen from the dead. Then they wondered what He meant

by that!

However, Peter afterward was given greater understanding and told about this event in one of his letters. He said they were eye witnesses to the majesty of the Lord Jesus Christ at His coming.

Now, who were these two men with Jesus in the "transfiguration"? We are told that one was Elias or Elijah, who had been translated; the other was Moses, who died and was buried, no man knows where. Elias represents those who will be alive when Jesus returns, and Moses those who will be first raised from the dead.

Whatever the purpose of this scene, our part is to be ready this day—this minute—for Christ's appearing in glory, that we may be chosen when He takes out His own. What a terrible feeling we would have should we be one of the "left out" class!

* * * *

SOMETHING TO DO

1. Read the story of Elijah's translation, 2 Kings 2; and of Moses' death, Deuteronomy 34.
2. Ask someone to explain the words "transfiguration" and "translation" to you.
3. What men did not die until after they saw Christ in His majesty as He will appear when He returns?

* * * *

FOR THE TINY TOTS

"Come, Peter, James, and John," said Jesus. "Come up this mountain with me." Of course they were glad to go with Jesus.

When they were on the mountain they saw that Jesus began to look strange. His clothes became white and His face must have been bright as the sun.

A man appeared on one side of Him, and another on the other side. And then God's voice spoke to them from a cloud, saying, "This is my beloved Son: hear him."

Then everything changed back again, and Jesus was alone with the three disciples.

* * * *

WISP OF WISDOM

You cannot build a reputation on the things you are going to do.

* * * *

THINGS EVERY BOY AND GIRL SHOULD KNOW WHERE TO FIND

The Beatitudes—Matthew 5.

Where do we find the account of Paul's conversion?

—————o—————

"If college professors cared nothing about learning, and generals cared nothing about tactics, and judges cared nothing about statutes, we should think we had fallen upon a sunken age. What, then, shall we say of an age when eminent religionists boast of caring nothing about doctrines?—and nothing about the prophecies also, about one-third of the Bible?"

Questions and Answers

AS STATED previously in the answer to the question regarding "Hell," the English word is derived from three different Greek words and from two different Hebrew expressions. The Greek word "hades" is used by the New Testament Greek writers to translate the Old Testament Hebrew word "sheol."

That the reader may get some of the best scholarly authorities on these words, the following is copied from two Lexicons.

Bagster's Analytical Lexicon defines "hades" as follows: "The invisible abode or mansion of the dead; the place of punishment, hell; the lowest place or condition."

It is most interesting to consider this definition in connection with Peter's inspired statement found in Acts 2:31, where, speaking of Christ, he says: "His soul was not left in hell." It seems hardly possible for a believing biblical student to imagine Christ's soul as being in an abode or mansion of the lowest place or condition of punishment.

The following is taken from the Critical Lexicon and Concordance, and seems worthy of careful consideration.

Hades. This is a heathen word and comes down to us surrounded with heathen traditions, which had their origin in Babel, and not in the Bible, and have reached us through Judaism and Romanism.

As *Hades* (a word of human origin) is used in the New Testament, as the equivalent for the Hebrew *Sheol* (a word of Divine origin) its meaning can be gathered, not from human imagination, but from its *Divine usage* in the Old Testament. If we know this we know all that can be known. We therefore give a complete list of all its *sixty-five* occurrences in the Old Testament. We give the list, complete, from the A. V., with the R. V. variations; calling attention to the fact that the American R. V. does not translate the word at all, but simply transliterates it thus: "Sheol."

The following are all the occurrences of the word *sheol*, the English translation of which is printed in italic letters.

Gen. 37:35, I will go down into *the grave*.

" 42:38, then shall ye bring down my grey hairs with sorrow to *the grave*.

" 44:29, with sorrow to *the grave*.

" 44:31, with sorrow to *the grave*.

Num. 16:30, they go down quick into the *pit*.

" 16:33, they went down alive into the *pit*.

Deut. 32:22, shall burn unto the lowest *hell*.

1 Sam. 2:6, He bringeth down to *the grave*.

2 Sam. 22:6, the sorrows (R.V. cords) of *hell* compassed me,

1 Kings 2:6, let not his hoar head go down to *the grave* in peace.

" 2:9, his hoar head bring thou down to *the grave*.

Job 7:9, he that goeth down to *the grave*.

" 11:8, deeper than *hell*; what canst thou know?

" 14:13, wouldst hide me in *the grave*.

" 17:13, *the grave* is mine house.

" 17:16, they shall go down to the bars of the *pit*.

" 21:13, in a moment go down to *the grave*.

" 24:19, so doth *the grave* (consume) those that have sinned.

" 26:6, *hell* is naked before him.

Psa. 6:5 in *the grave* who shall give thee thanks?

" 9:17, the wicked shall be turned (R. V. returned) into *hell*.

" 16:10, thou wilt not leave my soul in *hell*.

" 18:5, the sorrows (R. V. cords) of *hell* compassed me.

" 30:3, thou hast brought up my soul from *the grave*.

" 31:17, let them be silent in *the grave*.

" 49:14, like sheep are they laid in *the grave*.

" 49:14, their beauty shall consume in *the grave*.

" 49:15, God will redeem my soul from the power of *the grave*.

" 55:15, let them go down quick into *hell* (A. V. marg., *the grave*.)

" 86:13, thou hast delivered my soul from the lowest *hell*. (A. V. marg., *the grave*.)

" 88:3, my life draweth nigh unto *the grave*.

" 89:48, shall he deliver his soul from the hand of *the grave*.

" 116:3, the pains of *hell* gat hold upon me.

" 139:8, if I make my bed in *hell* thou art there.

" 141:7, our bones are scattered at *the grave's* mouth.

Prov. 1:12, let us swallow them up as *the grave*.

" 5:5, her steps take hold on *hell*.

" 7:27, her house is the way to *hell*.

" 9:18, her guests are in the depths of *hell*.

" 15:11, *Hell* and destruction are before the Lord.

" 15:24, that he may depart from *hell* beneath.

" 23:14, and shalt deliver his soul from *hell*.

" 27:20, *Hell* and destruction are never full.

" 30:16, *the grave*; and the barren womb.

Eccl. 9:10, no device, nor knowledge in *the grave*.

Song 8:6, jealousy is cruel as *the grave*.

Isa. 5:14, *hell* hath enlarged herself.

" 14:9, *hell* from beneath is moved for thee (A.V. marg., *the grave*.)

" 14:11, thy pomp is brought down to *the grave*.

" 14:15, thou shalt be brought down to *hell*.

" 28:15, with *hell* are we at agreement.

" 28:18, your agreement with *hell* shall not stand.

" 38:10, I shall go to the gates of *the grave*.

" 38:14, *the grave* cannot praise thee.

" 57:9, and didst debase thyself even unto *hell*.

Ezek. 31:15, he went down to *the grave*.

" 31:16, I cast him down to *hell*.

" 31:17, they also went down into *hell*.

" 32:21, shall speak to him out of the midst of *hell*.

" 32:27, are gone down to *hell* with their weapons.

Hos. 13:14, I will ransom them from *the grave*.

" 13:14, *O grave*, I will be thy destruction.

Amos 9:2, though they dig into *hell*.

Jonah 2:2, out of the belly of *hell* cried I. (A.V., marg., *the grave*.)

Hab. 2:5, who enlargeth his desire as *hell*.

MAY BE EXILED BECAUSE OF BLASPHEMY

FOUND guilty of publishing blasphemous libel, Ernest Victor Sterry, atheist editor of the Christian Enquirer, will have two months of peace and quiet behind prison bars to plan his next campaign of public enlightenment. But it will not be the Canadian public that he enlightens, because his sentence carries a recommendation of deportation. So that if he still desires to carry out his self-appointed task he must do it among his own people in Lowestoft, Eng., from where he set out for the new world sixteen years ago. The indictment under which trial was held in Toronto, Ontario, and which was the first trial of its kind in Canadian law courts, arose from statements published in the Christian Enquirer. The trial excited wide interest on both sides of the Atlantic. Sterry was defended by E. Lionel Cross, brilliant Negro counsel, assisted by Norman Waldo, Crown Attorney, Edward Murphy, led the prosecution.

In view of it being a "psychological offense against public opinion and taste" Mr. Cross asked for a suspended sentence on condition that Sterry cease publishing such statements, but the court saw otherwise.

Judge Coatsworth then observed that Sterry had been convicted under section 198 of the code, which defined that any person found guilty of blasphemous libel was liable to a penalty up to one year's imprisonment.

"However, I am not prepared to give the full term of a year," said his honor, "although the offense is too serious to pass by without some punishment. I will give a nominal sentence of 60 days, to run consecutively to the sentence he is now serving, and there will be an order for deportation."

Under the existing law a person who has resided in Canada more than five years is not liable to deportation. Although Sterry has resided there sixteen years, his counsel intimated, however, that the prisoner would not offer opposition of the order.

"Probably nothing is more sacred to us than our religion," said Judge Coatsworth in his charge to the jury. "We have ever been taught to reverence the name of God. I know I am right in saying that this is so strongly impressed upon our lives that we not only speak, but think of God with reverence."

"We regard Him as the Supreme Ruler of the universe. Also as our Maker and Creator through whom alone, we believe, we move and have our being.

"We regard taking God's name in vain as a sin.

"He is to us our Heavenly Father. It is part of our faith that God so loved the world that He gave His only begotten

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Keratol is imitation leather and will give good service.

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1358x—French Morocco, minion black-faced type	5.35
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These Bibles contain new and up-to-date, 20th century helps arranged under one alphabetical list, among which are found Bible Dictionary, Concordance, Glossary, Weights, Measures, Coins, etc.

They also include a new series of fifteen maps and pictures from Bible lands of recent production.

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4453—French Morocco, minion black-faced type, easy to read	4.35
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No attempt has been made in these Bibles to illustrate by picture the Divine Christ, but to depict, by true pictures existing customs, which throw light on Bible statements. These Bibles also contain six maps.

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and well beloved Son that whosoever believeth in Him should not perish, but have eternal life.

"All that we have in this world worth having, we believe, comes from God. We look to Him also for salvation in the world to come, after we have passed out of this life.

"Our conception of God is so much a part of every life that it is an integral part of our national life. So much is this the case that we are prepared to say that love of God and trust in Him are the very foundation of our nation's greatness.

"The Bible, the Holy Scriptures, are to us the revelations of God's will concerning us and all His people. It contains the only history of the creation, and in this book God's will and law for His people's guidance are revealed.

"We look upon the Bible as the basis of every good law in our country. It is to us the dearest and most precious book in all the world. Sooner would we fail with every other book than the Bible. It is in reality to us the Book of books. It is always painful to hear any person question any part of the Bible.

"We do allow that any person may disbelieve in God and the Bible and may express that belief in language or by writing. We insist, however, that in doing so the language or writing must be couched in respectful terms, such as are appropriate in dealing with such a subject as is most sacred to nearly every person in our land.

"When the language or writing is in such disrespectful and indecent terms as to be resented by and be an offense to all our God-fearing people and to outrage their feeling and sense of propriety, then it becomes blasphemy.

"It is for you to decide whether the expressions in the paper which the accused says he published, and for which he is wholly responsible, have passed the limits of a decent and respectful expression of opinion, and have in their terms become so indecent and disrespectful as to outrage the feelings of our people and constitute the crime of blasphemy."
—Buffalo Courier Express.

OXFORD BIBLES

OXFORD CONCORDANCE BIBLES

Contain a dictionary of proper names, and a subject index, in addition to the concordance.

- 3683—French Morocco, small pica type, self-pronouncing \$5.75
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Ruby Type

Specimen of Type

collected by the
hearing the law, even his prayer shall be abomination.
10 Whoso causeth the righteous to go astray in an evil way, he shall fall himself into his own pit: but the upright shall have good things in possession.
11 The rich man is wise in his own conceit; but the poor that hath and standeth searcheth him out.
2 When the rigidity, the people r wicked beareth
3 Whoso loveth father: but he t with harlots spe
4 The king by j the land: but h overthroweth it

Nonpareil Black Face Type

Specimen of Type.

Christ's sermon
CHAPTER 6.
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.
16 ¶ Moreover not, as the hyf countenance: f their faces, that unto men to fast to you, they ha
17 But they

Black Face Pearl Type

A prayer for God's mercy

2 My soul longeth, yea, eveneth for the courts of the Lord heart and my flesh crieth out living God.
3 Yea, the sparrow hath fo house, and the swallow a nest self, where she may lay her nest thine altars may I her

Brevier Type

SALMS. David imp!-eth

Gen. 18. 1. 3 Be merciful unto me I cry unto thee daily.
Ps. 56. 1. 4 Rejoice the soul of thy se unto thee, O Lord, do I lift
1 Cor. all the day. 5 For thou, Lord, art good to forgive; and plenteous unto all them that call up
Ps. 28. 1. 6 Give ear, O LORD, unto
142. 8.
Heb. I would choose rather to sit at the

Minion Type

7 And when the Phi-lis that the children of is'ra-thered together to Miz'pe of the Phi-lis'tines went is'ra-el. And when the is'ra-el heard it, they we the Phi-lis'tines.
8 And the children of is' Sam'u-el, Cease not to LORD our God for us, f

Small Pica Type

ail; our lips are our ord over us? pression of the poor.

Long Primer Type
brought presents, and 9 6-mon all the days of h
22 ¶ And Sol'-6-mon's for one day was thirty r fine flour, and threescor of meal,

Nonpareil Self-pronouncing

of the children of is'ra-el, years old and upward, thro fathers' house, all that are war in is'ra-el.

Specimens are Actual Size

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AND IF YOU'LL COUNT THE GREETINGS EXPRESSED IN THE FOLLOWING DESIGN, THEN VISUALIZE A SOLID CUBE, EACH OF WHOSE SIX SIDES ARE OF SAME DIMENSIONS, THE WHOLE BUILT UP LIKE "GREETINGS" COULD NOT SURPASS OUR SINCERE PRAYER THAT EVERY BLESSING MADE POSSIBLE BY THE DEATH AND RESURRECTION OF OUR LORD MAY, BY HIS LOVE AND GRACE, BE YOURS BOTH NOW AND IN THE GLAD RESURRECTION DAY.

s g n i t e e r G r G r e e t i n g s
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GLAD EASTER GREETINGS

To ascertain the number of Glad Easter Greetings in the above design begin at the center "G" and read both to right and downward to the lower right hand corner "S". By reading in those two directions, spell the words, "Glad Easter Greetings", by as many different routes to the corner as possible. This done proceed to the other three corners in similar manner.

THE CORRECT ANSWER

After you have determined the greatest number of occurrences of the phrase write Miss Evelyn K. Harsch, 5439 Ohio St., Chicago, Illinois, for the correct answer.

THE RESTITUTION HERALD

VOLUME 16

OREGON, ILLINOIS, APRIL 19, 1927

NUMBER 29

THE CHRISTIAN'S HOPE

1 Corinthians 15:12-20, 51, 53, 54

NOW if Christ be preached that he rose from the dead, how say some among you that there is no resurrection of the dead?

But if there be no resurrection of the dead, then is Christ not risen:

And if Christ be not risen, then is our preaching vain, and your faith is also vain.

Yea, and we are found false witnesses of God; because we have testified of God that he raised up Christ: whom he raised not up, if so be that the dead rise not.

For if the dead rise not, then is not Christ raised:

And if Christ be not raised, your faith is vain; ye are yet in your sins.

Then they also which are fallen asleep in Christ are perished.

If in this life only we have hope in Christ, we are of all men most miserable.

But now is Christ risen from the dead, and become the first-fruits of them that slept.

Behold, I shew you a mystery; We shall not all sleep, but we shall all be changed.

For this corruptible must put on incorruption and this mortal must put on immortality.

So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory.

EASTER THOUGHTS

By Alice B. Curtis

(Received too late for Easter Number)

THERE are three events of such supreme importance to mankind, that, compared with them, all other events of human history are insignificant. These events are the birth, death, and resurrection of Jesus. Christ came in the flesh and in humility, "He made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men: and being found in fashion like a man, he humbled himself, and became obedient unto death, even the death of the cross."—Phil. 2:7, 8.

The question has been asked, Why was it necessary for one so pure and altogether lovely in character, to suffer and die? The penalty for Adam's transgression was death; and he, being the representative head of the race, by his transgression entailed upon his descendants ruin and death, as all are reckoned in him. This is shown to be true by Rom. 5:12, which reads, "Wherefore as by one man sin entered into the world, and death by sin: and so death passed upon all men for that all have sinned."

But, as we had no will or action in Adam's transgression, God, in His infinite justice, mercy and love, has made a way by which man may regain in Christ what he lost in Adam. True, we must all suffer the Adamic death: "For as in Adam all die, even so in Christ shall all be made alive."—1 Cor. 15:22. All of Adam's race shall be made alive again at the resurrection, "For when we were yet without strength, in due time Christ died for the ungodly."—Rom. 5:6. Man was without strength, or helpless to redeem himself. His life was forfeited and he had no right except to die.

Without Christ's intercession the race was doomed to eternal death. But Christ, the One Mediator between God and man, "gave himself a ransom for all, to be testified in due time."—1 Tim. 2:6. "Forasmuch as ye know that ye were not redeemed with corruptible things, . . . but with the precious blood of Christ, as of a lamb without blemish and without spot."—1 Peter 1:18, 19. Had Christ died without shedding His blood we would have been raised from the Adamic death, and free from the consequence of his sin. But we would be weighed down with the guilt of our individual sins, for "without the shedding of blood there is no remission"—Heb. 9:22. But when the spear-wound in His side let His precious blood gush forth, then were fulfilled Christ's words in Matt. 26:28, "For this is my blood of the new testament, which is shed for many for the remission of sins."

There are two salvations as taught in the Scripture—the common salvation, and the special salvation. Those who believe in God, and through faith and repentance have been cleansed from sin through Christ's blood, have the special salvation, as shown in 1 Tim. 4:10, which reads, "Therefore we both labour and suffer reproach, because we trust in the living God, who is the Saviour of all men, specially of those that believe." This class comes

forth in the first resurrection, being raised to immortal life; on such the second death has no power, Rev. 20:6. The other class, who have lived without Christ and die in their sins, have the common salvation. They are not raised until the thousand years are past, and are then raised to mortal life, to go down again under the second death and sleep the sleep of eternal death. Would that all would desire the special salvation, and "lay aside every weight and the sin which doth so easily beset us, and run with patience the race that is set before us; looking unto Jesus the author and finisher of our faith."—Heb. 12:1, 2.

Without the resurrection of Jesus our salvation would not be accomplished, as Paul teaches in 1 Cor. 15, for "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. But now is Christ risen from the dead, and become the firstfruits of them that slept . . . Christ the firstfruits; afterward they that are Christ's at his coming." As is the firstfruit, so also is the harvest that follows. A resurrected and glorified Savior is a pledge that His followers shall have a resurrection also, for He has said, "Because I live, ye shall live also."—John 14:19. His death took place when the paschal lamb was being slain. He is our Passover. His resurrection took place when the wave sheaf, or firstfruit was offered to Jehovah.

To the Christian Easter is a time for deep thankfulness and joy, for we rejoice in a living Savior, "Who is able to save them to the uttermost that come unto God by him."—Heb. 7:25.

OUR LINEAGE

By Auntie Winice

WAS it an accident, that landing of the Pilgrim fathers on our bleak New England shore? No amount of reasoning by higher critics can make me think so for a moment. They were led and guided by the hand of an omnipotent, all-seeing God. He knew just what would grow out of that little handful of feeble folk. We wonder if they had the remotest idea themselves. We are quite sure—and yet, can we be sure, after all, that they had no God-given knowledge of what would come of the signing of that Declaration of Independence? How little we know what was in their hidden thought. That they trusted in and leaned upon God, was evident. Whatever might grow out of their action, He, they were sure, was with them and would uphold them to the end.

We are in a solemn sense the work of His hands and the sheep of His pasture. We have no business to deny our allegiance to Him in any place or in any way.

Fight, if you must, for your country, but be sure that your battles are always on the side of God and suffering humanity. A few words sometimes bring great results.

Do not hold your tongue in times of crises. Speak when speech is needed, though you be led to the stake for not holding your tongue.

RESURRECTION THE OPEN DOOR TO GLORY

By F. L. Fallis

1 Corinthians 15:12-18, 32

NOW if Christ be preached that he rose from the dead, how say some among you that there is no resurrection of the dead? But if there be no resurrection of the dead, then Christ is not risen: and if Christ be not risen, then is our preaching vain, and your faith is also vain. Yea, and we are found (to be) false witnesses of God; because we have testified of God that He raised up Christ: whom He raised not up if so be that the dead rise not. For if the dead rise not, then is not Christ raised: and if Christ be not raised, your faith is vain; ye are yet in your sins. Then they also which are fallen asleep in Christ ARE PERISHED. If in this life ONLY we have hope in Christ ('and there is no more,' says Rotherham), we are of all men most miserable."

"If after the manner of men I have fought with beasts at Ephesus, what advantageth it me, if the dead rise not? Let us eat and drink; for to morrow we die."

Now, in all honesty and humility of spirit, willing to be led by the spirit of truth, I ask, with these vital and open declarations of the inspired Word before us, What do they mean?

Can you by any possible stretch of the imagination find any place here for an "intermediate state," where human spirits or souls, roam at will, in a *conscious* state more vitally alive than they were before death? Can you?

Where is the statement in the above scripture (or any others) that "sudden death means sudden glory" for the believer, "and sudden eternal conscious misery" for the unbeliever? Do you read anything like that out of the above statements? Let us not say that Paul does not refer to this point in the above, for that is just what he is referring to. He is telling us what death opens into, and the consequences if there be no resurrection. The consequences would be the end of mankind. This is his positive assertion.

Let us consider some of the above statements. You will note Paul goes into this subject just as though he had some false doctrine to overthrow. And he had, for the Sadducees deny that there is a resurrection, but while he is fighting to overthrow this false belief, God is revealing in this very same scripture, and is delivering a death blow to another false doctrine, that of the *conscious existence of the human spirit after death*.

The scriptures quoted to overthrow the Sadducees' false doctrine, that same scripture absolutely destroys the doctrine of the so-called "intermediate state." It leaves it without so much as a hair to save it from annihilation. Let us listen to some of the things stated in the above scripture.

First: If there be no resurrection of the dead, then Christ is *still dead!* Get that point.

Second: Then if Christ is *still dead*, what is the good of *preaching Him?* Is it not all in vain?

Third: If He is still dead, your faith is of no avail, ye are *yet* in your *sins*.

Fourth: No *forgiveness* of *sins*, if there be no resurrection! A *dead Christ* is *not enough!* All is for ever gone, if the dead rise not!

Not only this, but those who have died believing on Him, are "*perished*."

Now all this is true, if there be *no resurrection*. If the dead rise *not*, what becomes of that "never-dying soul" or that "immortal spirit" (so called) that is naturally inherent in man from his creation? Where does it go? Where would it spend eternity? Paul says the whole being, even those who believed, are perished!

Some may object, saying, that it depends upon what Paul meant by the word "perish." Well, listen: "If in *this life only* we have *hope in Christ*, we are of all men most miserable." Paul, what do you mean by that statement that "*if in this life only*" we have hope? Do you mean that there is any possibility that there will be another life? No. "We are of all men most miserable," because there is no possibility of either *life* or *hope* after death, *if* the dead rise not. Is not this what Paul means by perished?

Why would the believer be the most miserable of all men if the dead rise not? The believer has labored, sacrificed, suffered, for the cause of Christ, all to no avail, no reward, not even a vision of his Lord, if the dead rise not.

All other men have lived in pleasure, eating, drinking, and making merry, serving the world, the flesh, and the devil and when they die, they are just as well off as we who believe, *if* there be no resurrection. This is what Paul means in the above sentence.

Every man's life is a plan of God.—Horace Bushnell.

A DARK AND DANGEROUS ROAD

A STORY full of meaning and inspiration, was related by Mr. Dalgetty, an Indian missionary. He said that many years ago, away out in northwest India, in the land of five rivers, he was roused at three o'clock in the morning to go through a desert, and to pass a buried city of ancient date. The morning was very dark. His leader and guide was a brown-skinned man, who said to him in his own language, "Keep close to me." As they went through the darkness, the guide first, and Mr. Dalgetty following, they talked to each other and by-and-by, as he looked down at his feet, he could see no road. They seemed to be going this way and that way, and going on and on, and he feared the way was missed, and in the anxiety of his heart he cried, "Where is the way?" And the guide turned round and said, in the words of Christ Himself, "I am the way. There is no way to be seen, but here with me. Follow. Keep step by step, with me, and the end of the journey will come." And it came. We need, day by day, as life goes on, to concentrate less and less upon the road, and more and more upon the Guide.—*Selected.*

RAISED FROM THE DEAD

WHAT DOES IT MEAN?

By Jas. A. Patrick

(Received too late for Easter Number)

AS WE approach the Easter tide our minds turn naturally to the thought of resurrection. And, yet, there is no such thought in the only text in Scripture where *Easter* occurs. In Acts 12:4, where the word *Easter* occurs, it is translated from the Greek word usually rendered *passover*. *Passover* refers to death and not resurrection. And, yet, like Christmas, the idea has taken hold of people, and one cannot get away from it, any more than he can get away from the idea of Christmas. And, since we know that our Lord rose from the dead on the first day of the week, and every first day kept commemorates that event, why not an especial commemoration once a year?

And yet, in much of what is done the true idea of resurrection is lost. I read of a minister who illustrated his thought of resurrection in this way: He had an egg shell so fixed that it imprisoned a small bird. At a certain point in his sermon he broke the shell and released the bird which flew about the room. It is easy to see what his thought was. He was picturing the release of the spirit at death, which is not resurrection at all. Resurrection means a standing up from the dead.

Christ, speaking of His resurrection said: "And (the Jews) shall deliver Him to the Gentiles to mock, and to scourge, and to crucify him: and the third day he shall rise again."—Matt. 20:19. This expression, "The third day he shall rise again," is repeated several times in the New Testament. This places His resurrection, **not** at death, but three days afterward. So the bird in the egg shell did not illustrate resurrection. Nor did it illustrate anything concerning the nature of man, so far as the true scriptural idea is concerned.

The expressions "shall rise" and "is risen" occur more than fifty times in the New Testament, in connection with resurrection, and never refer to what occurs at death, but always to what occurs after death, that which restores man to life again—the standing or rising up from the dead.

This is well illustrated in what is related of Christ's death, burial, and resurrection. In the twenty-seventh chapter of Matthew we read of Joseph begging the body of Jesus and taking it down and wrapping it in linen and laying it in his own new tomb. When the women came to the tomb, the angel 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."—Matt. 28:5-6. The body of Jesus, which Joseph wrapped in the linen and laid in the tomb was Jesus, if words mean what they say, and if they do not mean what they say, who is to say what they do mean? And, if the Lord lay in the tomb for three days and nights, He wasn't off somewhere preaching to spirits in prison, nor did He go with the thief to paradise the

day He was crucified.

With this thought in mind it is not hard to understand that resurrection is simply a standing or rising up from the dead—a re-living of the person that was dead.

Death, then, means death, a cessation of life, and resurrection means a re-living of the dead. So, then, Job's age-old question, "If a man die shall he live again," is answered, Yes, he shall live again "in the resurrection at the last day," as Martha made answer to Christ.

A few days ago I read an article on resurrection in a magazine which is read by hundreds of thousands of people. In this article the writer takes up Job's question, and represents Job as going to the scientists and philosophers of the world for an answer. After much vain search, he broadcasts his question to the world and watches his mail for the answer. He receives many answers from the learned men of the world, but none satisfy, until at last he receives a card from a colored lady that reads as follows: "Dear Mistah Job: If youse gwane to dy, you sez? Who sed youse gwane to dy? The undertakah most' likely. He specks you will. Sort of business wishin' with him. But I ain't nevah heerd you wuz. The gude Lawd tole me when a chile that I ain't nevah gwane to dy. Hopin' youse the same, I am

Respectfully yours,

Mandy Washinton."

Job is represented by the writer as being satisfied with this answer. But Job asks, "If a man die, shall he live again?" not, Shall he live right on and never die? Job's question is still unanswered as far as the colored lady is concerned. Besides God tells us in His Word that men do die. And Job said in answer to his question, "But man dieth, and wasteth away. So man lieth down, and riseth not till the heavens be no more, they shall not awake, nor be raised out of their sleep. Oh that thou wouldest hide me in the grave that thou wouldest keep me secret, until thy wrath be past that thou wouldest appoint me a set time, and remember me!" God said that Adam died. He said the same of Abraham, Isaac, and Jacob. It is said that Christ died for our sins according to the scriptures, and that He was buried, and rose again. Why should men say that people do not die?

The idea of death as expressed in the foregoing colored woman's card, is the commonly accepted view of death. The true idea of resurrection is lost in this view. And people show by their actions that they do not really believe what they profess to believe. They claim that their loved ones enter, at once, into glory and are with God where sin, sorrow, and suffering can never come to them. And yet, they show the poignancy of their sorrow in every word and action. They are weighted down by their grief. Of course we do not like to part with our loved ones, but if we know they are to be highly exalted, our sorrow is tempered by joy in the fact that they have been highly honored. Then, if they have been exalted into the very presence of God, we ought to rejoice rather than mourn. They describe the glories of heaven, but don't want to go there. An old doctor in the East used to say that when

he could do no more for his patients he would tell them they either had to go south or to heaven, and he said they invariably packed their trunks. A minister in Minnesota used to say, "People call death a friend and then take cod liver oil to keep the friend away."

Mary and Martha had the right idea of death and resurrection. They knew, as Christ had told the disciples, that Lazarus was dead. "If thou hadst been here our brother had not died," was their plaint. They told the Master that he would not rise again till the resurrection at the last day. Of course they wept. What comfort did the Master give them? Did He tell them that their brother was not dead? that he had been called up higher? No, indeed, He did not. "Thy brother shall rise again" were the words of comfort He gave to them. Paul was in strict agreement with this, for he said, "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."

Are the words of comfort given at most funeral sermons, in this day and age, much like those given by Christ and Paul?

THE CHRISTIAN'S PATH

By Sidney Jackson

THERE came a time in His teaching when Jesus began to tell His disciples of His coming sufferings and death. His story dealt with the agonies, humiliations, and pain through which it was necessary for Him to go and then closed with the thought of resurrection in three days.

It was here that Peter, that impetuous, yet fervent, follower of the Master, interrupted with the protest that it was not befitting that Jesus the Son of God, should be the victim of such trials. He could not picture his Lord under such circumstances; for his Lord was all-powerful through God, and Peter could not see the necessity of it all. He was only human, and we, in the same position, would, no doubt, have understood less than did Peter.

Yet the answer, which we all are familiar with, "Get thee behind me Satan; thou art an offence unto me: for thou savourest not the things that be of God, but those things that be of men." What a blow that must have been to Peter and how unusual it must have seemed! How he must have puzzled over the explanation which followed in which Jesus told His followers that those who tried to save their lives would lose them, but those who laid down their lives in the cause of the Lord should live!

Yet again was Peter to be astounded, for he was yet to learn that the path of the Christian is not gained by force. Time passed on and finally came the time when Jesus was to be taken. Again Peter became impetuous

and in the heat of his ardor he severed an ear from the head of one of the captors. We fain would comprehend the thoughts in Peter's mind when Jesus uttered that memorable statement, "Put up again thy sword into his place: for all they that take the sword shall perish by the sword."

How well this is modernized in the play "The Fool." One can almost feel the thoughts of Peter long ago when one views the play and the striking of Mr. Gilchrist by Jerry. Claire utters the cry, "But you're not going to take that, Dan?" And Dan, like the Master of long ago, bows his head in surrender. It is hard for one to accept an insult like that, much as it was hard for Jesus to bear His sufferings in humility.

How much of Jesus' teaching was like these! Always He taught humility. If a man sue you for your coat, give him your cloak also; if a man slap you on the right cheek turn unto him the left one also; "Blessed are the meek: for they shall inherit the earth"; and finally suffer the little ones to come unto me, and forbid them not; for of such is the kingdom of heaven.

No, the path of the Christian is not easy and it cannot be followed in haughtiness. Neither can it be traveled in bloodshed and war. It is the task of the Christian to walk the road of meekness and humbleness however much it may hurt. The hurt is not all a hurt of yielding to another, but a great deal of it is due to that scorn with which one may be viewed by others for following the Christ. We were warned of this also; for Matt. 5:11-12 states, "Blessed are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake. Rejoice, and be exceeding glad: for great is your reward in heaven: for so persecuted they the prophets which were before you."

We, alone, have not the power to follow this advice of Jesus, but prayer brings us great power and enables us to do seemingly impossible things. God is ever willing to help us and if we will only call on Him and yield ourselves to His will great will be our reward. "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."

LIFE

Selections by M. A. Woodward

One life; a little gleam of time between two eternities; no second chance for us for evermore.—*Carlyle*.

Remember that life is neither pain nor pleasure; it is a serious business, to be entered upon with courage and in a spirit of self-sacrifice.—*De Tocqueville*.

We can never see this world in its true light, unless we consider our life in it as a state of probation and discipline, a condition through which we are passing to prepare us for another state.—*J. W. Alexander*.



EDITORIAL



F. L. AUSTIN, Editor.

F. A. STILSON, Ass't Editor.

EASTER HOPE

EASTER Sunday hope stands out to the Christian above every other hope announced by God in that marvelous book, the Bible.

It was upon the first morning of the week that the heart-wounded disciples found the empty sepulchre.

HE IS NOT HERE: HE IS RISEN."

This angelic announcement was more than the heart-weary disciples could grasp. God had "raised him from the dead." This was startling. It was beyond comprehension. He whom an angry mob, enthused by the ambition of personal even though unrighteous gain, aided by political intrigues and soldiers, had crucified was now released through resurrection by none other than the God of heaven. His was the victory.

"YE SHALL LIVE ALSO."

"Because I live, ye shall live also" were the hope-inspiring words of Jesus to His followers. This is the climax in every Christian breast; it is the hope of every individual who regards the God of heaven.

LET US HONOR THE DAY

Easter Sunday, above all of the year, points back to the victory of Christ over the evil intrigues of men and over death, and points forward to the resurrection of those who shall be raised because of His resurrection. As such, the day has been honored from the year of the crucifixion until now. Let US ALSO solemnly lay aside every selfish and carnal pleasure, and with joyously reverent hearts let us gather for worship and religious meditation and render heartfelt homage to God and His Son.

NOT BARABBAS, BUT JESUS

Let us show to the world everywhere that we stand with those who choose to liberate Jesus and His every truth. Let us show to the world that we do not stand for that principle of greedy, unrighteous victory over our neighbors such as history has attributed to Barabbas.

NOT ONLY EASTER SUNDAY, BUT EVERY SUNDAY

It is not only on Easter that the Christian commemorates Christ's resurrection, but upon every first day of the week. It is a day set aside by every Christian nation in homage to God and to Christ. And it is regrettable that Christian people with others are more and more using the day for farming, for commercial work, for pleasure, for personal, selfish aims—methods which indicate more and more that the world to-day is turning back to the spirit of Barabbas rather than forward to that of Jesus.

Honor God by refraining from every needless pursuit, and by reverently respecting Him, His Son, and His Word upon

RESURRECTION DAY

C. O. D.

A LETTER has been received recently from one of the earnest workers of the Church of God living in a community of more than ordinary financial ability, a community where the work has been kept up for years past, but where the tendency at present is to temporarily drop church work, in which letter a statement is made that a certain husband and wife of middle age are desirous of making Christian profession in obedience to the gospel and of engaging in religious activity with the church. But the statement continues that if the Church of God is not going to continue the work locally these people prefer to unite with another congregation rather than to make profession and associate with a church that will be putting forth no effort for the advancement of Christian truth.

This statement seems to the writer to express anew the real difficulty in some of the localities where the Church of God has been working. There is no individual Christian, but who has received from God ability to serve and work in some particular line. There is no individual Christian but who owes to God the use of his own particular ability in the service of God. God has measured to each one strength and power for work. The only thing that God asks of the individual is to use his or her personal ability and power. If each one would regard his service as unto God and would regard his duty to consist of the use of his whole ability, it is questionable if any community of believers could not profitably and effectively carry on a local work that would rapidly influence other people, bringing them into Christian fellowship and honoring the name of God in the different respective localities.

It is another analysis of Collect On Delivery. No church and no group of Christians can collect large results and influences from and for God until said church or said group shall deliver unto God and for God their best service and ability, in faith, unto Him. Every successful church effort is a visible manifestation of God's blessings of the earnest efforts, according to ability, of the Christian or Christians whom God uses in said work.

HERALD RECEIPTS

Mrs. G. E. Stauffer; J. M. Boyer; Mrs. Jacob Wendle; Mrs. Amy V. Weaver; Mrs. Garnett Thomas; Mrs. Hanna Michaelson; Willis A. Roose; Geo. Hoffman; Mrs. Chas. Jewell; F. W. Ficken; A. M. Jones; Mrs. Clark McClelland; Sam Coffman.

When anger rises, think of the consequences.—*Confucius.*

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FOUR CENTS A WEEK FROM EACH MEMBER OF THE MOOSE LODGE BUILT A \$10,000,000 ESTATE IN THIRTEEN YEARS. LET'S GIVE OUR N. B. I. A CHANCE.

THE National Berean Board Meeting, held at Oregon on April 9, was well attended, and reports from most departments showed the work to be in real good shape. New Lesson Books are under construction, and a large year's work is planned.

* * * *

Easter is now past, and we have once more commemorated the resurrection of our Savior. It is the *risen* Lord we follow to-day. Not the "man of sorrows, and acquainted with grief," but the Lord from heaven to whom all power has been given. Throughout the year let us render a service that demonstrates our respect for the immortalized Son of God.

* * * *

Bible Schools and Conferences are now being announced for the summer season. It is time now to make your plans to attend one or more of these gatherings. You owe it to yourself and to the cause. There is a wonderful inspiration in meeting with, studying and working with others who are engaged in the same effort and have the same hope. Our Lord is coming soon, and the inspiration is needed. The following remarks are very appropriate:

BIBLE SCHOOL—CAMP MEETING—CONFERENCE

I hope these words look as good to many Bereans as they do to me—pleasant memories of the past and a hope for the future of similar experiences.

But what do they *mean* to you? The meeting of friends, new and old? The meals eaten together with plenty of talking and laughing added? The hearty singing of large numbers? The boat-ride and social evening, with music and fun? Yes, I hope all of these good times are in store for you, as I believe, "All work and no play make Jack a dull boy." But are these the chief reasons for your leaving home and duties, taking the automobile or train and journeying few or many miles?

I sincerely trust all have the highest ideal set before them: Firstly, that of learning more of the truths of the Bible, getting such knowledge of them that you will never be confused when you are asked to give a reason for the Hope that is within you, and making a reconsecration vow of loyalty to Jesus Christ for all time, and, secondly, rendering loving service to those with whom you come in contact. The joyful face, the kindly word, the little attention, especially to the older people, will make others happy and surely won't make you miserable! Remember, somebody is working hard to make your stay a pleasant one. And, boys and girls, be not only prompt and con-

stant in your attendance at classes, but don't leave the chopping of wood, the drying of dishes, etc., to the older ones who deserve a vacation from the daily routine of house duties. Get to work wherever you can. Be a lifter, not a leaner, and see if your stay will not look brighter after it is over!

May your faith be brightened, your hope strengthened, and your love deepened for the grandest work in the world, and then you will be truly able to say in the days that follow these gatherings, "It was good to be there."

Lottie E. Young.

* * * *

LEARNING HOW TO GIVE

A PASTOR one day visited one of his parishoners, a poor woman who lived in one small room and made a living by her needle. He says:

"She put three dollars into my hand and said, 'There is my contribution to the church fund.' 'But you are not able to give so much.' 'Oh, yes,' she replied; 'I have learned how to give.'"

"'How is that?' I asked. 'Do you remember,' she answered, 'that sermon three months ago, when you told us that you did not believe one of your people was so poor but that if he loved Christ, he could find some way of showing that love by his gifts? Well, I went home and had a good cry over that sermon. I said to myself, 'My minister doesn't know how poor I am, or he never would have said that;' but from crying I at last got up praying, and, when I told Jesus all about it, I seemed to get an answer that dried up all tears.'"

Being deeply moved, I asked, "What was the answer?"

"'Only this: If you cannot give as other people do, give like a little child. And I have been doing it ever since. When I have a penny over from my sugar or loaf of bread, I lay it aside for Jesus, and so I have gathered it all in pennies. Since I began to give to the Lord, I have always had more money in the house for myself, and it is wonderful how the work comes pouring in; so many thing, but it is so no more. The dear Lord is so kind.'"

are coming to see me that I never knew before. It used to be I could not pay my rent without borrowing some-

He concluded by saying that this poor woman in five months brought fifteen dollars, all saved in a nice little box he had given her, and in twelve months, twenty-one dollars. He says, "I need hardly add that she apparently grew more in Christian character in that one year than in all the previous years of her connection with the church."—Selected.

CONCERNING GEHENNA

By J. H. Anderson

IN THE RESTITUTION HERALD of April 5 there is an article containing the following statements: "The remaining portion of the ancient Roman Empire shall be given to redeemed Gentiles. All the world outside of these territories shall be the 'Gehenna' of the future." (That leaves North and South America, parts of Africa, parts of Europe, parts of Asia, and the Islands as Gehenna.) "That Gehenna shall be occupied by living, human beings is clearly shown in the following passages of Scripture: 'Fear not them which kill the body, but are not able to kill the soul: but rather fear him which is able to destroy both soul and body in Gehenna.'"

This is funny proof that Gehenna is occupied by living beings—soul and body both destroyed, yet living. And they shall go forth and look upon the carcasses of the men that have transgressed against me: for their worm shall not die, neither shall their fire be quenched; and they shall be an abhorring unto all flesh.—Isa. 66:23-24. Is a carcass a living being? These passages do not prove that Gehenna is peopled by living beings, but, on the contrary that those in Gehenna are carcasses. Now, will Gehenna fill all the earth outside of the holy kingdom? The Bible teaches that the kingdom will fill the whole earth, that no part of the earth will be outside of the kingdom. And the stone (kingdom) that smote the image became a great mountain and filled the whole earth. Dan. 2:35. (See Isa. 25:6-10—all nations, does that include the U. S.?)

"And the kingdom and dominion, and the greatness of the kingdom *under the whole heaven*, shall be given to the people of the saints of the Most High." Are the nations outside of the old Roman Empire under the heaven? If so, the kingdom will include more than the old Roman Empire.

Will God's glory fill Gehenna? God has taken an oath that His glory shall fill the whole earth as the waters cover the basin of the great deep. Num. 14:21; Isa. 11:9; Hab. 2:14. Earth in these passages is from the Hebrew word *eretz*, world.

Reader, read those references and remember they refer to the whole earth.

Will the people of Gehenna glorify God? The Bible teaches that God placed a curse on the earth because of Adam's sin, and that that curse will be removed by Christ, the earth brought back to its Edenic state, filled by a race who will glorify God. Reader, please look up the following references: Isa. 8:20; Gen. 3:17-19; Rev. 22:1-7; Isa. 45:18; 43:7. Then Rev. 5:9-14. When we come to Rev. 5:13, if there are living creatures in Gehenna, they will be praising God.

"Thy kingdom come. Thy will be done in earth, as it is in heaven." When this prayer is answered there'll be no suffering in Gehenna or elsewhere. Rev. 21:1-6.

Thou hast made us for Thyself, and the heart never resteth till it findeth rest in Thee.—St. Augustine,

FORGIVING

By Mrs. A. J. Chaplin

OUR FATHER, forgive us our trespasses, even as we forgive those who trespass against us.

How does our heavenly Father forgive us? If we come to Him in the spirit of humbleness when we have wronged Him by our acts of disobedience, He will freely forgive us all, and remember our sin no more against us. When we ask our heavenly Father to forgive us our trespasses even as we forgive others their trespasses, do we really expect to receive just what we ask? Do we? If we do, can we, dare we, harbor evil thoughts against one of our brethren? Have we forgiven, when we allow this spirit of retaliation and distrust of motives, to dominate us, does it build us up in our most holy faith, to hold even a feeling of resentment, against one whom we believe to be an enemy? The Scripture says, "If thine enemy hunger, feed him; if he thirst, give him drink: for in so doing thou shalt heap coals of fire on his head." In other words, you make him sorry for what he has done toward you.

Does manifesting an unforgiving spirit make us happy, and shed abroad the light of love and happiness about us so that others will know that we have been with God and learned of Him? Does it keep the joy bells ringing in our heart, and make life one long sweet song of praise and thanksgiving to our heavenly Father? Does it? I fear not; for we are confronted daily with our own unforgiving spirit. Jesus has said that unless we forgive men their trespasses against us, neither will our heavenly Father forgive us our trespasses.

"Grieve not the Holy Spirit of God, whereby ye are sealed unto the day of redemption. Let all bitterness, anger, and clamor, and evil speaking be put away from you, with all malice: and be ye kind one to another, tenderhearted, forgiving one another, even as God for Christ's sake hath forgiven you."—Eph. 4:30-32.

"And above all put on charity, which is the bond of perfectness, and let the peace of God rule in your hearts," Col. 3:14, that there will be no room for petty envyings and jealousies, that *peace, peace, wonderful peace* may be ours.

*"Gracious Father, guard Thy children,
From the foe's destructive power;
Save, O save us, Lord, from falling,
In this dark and trying hour.
Thou wilt surely prove Thy people;
All our graces must be tried,
But Thy Word illumines our pathway,
If in God we will abide."*

Let us each remember that if we abide in Jesus and walk in the light, underneath us are His everlasting arms.

The shortest life is long enough if it lead to a better and the longest life is short if it does not.—Colton.

With Our Sunday Schools

LESSON PREPARED BY F. L. AUSTIN

LESSON V.—May 1, 1927.

PETER'S DENIAL AND REPENTANCE

Mark 14:53, 54, 66-71; Luke 22:61, 62.

Devotional Reading: Psalm 51:1-9.

GOLDEN TEXT.

Let him that thinketh he standeth, take heed lest he fall.—1 Corinthians 10:12.

A STUDY OF THE SUBJECT.

Peter's Denial. For a better understanding of Peter's denial it is well to study the omitted verses 55 to 65. In verse 55 we find that the "chief priests and all the council sought for witnesses against Jesus to put him to death". This was all contrary to rule and, with other incidents, reveals that it was not a legal trial. They found none. The false witnesses disagreed among themselves, injuring their own cause. "The high priest stood up in the midst", literally stood up and came down into the midst. Another unusual proceeding. "The high priest rent his clothes," v. 63, which also was illegal. See Lev. 10:6; 21:10. The whole being illegal, the condemnation of v. 64 was, likewise, without legal force. It was during the progress of all this that the several different ones had drawn from Peter, probably six denials. See The Denials of Peter, Sup. Lesson 5.

Denial. In this instance, as in many others, denial not only meant to deny and falsify his own solemn word, Matt. 26:34, 35, but it also meant a lack of fortitude to stand firm in the face of opposition from without by one who at heart believed that Jesus was true to His claim and the He had committed no wrong. The high priest and his aids had passed through the crowd seeking out witnesses against Jesus, but found none. Their only charge against Him here was that He affirmed that He was that Messiah predicted by the prophets. He further predicted that they would see Him "sitting on the right hand of power and coming in the clouds of heaven". Neither crime nor blasphemy could be found in these words. Peter believed their accuracy. Apparently the fear of possible bodily pain overpowered his faith in Christ. The result of this must necessarily be that neither Christ nor His Father could entrust Peter with any serious responsibility till he should be purged. Peter could not trust himself. He could not stand for what he himself regarded as true and upright and, therefore, necessarily best.

This same condition and attitude causes many professed Christians of the present day to cower before the popular ways and demands of the world and to fail in upholding and advancing the great truths and benefits of Christian living and effort.

Peter's Repentance. The teasing, trying methods and manners of the illegal procedures of the chief religious officers, who, in this effort, pretended to be zealous for God's truth, were insufficient to

hold the mind of Jesus from Peter at the time of the morning cock-crowing. He looked. Peter met His eyes. Conviction of his own error was immediate. The weeping that followed was the result of Peter's own acknowledgment of his great wrong. Such acknowledgment is always best for one recognizing his own wrong. Nothing else lifts a wrong-doer quite so much as to acknowledge openly and above board his own error. Such acknowledgment is a necessity if one is to receive forgiveness. Impossible that true forgiveness from the Father shall be effectively received by a wrong-doer who is non-repentant.

Again, having passed through and recognized the weakness and injury in the wrong which only revealed already existing weakness in the individual, then having heartily repented from such wrong, the wrong-doer can hardly avoid being stronger than he was before. Peter was strengthened undoubtedly by his experience. Nor did the Savior think less of Peter because of his fault, inasmuch as the scriptures announce that Christ died not for the righteousnesses of man, but for his sins, because of sin. It was this weakness in man which furnished one of the needs for Christ's death. Cf. Rom. 4:25; 5:7, 8; 1 Peter 3:18; 2:24.

Except Ye Repent. That the final consummation of Christ's work requires repentance of one and all who are benefited thereby is seen throughout scriptural record. To the Pharisees and others Jesus said, Luke 13:3, "Except ye repent, ye shall all likewise perish." Peter was obliged to repent. Saul needed to repent. Those who crucified Jesus were called upon to repent. Repentance is required of all, without exception, if they would be fashioned like unto Christ and His way. The need of this is evident when we realize that God's ways are not man's ways, Isa. 55:9, and that in order to become fashioned like unto God and His Son one must turn from his own way unto the way of God. Thus the exhortation of the Savior to the Pharisees, "except ye repent", is equally important for each individual to-day. Repentance, turning from one's own way as Peter repented, is necessary for all. To discover the way of God, the way unto which each one should turn, is to be found only in the study of God's Word.

Questions on the Subject. How did Peter's denial affect himself? Did Peter's denial probably affect adversely the people regarding Jesus? What is the value of repentance to the one repentant? Does repentance benefit God? Did Peter's repentance benefit himself? Is

forgiveness dependent upon repentance? Is one qualified to accept forgiveness if he is not repentant? Was Peter's repentance necessary in order for Christ to commission him for larger and greater labor?

THE GOLDEN TEXT.

Let him that thinketh he standeth take heed lest he fall.—1 Cor. 10:12.

The overconfident are all too often the first to stumble. Overconfidence steals from the individual his cautiousness, his wariness, and takes him off his guard. Thus he becomes an easier prey to satanic influences, because he will venture farther, not realizing his own weakness. "I'll try anything once." Did you ever hear the words from the lips of another? Ever say them yourself? The person who says that, no matter how jokingly, and then proceeds to carry it out, is flirting with danger. He is trusting in his own strength, not knowing how weak he really is.—F. A. S.

PRACTICAL APPLICATIONS.

Self-Confidence. Self-confidence, based upon one's knowledge of his own ability, is highly commended by the world. Will-power, determination, resolution, are said to be irresistible. Yet it was these very tendencies in the character of Peter which proved his undoing. Like many another follower of Jesus, Peter trusted in his own strength, and in the hour of trial his weakness was revealed. He did not observe the admonition of the Psalmist: "Put not your trust in princes, nor in the son of man, in whom there is no help".—Psalm 146:4. Over-reliance in other men, or in one's self, develops pride; and "when pride cometh, then cometh shame", which "shall bring him low".—Prov. 11:2; 29:23.

Humbleness Develops Faith. The remembrance of that shameful denial of his Lord must have had a most humbling effect on Peter's after life. When, through our own failures, we learn how weak we really are, for both wisdom and strength, we are driven to the Father, who "giveth to all men liberally, and upbraideth not".—James 1:5. Even our Lord acknowledged that by His own power He could do nothing; that all that He did and said was by the power of God. John 5:30; 8:28, 29; 14:10. Since His resurrection, however, "all power . . . in heaven and in earth" has been delegated to Him. Henceforth we may approach the Father through the Son, and in humble dependence upon the Lord Jesus we are enabled to say, "I can do all things through Christ which strengtheneth me".—Phil. 4:13.—G. E. M.

DOINGS AMONG THE CHURCHES

EASTER SERVICES

RIPLEY, ILLINOIS

Ripley Sunday School attendance, 35. Easter preaching services, 90. Mud kneedeep—F. E. Siple.

* * *

SOUTH BEND, INDIANA

South Bend, Ind.—Sunday School reports 27 in attendance on Easter Sunday, with a very good program.—L. D. Romine.

* * *

GRAND RAPIDS, MICHIGAN

The Grand Rapids, Michigan, church reports an attendance at Sunday School on Easter Sunday of 159 and a collection amounting to \$14.56.—Rhoda Hanson, Secretary.

* * *

OREGON, ILLINOIS

Oregon, Illinois, had a true Easter spirit Sunday, so far as the several churches were able to impart, and the Church of God did its full portion.

The Sunday School attendance of 63 members and 12 visitors was over twice the attendance of Easter, 1926, and well over its present average attendance of 50; while the offering of \$5.77, more than triple that on the preceding Easter, speaks something of the spirit and urge that were present.

The morning subject, He Is Risen, was listened to by a full, attentive house.

Following a basket dinner two sisters in the prime of life were baptized into the name of the Lord Jesus. They are: Mrs. Geo. Kappelin and Mrs. Calvin McGraw.

Resurrection, the Hope of Salvation, was the evening theme that was listened to by another large audience.

Much of the deep warmth of spirit was imparted by the beautiful and earnest work of the choir under the direction of Sr. Frank Rogers. Several special numbers were rendered during the day.

The amount of the Easter Offering was \$88.52. It pays to make special days impressive.

* * *

A CIRCUIT AMONG THE CHURCHES

The special speaking and get-acquainted trip which Bro. Austin has been advised to take through the south, west and north, will begin at the Morse Mill church, Missouri. Here he will speak on Saturday evening, April 30, on the subject, The Coming Conflict. He will continue here Sunday, Monday and Tuesday. On Wednesday and Thursday evenings, May 4 and 5 he will speak in St. Louis.

From St. Louis he expects to journey westward and speak at different places, reaching California around May 15 to 20.

He plans to leave California early in June for Oregon and Washington, thence eastward to Minnesota, June 23.

Further appointment dates will be announced well in advance.

F. A. Stilson, Sec.

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SUNDAY SCHOOL QUARTERLIES

The demand for April, May and June Truth Seekers' Sunday School Quarterly has been greater than was anticipated, and has taken up all of the extras that were printed. The last orders have necessarily been returned, unfilled.

All are urged to order early for the July, August, September issue (third quarter), that a more accurate estimate of the number needed can be printed. The next issue will go to press about May 15.

To print too few is a hindrance to those disappointed; to print too many is a financial loss.

* * *

N. B. I. EASTER OFFERING

A report of the Easter Offering will be made from week to week as the figures can be compiled. An approximate census will be rushed to Washington, D. C., this week.

Easter mail is still large. The money offering has gone beyond \$1000.

* * *

HOLBROOK, NEBRASKA

The series of meetings with Bro. Sydney Magaw, closed Sunday, April 11, and another began on Monday evening at Moorefield, which continued over Easter Sunday. The roads are reported as being in bad condition.

* * *

MICHIGAN

Bro. and Sr. Arlie Townsend have recently purchased a home and may now be addressed at 837 Hancock St., Grand Rapids.

Sr. Lois Blakely, of the University of Michigan, is spending a few days visiting at home.

Mr. and Mrs. Carl Heise of Coats Grove are the proud parents of a son, born on April 9.

Mahlon Fuller and wife of Coats Grove are also entertaining a new son.

Sr. Arthur Richardson is much improved, and expects to be moved to her home this week.

Sr. Ruth Townsend's Sunday School class of girls won the membership contest for last quarter. The class seldom has less in attendance than 24, and has an enrollment of near 30. They will celebrate with an Easter party.

Sr. M. A. Woodward should again be addressed at 223 W. St. Joseph St., Lansing, Michigan.

* * *

ILLINOIS

SALEM CHURCH, ILLINOIS

Keep in mind that Bro. Siple will be at the Salem church, near Marshall and Martinsville, this Saturday and Sunday, April 23 and 24, for the first appointment of the season. Let's all be there.

Bro. Paul C. Johnson will fill the fourth Sunday appointment with the Chicago church next Sunday, and a full attendance is urged.

A good many are found to be already making plans for attending Bible School and Conference at Oregon, August 2 to 14. Let us make it the largest year ever.

Mrs. Anna Catherine Meloy, nee, Van Vactor, is recovering nicely in Evanston (Ill.) hospital from appendicitis.

* * *

INDIANA

BURR OAK

Mr. Albert Overmyer was brought home on Sunday, April 10, from South Bend, where he has been in the hospital for an operation for appendicitis. He is recovering very rapidly.

Mrs. Simon Hatten is at the home of her daughter, Mrs. Jesse Zechiel, where she is recovering from an operation she underwent a short time ago. We miss these faces in our Sunday School and church and look forward to their return.

* * *

VIRGINIA

Ray Boyer, recently reported very sick with diphtheria, is much improved at this writing. His father, Bro. Frank Boyer, contracted the disease while waiting upon him, and became dangerously sick. He has had a very hard fight, but is seemingly well on his way to recovery. It is hoped that both father and son will soon be around.

Loraine Frances came to make her home with Bro. and Sr. Ezra Boyer, Seven Fountains, on April 5. All are doing fine. Little Loraine came as a blessing from God. She helped to divert the minds of those that were mourning for her grandfather, Bro. Sylvanus, who was in his casket in another part of the house. This is another proof that God does not forget His children and that He comforts them in His own way.

The fluctuating weather here has caused an unusual epidemic of sickness.

Pneumonia, diphtheria and scarlet fever are taking the heaviest toll in lives. When we see this deal of sickness, suffering and death we can't help but pray, and pray earnestly, for the Sun of Righteousness to come with healing in His wings to end this state of affairs.

Sr. Olive Rhodes, daughter of Bro. and Sr. L. R. Rhodes, Waterlick, was expecting to be married this Easter Sunday, but on March 5 her betrothed succumbed to typhoid fever after a five weeks' battle. It was nearly a fatal blow to Sr. Olive. It is going to take considerable time and courage to arise after such a blow. Wounds of this nature heal very slowly.

* * *

Niagara Falls, N. Y., prepared a good Easter program, as did also Dixon, Ill., and others not previously reported.

* * *

Sr. E. Pendleton of Webster City, Ia., is suffering with a severe attack of tonsillitis.

* * *

CONFERENCES

- Minnesota—June 23.
- Michigan—June 19-26.
- Indiana—July 5-17.
- Illinois—August 2-14.
- General—August 2-14.

* * *

FERGUSON—HUGHES

The marriage of Miss Gladice Hughes and Mr. Irvin L. Ferguson took place at Niagara Falls, N. Y., April 11, 1927. The bride is the daughter of Bro. and Sr. J. E. Hughes of Sugar Grove, Pa., and the groom the son of Mr. and Mrs. J. E. Ferguson of Alexandria, Ind. Sr. Gladice will be remembered by many of our young people in the middle west as having been present at the General Conference and Bible School in 1923. The young people will make their home in Anderson, Ind. The marriage was solemnized by Elder G. E. Marsh at his home. May the blessing of the eternal Father attend them, uniting their lives ever closer the one to the other, and supplying from the heavenly bounty all things needful, both temporal and spiritual.

* * *

FROM THE WEST

Dear Restitution Herald: We have just returned from a three month's sojourn in California in which we met many of the brothers and sisters living in that state, some of whom we had never seen before.

Among them were Bro. and Sr. Eros Elton and daughter Hazel, and Bro. and Sr. Hatch. They live at Tustin, and although we had been strangers, we did not continue so very long. Our chief topic of conversation was the coming kingdom and the joy to God's saints

when that day comes. We were royally entertained by them, and taken by auto through the citrus belt in that vicinity, also the oil wells and coast towns were visited.

In the ElCajon valley we spent many happy days with Bro. Fred N. Patterson and family. He has a very wonderful citrus orchard of oranges, lemons, tangerines, and grape fruit, for all of which he finds a ready market in San Diego, some twenty miles away.

In Glendale we stayed several weeks with my brother, Platt M. Corbaley, who suffers severely from asthma, especially during the rainy season. We also visited with my brother John A. Corbaley, whom many of your readers will remember as an old time resident of Plymouth, Indiana. He is still hale and hearty, as is also his faithful wife. They were workers in the church at Plymouth.

While my wife and I visited with them we attended the Los Angeles Church of God, where we became acquainted with the brothers and sisters of that organization. We addressed them two Sundays, each time on the Restoration of Israel. Here we met Bro. and Sr. Railsback, who are relatives of ours and were entertained at their home. We also were at the home of Bro. J. Conway where we had an earnest conversation on many religious subjects. The family used to live in Seattle, but have bought a very comfortable home in the sunny south and expect to remain there as their permanent home. We also met Bro. and Sr. Scroggs. She is a daughter of Bro. J. S. Hatch, whom many of your older readers will remember as one of the pioneer ministers of Indiana. We met many others but space forbids us mentioning them here.

At Bell we spent some time with Sr. Shaefer and her family. They also went south from the state of Washington, and are letting their light shine out to others.

At Healdsburg we met that veteran in the faith, Sr. C. Seely. She is alone there in the faith, but firmly refuses to unite with any other religious body, setting a good example to others who are living in isolation.

We met with others who had at one time belonged to the church, but who have compromised the truth by uniting with other organizations.

We were in California during the terrible rains, when the rivers and streams which are usually dry became raging torrents, doing much damage to those who had built on the low ground. May the Lord keep us who are faithful.

Your brother in Christ,
A. L. Corbaley.

* * *

SELDEN JOHNSON

Was suddenly stricken down by the enemy death on March 28, 1927, while about his work. From birth until death he had made his home in only two different

localities, thus making his acquaintance unusually large surrounding his home. His genial and easy-going disposition won many friends that will feel a keen loss in his passing.

He leaves to mourn his death, his wife, eight children, four brothers, and one sister. Sr. Johnson is almost totally blind, and her extreme effort to see her husband for the last time but with no avail made the occasion an extremely sad one. Letters from the household of faith would materially help her to pass the sad hours of the future. Her address is Mrs. Selden Johnson, Eureka, Minnesota.

The funeral services were held from the Church of God at Lester Prairie, and were conducted by the writer.

C. E. Randall.

* * *

MRS. CASSIE L. HICKLIN

Mrs. Cassie L. Hicklin, whose maiden name was Harrold, was born in December, 1847, at Marion, Indiana. Her husband, Dr. H. L. Hicklin, preceded her in death 41 years. Two daughters, Mrs. J. Riling, of Oklahoma City, Oklahoma, (Continued on page 462)

THE RESTITUTION HERALD

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To Stop Paper—It will be our policy to follow the general desire of our readers and to continue sending THE RESTITUTION HERALD to subscribers until notified that discontinuance is desired. Therefore, if you do not wish your paper continued, kindly write us to that effect promptly upon expiration of your subscription. When paper is ordered stopped please remit for any arrearages on subscription.

THE RESTITUTION HERALD advocates: The near return of Christ, Acts 1:11, and life only through Him, Col. 3:3; the literal resurrection of the dead, John 5:28; the immortalization of those in Christ, 1 Cor. 15:53, 54; the final destruction of the wicked, 2 Thess. 1:9; the restoration of Israel as the kingdom of God under the kingship of Christ, Luke 1:32, the church being joint-heirs with Him, Rom. 8:17, and Israel to be made head over Gentile nations, Isa. 60:13; the "restitution of all things, which God hath spoken by the mouth of all His holy prophets since the world began", Acts 3:21. It also firmly advocates repentance and immersion in the name of Jesus Christ for the remission of sins, Acts 2:38, and a consecrated life as essential to salvation.

The Children's Page



PREPARED BY LOIS HUNT
1111 Blaine Ave., South Bend, Ind.

PETER'S DENIAL AND REPENTANCE

PETER felt pretty sure of himself. He had much confidence in Peter and needed a lesson to prove just how weak "man" is in himself.

Peter declared that if everybody else was offended because of Jesus, he would not be; that he was ready to go to prison, even unto death with Jesus! But the Master realized Peter's weakness, as well as his impulsive devotion, and told Peter that before the cock would crow twice that very night he would deny Him three times. At this, Peter asserted even more earnestly, "If I should die with thee, I will not deny thee in any wise."

Nevertheless, Peter could not even keep awake while Jesus prayed alone in the garden. And when the mob came to take Jesus away, Peter wanted to do man's way and fight. He did cut off the ear of one of the soldiers, and was rebuked by Jesus for so doing. Then when Jesus was led away, Peter followed *afar off* instead of going to prison with Him.

I wonder what were Peter's thoughts. Do you suppose Peter was really afraid, or was he disappointed that Jesus did not set up His kingdom then? Or, perhaps he thought he could help Jesus better by staying a little way off from Him. Anyway, Peter fell short of his boast to go anywhere with Jesus. Oh, yes, he did go to the same palace of the high priest, but he did not walk in boldly at Jesus' side. Instead, he sat with the servants, and probably listened to them talking about Jesus and the events of the night.

As Peter was warming himself by the fire, a servant maid entered and recognized Peter in the firelight. She said to him, "And thou also wast with Jesus of Nazareth." But Peter replied, "I know not, neither understand I what thou sayest." Then he hurried out into the dark porch. Denial one. And just then the cock crew!

Before long another maid saw Peter, and observed to those near, "This is one of them." Peter denied it the second time.

Will he make the third denial? Yes, a little later, the people who stood around Peter said to him that he *must* be one of Jesus' followers because he spoke like the people of Galilee. And then what did Peter do? Oh! he cursed and swore and said, "I know not this man of whom ye speak." Denial three.

Jesus was near Peter at the time and heard his declar-

ation. Of course. He could not talk to the disciple, but He turned and looked at him. That was enough!

And what do you think? The cock crew the second time! Then Peter remembered what the Lord had foretold!

Poor Peter! After his promise of loyalty, to fail so utterly! He went out and wept bitterly.

We cannot picture Peter's agony or sorrow. However, he overcame his weakness, and was the better leader when he depended upon God for his strength and direction.

Jesus freely forgave Peter, and comforted him after His resurrection by appearing to Peter first of all the twelve disciples. He had told Peter that He had prayed for him that his faith should not fail, but that he should be converted, and strengthen his brethren.

What would you have done if you had been in Peter's place?

* * * *

TINY TOTS

Peter loved Jesus very much. He said, "I will go any place with you—to prison—even die for you." Jesus said, "Peter, before to-morrow morning you will say three times that you do not know me."

Peter could hardly believe that. But, do you know, he did that very thing!

A crowd of angry people took Jesus with them, while Peter followed away off. A servant saw Peter and said, "You were with Jesus," but Peter said he did not know what she was talking about. Another one said Peter was one of Jesus' disciples, but Peter said, "No." Soon others said, "You must be one of them." Again Peter said, "No."

Then Jesus looked sadly at Peter, and Peter felt so sorry he cried.

* * * *

BIBLE MOTHERS

Who was the mother of each of the following?

1. Jesus
2. Isaac
3. Jacob
4. Joseph
5. Solomon
6. Samuel
7. John, the Baptist
8. Timothy

Next week the answers will be printed. See how many you have right.

* * * *

MOTHERS' DAY

The second Sunday in May is Mothers' Day. That is, it is the day upon which special honor is shown mothers. Carnations are worn in token of respect, although other flowers are worn or given. The idea was first suggested by Miss Anna Jarvis, of Philadelphia. Her words are "In honor of the best mother that ever lived—~~you~~ mother."

FORTY-SIXTH PSALM

By Samuel E. Haney

BIBLE students recognize the 46th Psalm as primarily intended for Christians living during the closing days of the Gospel dispensation: its significance being revealed by contemporaneous events.

I once asked a preacher what was to be understood by the 46th Psalm. He answered, "It is a prophecy."

"But," I insisted, "what does the prophecy involve?"

"Well," he said, "we soon get into deep water in prophecies."

Rather vague, I thought, for a man having been preaching thirty years, so decided further query would be stultifying. After informing him I was merely seeking more light, I proceeded elucidating my conception, which I shall here repeat in a varied and additional form.

This Psalm covers a period of time referred to by the prophets in general, but uniquely by Daniel and Christ, Dan. 12:1; Matt. 24:21, 22, i.e., "A time of trouble, such as never was since there was a nation even to that same time," etc., and "For then shall be great tribulation, such as was not since the beginning of the world," etc.

The Psalm, in three verses, assures the Christian that God is his refuge, i.e., v. 1, "God is our refuge and strength, a very present help in trouble;" v. 7, "The Lord of hosts is with us; the God of Jacob is our high tower;" v. 11, "The Lord of hosts is with us; the God of Jacob is our high tower."

The means used, and the degree of protection by God in each individual case depend upon fidelity and heart-attitude—spiritual correlation.

In making a brief analysis of this chapter, I shall use the Masoretic Text (Jewish Bible). Verses 2 and 3, "Therefore will we not fear, though the earth do change, and though the mountains be moved into the heart of the seas; though the waters thereof roar and foam, though the mountains shake at the swelling thereof." Why thus? Because the "Lord is with us" through it all, "we will not fear, though the earth" (social and political orders) "change" to anarchy; and the "mountains" (typifying nations) do enter the "heart"—vitals—"of the seas" (chaotic condition of state). The nations are now "shaking," and confusion augmenting.

Verses 4 and 5, "River" typifies the Bible, and the "streams," the sixty-six volumes. A river is made up of tributary creeks and springs. Thus, the ramification of this "River" of "living water" into chapters and verses. This "River" is "making glad the city of God"—God's children, scattered throughout all nations, who constitute the "city of God." And God is helping her (the church) at the approach of morning.

Verse 6, For details of the Nations' tumult and the movement of the kingdoms read the daily newspapers. His Voice is being heard in the earthquakes and other physical, abnormal disturbances; and the earthy-man is "melting" (fear, faint—Strong's Con.).

The foregoing covers the "great tribulation" period from its earliest incipience to its close.

Verse 8. Here conditions and scenery change: "Come, behold the works of the Lord, who hath made desolation in the earth." Our pigmy minds are unable to visualize this horrible sight! John, who saw "things which must shortly come to pass," writes, "And there were voices, and thunders, and lightnings; and there was a great earthquake, such as was not since men were upon the earth, so mighty an earthquake, and so great. And the great city was divided into three parts, and the cities of the nations fell: and great Babylon came in remembrance before God, to give unto her the cup of the wine of the fierceness of his wrath."—Rev. 16:18-19. God's wrath spent its force!

Verse 9. Here we see God, through His Son, our Redeemer and King, taking the whole situation in hand. He curbs the power of Satan; destroys the works (implements) of mental and physical torture, and thereby prepares man (the residue of men, Acts 15:17) for the final act in the great drama of Christ's redemptive work.

The stage is now set for the great blessing and by restitution and rehabilitation of all things (Acts 3:21) that will ultimately cause "the whole earth to be at rest and to be quiet: and to break forth into singing," Isa. 14:7.

Verse 10. By this time all men of functioning minds will have been so awed that they will "let be" (be still, A. V.), and know that I am God"; and that His 6,000 years of patient abeyance is ended; and that "I will be exalted among the nations, I will be exalted in the earth."

And now, through His attested agency, a righteous and equitable judgment is to begin, "Judgment also will I lay to the line, and righteousness to the plummet: and the hail shall sweep away the refuge of lies, and

(Continued on page 464, column 1)

COMMUNICATIONS

To the Editor of The Restitution Herald:

Dear Sir:—Just a line to let you know how much we appreciate the good news published in "The Restitution Herald" from week to week.

In the issue of March 29 are a number of very fine articles—"Rightly Dividing the Word of Truth", first part is very good; and the clipping, "The Importance of the Context"; with "Sheol", etc.

I still have in mind to write you some day on "Melchisedec, Who Is He?", but I have been busy with my professional duties and have not been able to find time. It may be, should I send it, that you would not altogether agree with me and would not care to publish it. However, I write it in all sincerity, believing just what I write.

I am interested in every issue of your paper.

Yours sincerely,

MRS. CASSIE L. HICKLIN

(Continued from page 459)

and Mrs. J. H. Huffine, of Guthrie, Oklahoma; and one son, Harry H. Hicklin, of 1432 39th St., Los Angeles, California; also six grandchildren survive her.

She was a devoted Bible student, and had a very definite faith, which embraced the soon coming of Christ to raise the dead and assume kingship of God's kingdom on the earth. Her faith gave her great comfort in her declining years; she quoted scripture frequently.

For two years she has been cared for by her faithful son in a rest home in Los Angeles. Pneumonia was the immediate cause of her death, which occurred March 25, 1927.

Funeral services were conducted by Bro. J. E. Hammond, of Anaheim, after which she was laid to rest in Forrest Lawn Cemetery, Glendale.

Emma C. Railsback.

* * *

JOHN ISHAM CHAPMAN

Was born in Jackson County, Ohio, March 27, 1847. From Ohio the family moved to Iowa and remained there for about two years. He has lived in Missouri, Kansas, and Arizona, living in the latter state for about twenty years, after which time he moved to Lynwood, California, where he has lived for nine years.

Bro. Chapman came under the influence of the gospel more than fifty years ago and has lived true to its call of faith ever since. He has been more or less of an invalid for some time past, but recently he was feeling rather better than usual. On Sunday, March 27, it being his 81st birthday anniversary, the family held a dinner in honor of the same. He ate heartily, and on Sunday night about half past one o'clock he took sick very suddenly and died before help could arrive.

He leaves the widow, Sr. Mary A. Chapman; three daughters, Mrs. J. C. Wilson, of Lynwood, Mrs. Olena Asher, of Pomona, California, and Mrs. Carl Bunch, of Phoenix, Ariz.; and one son, E. Chapman, of San Diego, California, to mourn their loss with a number of grandchildren.

Services were held from the Lynwood Funeral Parlors, with foundation texts read from 1 Thess. 4:13-18 and Rev. 21:1-5. After a brief discourse upon what death means and the provisions made of God for salvation out of death, we laid him away in the new Angels Abbey Mausoleum near his recent home, there to await the coming of the Lord to quicken him to life.

S. J. Lindsay.

SYLVANUS MARION BOYER

Was born on Sept. 18, 1858, and died on April 4, 1927, aged 68 years.

He is survived by his wife, Sr. Mary Boyer, 3 sons, 2 daughters, 3 brothers,

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2 sisters, besides many other relatives and friends.

Bro. Boyer lived almost all his life near Seven Fountains, Va. He had a large number of friends and one and all had nothing but praise for his sterling life.

Bro. Boyer has been a very devoted member—the salt of the earth—for many years. His loyal support will be missed. He faced death without fear, and died in full hope of a resurrection “from among the dead.”

Bro. Boyer has been a father to me since I came to Virginia, and only the death of my own father could hurt worse. How glad we shall be when there shall be “no more death”.

Harry A. Sheets.

JULIUS ALDRICH

Son of Peter and Louisa Aldrich, was born at Mosley, Mich., June 15, 1850. He was one of ten children, of which seven have preceded him in death. He was united in marriage to Ida Eldred at the age of 19 years. To this union was born one son, Frank, of Era, Pa. In 1884 he was married to Ida Stephens, who fell asleep in Jesus, Jan. 10, 1911. To this union was born one son, Ray, of Broomfield. On Dec. 23, 1916, he was married to Naomi Peabody of Allegan, Mich, who survives him.

He united with the Church of God many years ago, of which he has been a faithful member. His home for over thirty years was in Broomfield Township, Isabella County, Mich., but for the last 11 years he has resided in Allegan. He fell asleep, March 27, 1927, at the age of 76 years, after seven weeks of suffering with paralysis..

He leaves to mourn his loss, his wife; son Frank; son Ray and wife; six grandchildren; two sisters, Sarah Parrott of Blanchard, and Emma Wilson of Los Angeles, Calif.; besides a host of friends.

Sr. Woodward was called to preach his funeral sermon, but was too sick to come.

Ira Aldrich.

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Specimen of Type

PROVERBS, 29

collected by the

hearing the law, even his prayer shall be abomination. 10 Whoso causeth the righteous to go astray in an evil way, he shall fall himself into his own pit; but the upright shall have good things in possession. 11 The rich man is wise in his own conceit; but the poor that hath understanding searcheth him out.

2 When thy righteousness, the people shall beareth. 3 Whoso loveth his father: but he that loveth his father shall be a harlot. 4 The king by the word of the Lord shall overthrow it.

Nonpareil Black Face Type

Specimen of Type.

Christ's sermon

ST. MATTHEW 6.

CHAPTER 6. 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.

16 ¶ Moreover not, as the hypocrites do, for their faces, that unto men to fast to you, They have fasted, but they eat and drink.

Black Face Pearl Type

A prayer for God's mercy

2 My soul longeth, yea, eveneth for the courts of the Lord; heart and my flesh crieth out living God. 3 Yea, the sparrow hath found house, and the swallow a nest self, where she may lay her eggs.

Brevier Type

SALMS.

David's psalm

Gen. 18. 1. Ps. 34. 1. Ps. 37. 1. or, all the day. Ps. 38. 1. Ps. 133. 2. Heb. I would choose rather to sit at the

3 Be merciful unto me, O Lord, I cry unto thee daily. 4 Rejoice the soul of thy servant, O Lord, do I lift up. 5 For thou, Lord, art good to forgive; and plenteous in mercy unto all them that call upon thee. 6 Give ear, O Lord, unto

Minion Type

7 And when we gathered together to Mizpeh of the Philistines went Is'ra-el. And when the Is'ra-el heard it, they wept. 8 And the children of Is'ra-el. Cease not to call upon the LORD our God for us.

Small Pica Type

ail; our lips are our oppression of the poor.

Long Primer Type

brought presents, and Simon all the days of his life. 22 ¶ And Söl-ö-mön's for one day was thirty four shekels of silver, and threescore of meal,

Nonpareil Self-pronouncing

2 Take the sum of all the years old and upward, thro fathers' house, all that are war in Is'ra-el.

Specimens are Actual Size

FORTY-SIXTH PSALM

(Continued from page 461)

the waters shall overflow the hiding place. And your covenant with death shall be disannulled, and your agreement with hell shall not stand; when the overflowing scourge shall pass through, then ye shall be trodden down by it"—Isa. 28:17-18.

In that day there shall be no theological, financial, or political *pulls*, nor other loopholes to dodge into to escape King Jesus' infallible judgment.

Let us consider verses 1, 7, and 11, i.e., the consecrated child of God's position and tremendous responsibility in his Creator's sight, which, after all, is the paramount phase of this subject. It behooves the child of God, during these tumultuous conditions, to utilize all the light and spiritual energy he possesses, that he may be one of this "city of God, the holiest dwelling-place of the Most High." To this end Jesus says, "Take heed to yourselves, lest at any time your hearts be overcharged with surfeiting, and drunkenness, and cares of this life, and so that day come upon you unawares. For as a snare shall it come on all them that dwell on the face of all the whole earth. Watch ye therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass (being about to occur. Emp. Diag.), and to stand before the Son of man."—Luke 21:34-36.

Our duty also is to sound the alarm that the indifferent, lukewarm ones may see the imminent danger. A headline reads, "Horde of 150,000 Sacking Shanghai; Terror Grips City; Foreigners Told to Evacuate City; Bombardment Likely." How tame is all this compared with the trouble about to occur to this wicked, "great city Babylon"!

But, sad to say, there is still another class that is composed of nominal Christians who are both *in* and of the world, and whose "hearts are overcharged with surfeiting, and drunkenness", that cannot be reached; and for whom we cannot pray, "God help them"! For He tells us, "Behold, I will (note the 'I will') stir up the Medes against them which shall not regard silver; and as for gold, they shall not delight in it. Their bows also shall dash the young men to pieces; and they shall have no pity on the fruit of the womb; their eye shall not spare children. And Babylon, the glory of kingdoms, the beauty of the Chaldees' excellency, shall be as when God overthrew Sodom and Gomorrah."—Isa. 13:17-19, A.V.

Dear ones, let us remember Esau's transaction, which was placed on record for our admonition. Read it, Gen. 25:29-34. Esau made a bad deal of it. But we can do much worse. Read Phil. 3:17-19.

Well may we marvel at the Revelation: "For the great day of his wrath is come; and who shall be able to stand?"—Rev. 6:17.

The answer comes from David: "He that hath clean hands, and a pure heart; who hath not lifted up his soul unto vanity, nor sworn deceitfully."—Psa. 24:4.

THE COMING WORLD CHURCH UNION

A STEPPING STONE FOR ANTICHRIST

A GREAT movement is setting which has for its object a combination of religious forces—a unification around one common center of all religious bodies. Church Union is in the air. No human power can stem the tide; for, according to the unerring word of prophecy such a condition must and will prevail in the last days. In Canada, the United States, India, and Great Britain this movement is making rapid progress. If this were a project of the Holy Spirit to promote Christian Unity it would be a great and glorious blessing. But when we see that the Modernists—the promoters of "another gospel" and a "new Christianity" the most insistent for Union, we may well hold back and enquire if the movement is a cunning device of Satan, or whether it comes from God.

Since the Church of the Antichrist is to be universal, the call for religious union is full of tremendous significance. All these wide-sweeping forces are headed towards World Church Union, and are surely and swiftly preparing the way for Antichrist.

There are four powerful reasons why every loyal Christian throughout the land should take his stand against this great octopus which is coming: 1. World Church Federation caters to the flesh, and meets with the approval of the world. 2. It will result in tyranny and persecution of the worst kind. 3. It will be at the expense of Faith and Truth. 4. It numbers among its most prominent advocates men who are pronounced higher critics and who bitterly oppose the Bible doctrine of the Second Coming of Christ.—*Exchange*.

Pleasure, Regret, Achievement

By Mrs. Percy Marriage

A golden and a blue day
Came dancing over the hill.
And I danced through it all the way
And of pleasure drank my fill.
Gay friends kept me company;
Plenty was mine—and yet,
When the end of the day had come to me
I was filled with a vague regret.

A sad day and a gray day
Came creeping, reluctant, slow;
And I could only mournful'y say,
"How I wish the clouds would go."
Sorrow and pain had found me out,
Sadly I sat and cried,
Filled with a nameless dread and doubt,
As the gray day grimly died.

A good day and a great day
Was next on the waiting list;
And whether the sun shed brightest ray,
Or whether there rose a mist,
I never knew; but when the sun
Set in the far-off west;
Because I had toiled till day was done,
Contentment I knew, and rest.

THE RESTITUTION HERALD

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NUMBER 30

A Worker's Prayer

By Frances Ridley Havergal

*Lord, speak to me, that I may speak
In living echoes of Thy tone;
As Thou hast sought, so let me seek
Thy erring children, lost and lone.*

*O lead me, Lord, that I may lead
The wandering and the wavering feet.
O feed me, Lord, that I may feed
Thy hungering ones with manna sweet.*

*O strengthen me that while I stand
Firm on the Rock and strong in Thee,
I may stretch out a loving hand
To wrestlers with the troubled sea.*

*O teach me, Lord, that I may teach
The precious things Thou dost impart;
And wing my words, that they may reach
The hidden depths of many a heart.*

*O give Thine own sweet rest to me,
That I may speak with soothing power
A word in season, as from Thee,
To weary ones in needful hour.*

*O fill me with Thy fullness, Lord,
Until my very heart o'er flow
In kindling thought and glowing word—
Thy love to tell, Thy praise to show.*

*O use me, Lord, use even me
Just as Thou wilt, and when and where,
Until Thy blessed face I see—
Thy rest, Thy joy, Thy glory share.*

WOOD, HAY, STUBBLE

By F. L. AUSTIN

IT is customary to distinguish between the "gold, silver, precious stones" of 1 Cor. 3:12 and the "wood, hay, stubble". Man regards the former three as being permanent and the latter as being temporary, destructible. It is very questionable if the apostle distinguishes thus between these articles of illustration.

Reading from 1 Cor. 1 through to 1 Cor. 3 we find that Paul is correcting his Corinthian brethren for their schisms. Some claimed, 1:12, "I of Apollos"; others, "I of Cephas"; and still others, "I of Christ". Regardless of which party they claimed to be, whether of Apollos or Cephas or Christ, Paul still assures that they are to be re-proved for their carnality. The one who claimed to be of Christ in distinction to being of Cephas or Apollos was, in the spirit manifested, just as carnal as were those of either other class. In the third chapter, verse 1, Paul declares that he "could not speak unto you as unto spiritual, but as unto carnal, even as unto babes in Christ." He emphasizes further their carnality, and then begins to analyze the facts.

"Who then is Paul, and who is Apollos but ministers by whom ye believed, even as the Lord gave to every man? I have planted, Apollos watered; but God gave the increase." Whoever the worker may be he is only a minister for God by whom others believe and are brought to God. Such is their labor. For this purpose Paul, Apollos, and others belong to God, that is, they are His, He owns them. Such is the meaning of the words in verse 9: "For we are laborers together with God: ye are God's husbandry, ye are God's building". The words, "laborers together with God", are not in Greek as in English so worded as to make it possible to infer that we are laborers together in the sense of being on a par, side by side, with God; but rather, God's co-laborers, the same as God's husbandry. "God's" is in the possessive case, not in the dative as it would be were they working on a par with Him. The Companion Bible offers the following arrangement:

"God's fellow-workers we are:
God's husbandry,
God's building ye are".

So Paul and Apollos may plant or water or till as ministers of God, but God gives the increase. Again, as builders they may build for God, but in building they must build upon the foundation already laid, "which is Jesus Christ". Christ is spiritual; He is a new man, the second Adam, God's new creation. The only thing which God can permit to remain upon that foundation is that which is in agreement with the foundation, spiritual, of the nature of the new creature.

"Gold, silver, precious stones, wood, hay, stubble" are alike sought for by carnal nature. They are of the material; they appeal to the natural man. There is no difference in this respect, excepting as to degree. Paul does not distinguish that "gold, silver, precious stones", are better or more desirable or more acceptable to God than

the "wood, hay, stubble".

By "the grace of God" Paul was "a wise master builder". He was the master artificer, not by virtue of himself, but by virtue of God's given grace. His work was to lay—not to make, to put in position before mankind—to lay the foundation. The foundation being laid, others were to build thereupon.

"Every man's work shall be made manifest: for the day will declare it because it shall be revealed by fire." Paul here is seemingly looking forward to the day of the Lord, a day in which the church will be revealed in its perfected condition, in which the work of Apollos or other laborers will be made manifest by virtue of having stood all the tests. If the laborer's work abides, he will receive a reward. If, however, the laborer's work does not abide, but the laborer shall have proved himself one of faith, he shall be saved even though the work which he himself has builded may be removed from the foundation. True, the laborer "shall suffer loss".

How important then it is that each and every Christian person belonging to God, as of His husbandry, or of His builders, or workers in any other phase, should build for eternity. There is daily opportunity for each one to contribute his strength and power of life in the service of God and Christ in such manner as to aid in building his fellow-men into new life, founded upon Christ Himself, so thoroughly that when the final day of testing dawns they may be revealed as permanently, eternally established in that newness of life in Christ Jesus that will necessitate their continuance on that foundation, to the glory of God the Father.

JESUS THE SPOKESMAN

By Charles W. Howe

IN TREATING the subject suggested by the title, we shall seek to answer the question, "Did Jesus pre-exist?" This subject is of great importance, inasmuch as some of our people have difficulty with some of the problems involved.

In the prologue of John's Gospel we read concerning the pre-existing Word of God which is spoken of in verse 14 as becoming flesh, which words are undeniably applied to Jesus Christ. This presents a difficulty in that the suggestion is raised thereby that Jesus existed before the creation of the world. However, in verse 18 we find a suggestion which is of great value in solving the difficulty. John said, "No man hath seen God at any time; the only begotten Son, which is in the bosom of the Father, he hath declared him." Here we see a hint at what John meant by calling Jesus the Word. This together with the fact that John recorded the speeches of Jesus mostly shows that his entire object was to set forth Jesus as the Spokesman.

Did Jesus pre-exist, as a superficial understanding of John's prologue and other such verses might be thought to suggest? Let us look at this first from the standpoint of His nature. Jesus is spoken of in Scripture as being

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THE FIRSTBORN OF ALL CREATION

By T. J. Coolbroth

John 3:3, 5, 7

ALL BIBLE truths, whether historical, doctrinal, practical or prophetic, always make perfect harmony if expounded and interpreted aright. If I teach a doctrine that conflicts with plain Bible truths it cannot be a Bible doctrine.

To understand the subject clearly, let us examine some of the words in the text. In the first and third verses we find the words "Verily, verily." Jewish writers considered them to be of equal import with the most solemn oath. The word "Man" includes all the race; men, women and children. In Matt. 4:4 Jesus said, "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." The word "Again" is defined "at a second or at another time, once more." Nicodemus understood it was a birth similar to the natural birth, but he did not understand how it could be.

Evidently Nicodemus came to inquire about the kingdom. The Jews were expecting a Messiah to come and restore the throne, overturned some six hundred years before. In Acts 1:6, the disciples asked Jesus, saying, "Lord, wilt thou at this time restore again the kingdom to Israel?" The prophets had foretold that the kingdom would be restored at the end of the Christian age. The prophet Daniel, in making known the King's dream in the second chapter of the book of Daniel, said to the King: "Thou, O King, art a King of kings; for the God of heaven hath given thee a kingdom, power and strength and glory . . . after thee shall arise another kingdom inferior to thee, and a third kingdom of brass which shall bear rule over all the earth." After these there was to be a fourth universal kingdom. Rome was the fourth. This was to be divided into two divisions, eastern and western Rome. The prophet saw in a vision several kingdoms finally upon the territory of the old Roman Empire and then declared: "In the days of these kings shall the God of heaven set up a kingdom which shall never be destroyed; and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand for ever." This is the kingdom Jesus meant when He said: "Except a man be born again, he cannot see the kingdom of God." He taught in Luke 19:11-15, Matt. 21 and Luke 21 and many other places that the kingdom would be at the end of the Christian age.

Nicodemus came to inquire about the restoring of the kingdom and Jesus said to him: "Verily, verily, I say unto thee, except a man be born again he cannot see the kingdom of God." In the fifth verse He says: "Except a man be born of water and of the spirit, he cannot enter the kingdom of God." The new birth is closely connected with the setting up of the kingdom. Before any one can enter into, or see, the kingdom of God, he must be born again.

There are several different views concerning the new birth in which men do not agree. But this is not surpris-

ing when we find that scientists do not always agree; politicians, statesmen, business men, do not agree in many things. There are four different views which we wish to consider, namely: Baptism, Conversion, Resurrection of the dead, and the Change that will come to every son and daughter in the morn of the resurrection. The last is the change that Job is waiting for and the change that the apostle wrote about in 1 Cor. 15:51. There is a verse in 1st John 3:2 which seems to teach that the new birth is at conversion, "Behold, now are we the sons of God." The Revised Version and the Interlinear New Testament render this "Children of God", that is, begotten children now. When a son is born, he is a son forever. He may disgrace his father and the father may punish, imprison, disinherit him, but he is still his son. You cannot unborn a child. If we have been born children of God, we are children of God now. We may backslide, blaspheme God's holy name, dishonor Him, and God may chasten, disinherit, punish, burn up root and branch, but it is His children he is punishing, if the new birth is conversion.

There are three classes of children mentioned in the Bible, namely: Begotten children, children by birth, and children by adoption. A child when born or adopted and given its father's name has a right to the father's possessions. A begotten child has no name and no right to the estate of its father. If the new birth is baptism or conversion, all children that have died in infancy without being converted or baptized, will never enter the kingdom. If the new birth is conversion, the word "converted" may be substituted for the word "born" in the text in John 3:3-5, "Ye must be converted again," that is, a second time.

All children who died before they had a knowledge of sin will be born again. Many of them were never converted or baptized, and never will be, but they will experience the new birth. All who have been born into this world without understanding from their birth, idiots, never knowing good from evil, living until past the meridian of life, will be born again. They were never converted or baptized, but they will rise from the dead, sinless, and will be born again. All who have sinned, disobeyed God (and all disobedience is sin) must be begotten by the Word or they will never be born again. In James 1:18 we read: "Of his own will begat he us with the word of truth." "For in Christ Jesus I have begotten you through the gospel."—1 Cor. 4:15. In 1 Peter 1:3, 4, it is declared that we are begotten again unto a hope of life and an inheritance that is incorruptible." In the 15th chapter of 1 Cor., after speaking of the resurrection of the dead, we read, "that which is sown in weakness is raised in power; it is sown in corruption and raised in incorruption; it is sown a natural body and raised a spiritual body. The first man Adam was made a living soul; the last Adam was made a quickening spirit."

The first Adam peopled a new earth with a race of mortals like himself. The second Adam, the Lord from heaven, will people the earth made new, the world to come, with a race of immortals like *himself*. In John 3:5 we have the two births. The first, or natural, is the wat-

(Continued on page 479, column 2)

WHAT IS A SOUL?

By John W. Burget

AND the Lord God formed man of the dust of the ground and breathed into his nostrils the breath of life: and man became a living soul."—Gen. 2:7.

Take notice that the Lord God did not put a soul within the man; but the man himself is what became a living soul. The breath of life is the air we breathe into our lungs, and is what keeps the man or soul alive. When we quit breathing we are a dead soul, or man.

God formed the man out of the dust of the ground, and before he breathed the breath of life into him he was a dead soul. Souls are born, therefore souls are real beings and not just a theory. Gen. 46:27.

The Scripture teaches that beees and asses and sheep are souls. Num. 31:28. In Paul's letter to the Thessalonians he said: "I pray God your whole spirit (which is the word of God, John 6:63) and soul (the man) and body (which is the church, Col. 1:24) be preserved blameless unto the coming of our Lord Jesus Christ."—1 Thess. 5:23. Souls are people, and souls can be destroyed with the edge of the sword; for the citizens of those places that Joshua and the children of Israel slew with the edge of the sword were called souls. Josh. 10:35, 37, 39. "And they smote all the souls that were therein with the edge of the sword, utterly destroying them: there was not any left to breathe: and he burnt Hazor with fire."—Josh. 11:11. Those souls that Joshua and the children of Israel slew with the edge of the sword breathed the breath of life; and it is people and not theories that breathe the breath of life. Therefore souls are people.

Souls are forbidden to eat blood, therefore persons who do eat are souls. Lev. 17:10, 12. Under the Mosaic law a soul was forbidden to eat anything that died of itself. If he ate thereof he had to wash his clothes and bathe himself in water, Lev. 17:15. This proves that the soul is the person; for he can eat, has clothes to wash, and can bathe himself in water. Also it was against the Mosaic law for a soul to work upon the atonement day. "And whatsoever soul it be that doeth any work, in that same day the same soul will I destroy from among his people."—Lev. 23:30. Those souls could work; those souls could be destroyed from among their people. Therefore souls are people.

"The full soul loatheth an honeycomb (that is, if you had just eaten all you could hold, you would not want to eat an honeycomb); but to the hungry soul every bitter thing is sweet."—Prov. 27:7. This proves that the soul is the person; for it can loathe, it can get hungry, and it can taste.

"The children of Israel shall not touch any unclean person or thing. The soul which hath touched any such shall be unclean until even, and shall not eat of the holy things, unless he wash his flesh with water."—Lev. 22:6. People have flesh to wash. Therefore souls are people.

"And I will say to my soul, Soul, thou hast much goods laid up for many years; take thine ease, eat, drink, and be merry."—Luke 12:19. This soul has much goods laid

up. This soul can take ease. This soul can drink, and this soul can be merry. Therefore the soul is the person.

"And we were all in the ship two hundred three score and sixteen souls. And when they had eaten enough: they lightened the ship and cast out the wheat into the sea."—Acts 27:37, 38. Those souls were people, for they did eat.

The soul is not the life of the flesh, for the "life of the flesh is in the blood." Lev. 17:11. Yes, the "life of all flesh is the blood thereof." Lev. 17:14.

"He seeing this before spake of the resurrection of Christ, that his soul (body) was not left in hell (grave), neither his flesh did see corruption." Christ Himself is the soul that was not left in hell, because God raised Jesus up from the grave. Acts 2:31.

"And it shall come to pass, that every soul (person) which will not hear that prophet, shall be destroyed from among the people."—Acts 3:23. Souls can hear; souls can be destroyed; souls are among the people. Therefore souls are people.

Souls do not live in sin forever, for "the soul that sinneth, it shall die."—Ezek. 18:4.

"And when he had opened the fifth seal, I saw under the altar the souls (or bodies) of them that were slain for the word of God, and for the testimony which they (the souls) held: and they (the souls) cried with a loud voice, saying, How long, O Lord, holy and true, dost thou not judge and avenge our blood on them that dwell on the earth. And white robes were given unto every one of them (souls), and it was said unto them, that they should rest yet for a little season, until their fellow servants also and their (the souls) brethren, that should be killed as they (the souls) were, should be fulfilled."—Rev. 6:9-11.

"And I saw thrones, and they sat upon them, and judgment was given unto them; and I saw the souls (or bodies) of them that 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 (the souls) foreheads, or in their (the souls) hands; and they (the souls) lived and reigned with Christ a thousand years. But the rest of the dead (souls) lived not again until the thousand years were finished. This is the first resurrection."—Rev. 20:4, 5.

THREE GATES

*If you are tempted to reveal
A tale someone to you has told
About another, make it pass,
Before you speak, three gates of gold.*

*These narrow gates—First, "Is it true?"
Then, "Is it needful?" In your mind
Give truthful answer. And the next
Is last and narrowest, "Is it kind?"*

*And if to reach your lips at last,
It passes through these gateways three,
Then you may tell the tale, nor fear
What the result of speech may be.*

—Selected by J. M. Reid.

LITTLE WHITE CROSSES AT THE SIDE OF THE ROAD

By G. E. Marsh

WE HAD CROSSED the borders of Pennsylvania, and were speeding westward over the well-paved roads of the "Buckeye State." It was an hour after sunset, and the darkness of the late summer night was intensified by heavy clouds which presaged the approach of a thunderstorm. The lights of the car cut their way through the darkness like twin blades of fire revealing with astonishing vividness all the small inequalities of the road.

We had not driven far after crossing the line when we observed, close beside the trail, a sign-board which indicated our approach to an abrupt curve in the road. For night-driving we had been making excellent time over these splendid highways; but we quickly reduced speed, slowly but firmly applied the brakes, and rounded the dangerous curve with safety.

As we did so we saw at the side of the road three small white crosses, sharply outlined against the dark background of the night. Our party was nonplused for a moment being unable to account for the presence of these symbols in so unconventional a place. At last, however, someone recalled that he had heard or read that the highway commissioners of Ohio caused such crosses to be erected at every point along the roads of the state where death had occurred as the result of an automobile accident. Placed conspicuously at dangerous places, they served as a warning to careless drivers.

We later passed many of the little white crosses at the side of the road, and they came to impress upon our minds very forcibly the great lesson they had to impart—a lesson, perhaps, which their originators had neither contemplated nor understood.

First of all, they spoke of death—sudden, unforeseen, and tragic. Someone, driving along with mind occupied with thoughts of pleasure or profit, unmindful of wet and slippery pavements, observes too late the warning sign beside the road. Suddenly he sees under the revealing glare of the lamps just before him, a sharp curve! An instinctive release of the foot from the accelerator; a prompt but illy-advised application of the brakes; a dreadful lurching of the skidding car; a heart-breaking moment of terror; a glimpse of a yawning ditch; a deafening crash; a scream of agony; a low moan; and all is still!

The world moves on just as it did before. Other swiftly flying cars swerve recklessly around other abrupt curves. Under the hand of thoughtless drivers they rush carelessly up and down and around the hills with their ever-present dangers. With roaring exhaust they dash madly along the narrow, slippery highways which glisten like silken ribbons under the mellow sheen of the lamps. But someone will never drive again! Someone lies, broken and bleeding and dead, amid a tangled mass of twisted metal and shattered glass beside the road! Another little white cross—or two—or three—must needs be erected at that treacherous curve in the highway!

In 1923 there were 16,462 deaths due to automobile accidents in the United States. More than a thousand new white crosses were required in Ohio, and every one of them told their melancholy story of tragic death. Someone started suddenly and unexpectedly on his last long journey that leads to

"That bourne from whence no traveler returns."

Oh, that men would pause and consider in time the reality and the inevitability of death! Oh, that they would "seek for glory and honour and immortality" through Jesus Christ, who alone has the power to impart it! One moment speeding joyously down the highway of life, and the next (though they sleep in death for a thousand years), the next conscious moment to be called into the presence of the returned and glorified Christ, "to give account of the deeds done in the body." How much happier the outlook, how much more contented the minds of those who are able to say with Paul, "God appointed us not unto wrath but unto the obtaining of salvation through our Lord Jesus Christ, who died for us, that whether we wake or sleep, we should live together with him!"—1 Thess. 5:9-10.

SUNSHINE AND SHADOW

OFTEN, in the cold, bleak days of winter, when all the world is chilled, it seems as though the summer time would never come, with its flowers and fruits, its birds and bees and butterflies and soft, balmy breezes. But patience—and it is ours, this wonderful mysterious summer time.

It is that way with life. We very often experience dreadful winter times in our hearts and will not listen to the old saying that "every cloud has a silver lining." No; we are sure that our sorrow has come to stay. Other people, perhaps, are not so sensitive as we (we tell ourselves) and do not feel so keenly. It is all very well for them to say brighter days are coming. We know differently.

But they are right, these wise friends of ours. God does not send us sorrow. He is only too eager to lift our burdens from our shoulders if we will but let Him. He is all love and goodness to us, whether we believe it or not. Our fault is lack of confidence in Him, to whom all things are possible.

In wandering through a dense wood we note the thin shafts of sunlight struggling through the leaves, and perhaps some gigantic oak throws a deep, broad shadow on the ground. We know that the sun still shines as brightly as ever, but in this silent, dark wood, where the sun rarely penetrates, little creatures may live who think (if they think at all) that there is no sunlight in the world—nothing but shadow.

If we could get out of our narrow ruts and take a bird's-eye view of ourselves, so to speak, we would find that we are living much as these woodland creatures live—believing in the shadow and doubting the sunlight. The fault is not the sun's but ours. Come out into the sunlight of God's love and you will find it strong enough to dispel all shadow.—*Selected.*

EDITORIAL

F. L. AUSTIN, Editor.

F. A. STILSON, Ass't Editor.

C. O. D.

REAPING AFTER SOWING

THE HARVEST never precedes the sowing; the grapes are never gathered until after the vine is planted. This same rule proves true throughout the Bible. God did not receive faith from Israel until He had demonstrated Himself in Egypt as the true God. Jesus did not undertake to enlist believers unto Himself in a new covenant until He had given Himself in death, had reaped resurrection, and thus planted Himself in the hearts of faith that were about Him. For this last labor He gave all that He had in the planting. It required His very life. He died. The harvest was well in the future. During these centuries of growing the resurrected Christ beholds fields of waving grain; the result of His great labor is yet in the future.

Is not the same principle and method true in Christian experience to-day? Is not the labor of the Christian in planting? Must it not be that the Christian must till well the seed-bed for planting; must plant carefully, thoughtfully, earnestly; must cultivate, encourage, protect, build those in whose lives gospel promises have been planted? Must not all this be done as an advance expense of time, labor, ability, finance—everything in the power of the one planting? This is truly an investment, as much so as the investment of the farmer who plants valuable seed by the effort of valuable labor and waits for months and months, sometimes years, for the harvest.

How gratifying that God has arranged whereby the Christian in the use of his physical, natural strength and power can plant with the expectation of receiving something entirely different, namely, spiritual fruitage at the gathering.

* * * *

REPORT ON EASTER OFFERING

THERE ARE still a few Easter Offering letters coming in. We welcome all for more reasons than one. We desire to thank the many who have taken such an active, thorough, and earnest part in an endeavor to carry out the objectives of this Easter Offering effort.

Several churches throughout the country took up the spirit of the effort and endeavored to emphasize spiritual work on Easter Day. This was hoped to be the greatest benefit resulting from this effort. The general tendency of the day is to lessen spiritual effort and enthusiasm. To be sure, on Easter day there is more or less of formal parade and show, but the effort put forth by this office was to intensify spirituality. We are very much pleased with the different reports that have come in relating to this phase of the effort. Some telegrams received Mon-

day morning, April 18, were given in last Herald.

The following will give an idea of some of the work that was performed at this office. There were 35,750 pieces of printed matter sent out, besides 12,500 envelopes. As a result of this work the following may be given in actual figures:

The names received at the office were 1846. Many of these names were duplicated, some of them two and three times. Possibly not quite half of the people named responded or united in the effort. Some undoubtedly distributed their packets and failed to send the office the names of those to whom their envelopes were sent, thus a number received a first notice and waited for an Easter Packet from the office. The money remitted amounted to \$1134.55. Several individuals, Sunday schools, etc., remitted \$5.00 to \$50.00 each, bringing the total number of those who remitted well below one thousand.

The office failed in digging out the names of brethren who have become lost to their state conferences and the General Conference in many instances. It had been hoped with the explanation that was given that each interested one would especially send in the names of the known isolated, indifferent, discouraged, and otherwise non-active members. It is earnestly felt that those whose hearts are in the work should, like true shepherds, put forth earnest effort to search out, regather, and encourage all those who, having made profession as followers of Christ, may have drifted into the great flow of human, carnal aims and activities. The office at Oregon has not changed its earnest vision and effort to strengthen and encourage the work in every locality and the isolated ones everywhere. It is thought that much too little attention is customarily given to the upbuilding of the churches as such, to the strengthening of them, and to the strengthening of the individual. Much labor and expense is given to proclaiming, by voice or pen, the gospel truths and personal theories regarding them, but when it comes to an earnest, united effort to build and strengthen and enlarge the

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SUBSCRIPTIONS

HAVE YOU noticed the label on your paper recently? It will indicate as to whether your subscription is paid up or in arrears.—F.A.S.

HERALD RECEIPTS

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National Berean Department

H. E. Siple, Editor, Oregon, Illinois

OFFICERS OF NATIONAL BEREAN SOCIETY

Mrs. Lydia Railsback, Pres.
621 S. Fellows Street
South Bend, Indiana

Mrs. Idona Romine, Cor. Sec.
1506 South High Street
South Bend, Indiana

Mrs. Emma Garard, Treas.
714 S. Broadway
Dayton, Ohio

For Berean Literature address, "The National Berean Society," Oregon, Illinois

FIGURE THIS ONE:—ONE THOUSAND BEREANS EACH MAKING A GIFT OF FOUR CENTS PER WEEK TO THE N. B. I. HOW MUCH WOULD THAT MAKE PER MONTH? HOW MUCH PER YEAR? ACT!

ONE of the greatest visible lacks in our church work over the country to-day is that of trained leaders. Many places which formerly had good congregations have dwindled away because there was no one to go forward and lead.

Berean class work when properly organized gives the different members of the class, young and old, experience in leading, and thus as the years go by the younger ones are prepared to take up and carry on the work as the older ones lay it down.

It is not sufficient simply to use the Berean Lesson Books. Carry out the principle of Berean organization and get the full benefits.

* * * *

The following letter is self-explanatory, and we publish it entire because it will be of interest to all Bereans. May their class prosper.

Dear Bro. Siple: Our president, Sr. Grace E. Marsh asked me to write you, advising you of our Berean Class, which we organized, Feb. 7, 1927, at the home of Bro. and Sr. Marsh, with sixteen members.

Sr. Grace Marsh was elected president; Bro. Daniel Pope, vice-president; and myself secretary-treasurer. We have had four meetings so far and a great deal of interest has been shown, which we hope will continue. We aim to double our membership in a year at least.

We meet every other Tuesday night at the different homes and the last Tuesday in each month we have one hour for our lesson and one hour for social hour, letting two members take care of this part.

Our first social evening was taken by two men. After our lesson was finished we played a couple of games, and doughnuts and coffee were served as refreshments as this is a rule—only two things may be served as refreshments.

We use the lessons in the Berean Book and let each one select his own lesson. So far we have had real nice meetings.

Wishing you all the very best of success in your great work for our Master, I remain,

Faye Brown, Sec.-treas.

Berean Class, Niagara Falls, N. Y.

* * * *

This letter from California shows real interest out there, and we want you to read it just as it was written, too.

Dear Bro. Siple: Our Berean Society in Los Angeles at its last meeting decided to have its various members write up some of the lessons in the outline for the Bere-

an section of The Restitution Herald. They chose me, as president of the society, to write the first one, "Bearing His Name." We expect to send two such articles a month. Sr. Jessie Scroggs led the class of about twenty-five members, including two visitors. The class showed much interest and is determined to increase its membership. Sr. Mildred Railsback was appointed to lead the next lesson, which will be discussed at the home of Bro. and Sr. Orchard on Wednesday evening.

On Saturday, a week ago, Bro. Chester Ferrell of the Pomona church, was struck by an automobile and is now at home, Val Vista Street, Pomona. X-ray pictures revealed the fact that he is suffering from a fractured skull. He is getting along as well as can be expected, but will be forced to keep very quiet for some time. He would appreciate receiving cards from any of the brethren.

I was much pleased to read in The Herald last week the suggestion that the Berean societies push the work of the Training School at Oregon. Though I cannot officially say that our group would be in favor of such work, I think that they would not be opposed. I think that a fund for a scholarship would be a good thing in that connection.

Your brother in the Faith,
Norman John McLeod.

* * * *

BEARING HIS NAME
By Norman John McLeod

" . . . as certain also of your own poets have said, For we are also his offspring."

The customs of man dictate that the offspring shall bear the name of the father. Even pagans recognized the fathership of God, as Paul explained in his famous sermon in the court of the Areopagus at Athens. Thus all the world are in a sense God's people; and for this reason all peoples shall some day bear His name, and "all families of the earth" shall be blessed.

But it was necessary that a special people should treasure God's name, and bear witness to His deeds. So the offspring of the most faithful of all men was chosen for that purpose. Amos, quoted by James in Acts 15: 14-17, prophesied that God would destroy that people because they had become as children of the Ethiopians to Him. And in "that day" (of this destruction) he raised up "the tabernacle of David that is fallen", "that the

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BIBLE CHARACTERS IMPERFECT

By Lottie E. Young

ONE of the things which stamps the Bible as a true book is the imperfection of its characters. So often when we read a book we say, "Oh, such a character is not true to life; he is too perfect." But in the Book of books even Abraham, who was called "the friend of God," and David, "a man after God's own heart," were both guilty of actions which we would consider pretty bad now-a-days.

Listen to the Psalmist, "Before I was afflicted I went astray, but now I observe thy word." He frankly admits that when everything was going smoothly, and he was experiencing abounding prosperity, he did not seek the help from Jehovah that he should. Affliction changed the whole aspect of things, however, and after he had been tried as gold by fire, he prayed that God would teach him His statutes, and found the law of Jehovah was better to him than "thousands of gold and silver." Many men and women call upon God in time of trouble, but, unlike David, forget to thank Him for the blessings He has showered upon them.

The Psalmist found that the eyes of Jehovah were toward the righteous, and that His ears were open to their prayers, and it is a consolation to us to think that this Jehovah is the same unchangeable Father now as He was then, and is "able to do exceedingly abundant, above all that we can ask or think." He has provided for us a way—the Lord Jesus Christ—by which we can come to Him at all times, and when we consider the long hours in which the Master engaged in prayer, and the fervor of His petitions to His Father, to say nothing of the plea Moses made to Jehovah to forgive the sins of the Israelites, and if not, to blot him out of the book of remembrance, and Paul's earnest request that he could wish himself accursed (or separated) from Christ for his brethren's sake, what lessons we should take to ourselves to heed the Apostle Paul's admonition to "pray without ceasing," or, always to be in a prayerful frame of mind.

The Captain of our salvation was made perfect through suffering, and He sympathizes with us in all our griefs and trials. Like true disciples let us bear our burdens manfully; the long night of sorrow and suffering is fast drawing to a close, and the day of the Lord is near at hand. Let us heed the words of the Apostle Peter, "Gird up the loins of your mind, therefore, be sober, and hope to the end for the grace that is to be brought unto you at the revelation of Jesus Christ."

A FEW THOUGHTS

By J. E. Lent

A FEW weeks ago, in The Restitution Herald, a correspondent, in citing the passage in James where he says, "Go to now ye rich men, weep and howl" etc., endeavors to apply said passage to the farmers, because the language refers to reaping of fields, etc.

I wondered how much the correspondent knew about farming conditions. I have seen a report emanating from Washington which says that two hundred and seven individuals in the United States paid income taxes on incomes of one million dollars or more, for the year 1926.

It would be somewhat interesting to know how many farmers there might be in that number. I believe it would be a safe statement to say there would doubtless be many more of most any other of the so-called business men than of the real farmer. I don't know of any class of men who are more entitled to good remuneration for their laborious toil and long hours of service. And yet, how few there are who make as much as the average of any other class of business men.

And from a religious point of view, where do we each stand in the sight of our Father in heaven? Some of us have better business ability than others and are able to lay up treasure abundantly. The question is, Are we laying up treasure in heaven, where neither moth nor rust doth corrupt? Are we giving of our lives, making them a living sacrifice for His service?

Some are advocating a tithing system similar to the system employed in the Mosaic dispensation. If we do this do we not place ourselves under a part of the Mosaic law? And if under a part, are we not liable for all? (See note.) And is not Christ the only one who ever fully kept that law? And are we not saved by His righteousness? Now, as Christ's law is higher, deeper and broader than the law of Moses ever dared to go, we are commanded to give our whole lives a living sacrifice holy and acceptable unto God. And if we do give of our time and means as the heavenly Father has prospered us and don't allow the cares of this life and the deceitfulness of riches to engross our attention to the exclusion of the things of the spirit, shall we not then be found well-pleasing in His sight?

These thoughts I give for the benefit of all of God's people in Christ Jesus.

(Note—Could not this be done in the same way that the law says, "honour thy God", which is also done by Christian as Christian and not as of the law?—Editor, F.A.S.)

CANDIDATES FOR THE MINISTRY

By Lloyd M. Houlding, M. A.

A COMMON expression heard in our homes to-day is "Why have we so few dauntless, forceful preachers?"

Parents are saying that there are too few young men willing to undertake the responsibilities of the Christian minister, and there are. But why?

Have the standards risen? Are the courses of study too difficult? or are parents too unwilling to urge their sons into any such vocation which does not offer a large financial reward?

The decisions for the ministry are not made in a day
(Continued on page 477, column 2)

With Our Sunday Schools

LESSON PREPARED BY F. L. AUSTIN

LESSON VI.—May 8, 1927.

PETER AND THE RISEN LORD

John 20:1-10; 21:1-23.

Devotional Reading: 1 Peter 1:3-12.

GOLDEN TEXT.

Blessed be the God and Father of our Lord Jesus Christ, who according to his great mercy begat us again unto a living hope by the resurrection of Jesus Christ from the dead.—1 Peter 1:3, R. V.

A STUDY OF THE SUBJECT.

Christ's Resurrection Revealed by Facts.

1. The material, inanimate objects revealed a supernatural condition at the tomb and convinced the apostles that their Lord was actually raised from the dead. The stone was rolled back, remaining under guard of the angel of the Lord; and the grave clothes remained in a peculiar manner in the grave. Said Chrysostom, one of the early Christian fathers, concerning these clothes, "A sign of the resurrection. If a friend had removed the body he would not have stripped it. If an enemy had stolen it he would not have taken the trouble to remove the napkin and lay it in a place by itself". If Comp. Bible comment is correct, see study of v. 7, then the evidence was even more pronounced.

2. The numerous personal manifestations and actions of the Savior revealed Him in the strength of immortality and thus of resurrection. His journey to Emmaus, His appearance in the Upper Room, His appearance on the shore of Galilee and the net of 153 fish, as well as His conversation, all convinced the apostles that He was none other than Him whose dead body they had taken from the cross and laid in the tomb.

Fellowship with the Risen Lord. Inasmuch as Christ had been changed from mortality to immortality, fellowship with Him following His resurrection must of necessity reveal Him in a still greater and more majestic attitude. No longer were His words and preparations focused upon the present. He had talked much with reference to the kingdom, the re-establishing of Israel and His own kingdom. New thoughts are now added. A new covenant had been sealed in His death, Matt. 26:28, and Jesus was constantly preparing to go to prepare a place, John 14:2, not only for His disciples, but for His whole church, preparatory to full establishment of God's kingdom. To fellowship with Him as He thus moved in His larger and greater capacity, was even a greater test upon His apostles than was their former fellowship. Peter, and all, gradually rose to the circumstances.

Commission to Peter. That Peter understood the commission given him in John 21:15-17 to pertain to his duty and oversight with relation to the church is perhaps definitely referred to in his first epistle, 5:1-4. As an elder, he regards himself as having an oversight over

Christ's followers, and in v. 4 refers to Christ Himself as the chief or principal Shepherd who shall in due time return to establish more fully and more largely those in aid of Him. His commission was apparently based upon his love for the Master—"Lovest thou me?" In love for his Lord he could naturally serve heartily the Lord's people where he might find them. To Peter Christ entrusted the care of His followers, both little and big, lambs and sheep.

THE GOLDEN TEXT.

Blessed by the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead.—1 Peter 1:3.

Hope is expecting something which you desire. Twice in the Bible "hope" is qualified: once by "blessed", and again by "lively", that is, "living", as used above. Peter here blesses God the Father because, by the resurrection of Jesus Christ, he has the hope of life through Him. "If Christ be not raised, your faith is vain; ye are yet in your sins". But Christ said, "Because I live, ye shall live also". And we have this assurance, that He spake "as one having authority".—F. A. S.

PRACTICAL APPLICATIONS.

Sorrow. "He went out, and wept bitterly."—Matt. 26:75. Peter had committed a most grievous sin. He had denied his Lord! "Whosoever shall deny me before men, him will I also deny before my Father which is in heaven."—Matt. 10:33. To the sin of denial, he had added that of blasphemy. "Immediately the cock crew, and Peter remembered . . ."—Matt. 26:74, 75. Peter recalled the words of Jesus, "Before the cock crew, thou shalt deny me thrice. And he went out and wept bitterly." Memory wields the lash of conscience without mercy.

Humiliation. "Peter was grieved."—John 21:17. To regret his sin was not sufficient. He must be made conscious of the enormity of his offense, that through "godly sorrow" he may be brought to repentance. 2 Cor. 7:10. Because his iniquity was ever before him, David acknowledged his transgressions, and prayed for mercy. Psalm 51:1-3.

Forgiveness. "Feed my sheep."—John 21:17. When we realize our wrong-doing, and suffer a "godly sorrow" for our sin, a sorrow that works genuine reformation

in our lives, we are assured of forgiveness; and the token of pardon is a call to new service and sacrifice. True conversion often comes as a result of deep humiliation and contrition. Luke 22:31-34. It is a comforting thought to us that Peter, after having sinned so grievously, was lifted from the depths of despair to become the first of all the apostles to preach "repentance and remission of sins" in Jesus' name on the day of Pentecost! He learned through his own experience, the necessity and value of repentance; and so when sinners cried, "What shall we do?" he promptly answered, "Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins".—Acts 2:37-38.—G. E. M.

Questions on the Text. What was the Hebrew and Greek word for "week"? The word "week", i.e., Sabbath, in John 20:21, is plural, "the first day of the weeks". What weeks? Being the first day of the weeks, what day was it? What did the linen clothes indicate relative to Christ being guilty? What was there about the napkin and linen clothes that gave indication as to the resurrection of Christ? What is the meaning of "knew", v. 9? In changing the word "lovest" in His three questions, did Jesus alter the meaning of His questions? In changing the word "feed" in His three answers, did Jesus change His answers? Was it necessary for the conversion of man that Christ's resurrection should come to be positively known? Was Christ's resurrection attested by the material lifeless surroundings? Was His resurrection attested by His own activities? Was His resurrection attested by the lives and declarations of His apostles? Being raised, was it important that Jesus should newly commission His apostles? Did He commission Peter more definitely or largely than others? How?

TOPICS FOR STUDY AND DISCUSSION.

Peter's hope before and after the resurrection of Jesus.

Peter before and after the resurrection of Jesus.

When was Peter converted? Was his conversion possible before the resurrection? Give reasons.

The factor that contributed to Peter's conversion. Its effect on his present life.—A K.

DOINGS AMONG THE CHURCHES

The Editor is leaving this week for a visit among the churches as previously announced. He is anxious to call at as many places as possible without breaking dates already set in advance.

The office at Oregon, Illinois, will at all times know the appointments and dates of the writer and those who may wish to get in touch with him should correspond directly with the National Bible Institution, at Oregon, Illinois, excepting that he may be addressed at St. Louis, Missouri, mail to arrive there 4th and 5th of May, Care of Dr. Gertrude M. Logan, 4318 Olive St.; or he may be addressed at Waterloo, Iowa, Care of T. J. Ellis, 319 Cutler St., mail to be received May 6; or, he may be addressed at Los Angeles, California, General Delivery, mail marked, "To be held until May 17."

* * *

Bro. L. F. Starbuck, Cedar Falls, Iowa, suffered quite a severe stroke of paralysis on Thursday, April 21.

* * *

We are glad to report that Sr. Blanche Bang, of Dallas, Texas, daughter of Bro. and Sr. E. W. Moses, is nicely improving from a recent operation for appendicitis.

* * *

SUBSCRIPTIONS

Have you noticed the label on your paper recently? It will indicate as to whether your subscription is paid up or in arrears.

F. A. S.

* * *

INDIANA

Bro. Vaughn Long, Harford City, Indiana, will preach in South Bend, May 1.

Mr. and Mrs. Archie Guge, of Burr Oak, Indiana, were baptized by Bro. J. H. Anderson on Easter Sunday morning.

Bro. J. Arthur Johnson, of Oregon, spoke at Burr Oak on Sunday, April 17, and again on Sunday morning, April 24.

Bro. and Sr. J. H. Willey visited friends in Chicago over Easter on their return to Plymouth, Indiana, after spending the winter with relatives in Washington.

Bro. and Sr. Lynn Leighty left South Bend, April 15 for Springfield, Illinois. The South Bend church will truly miss them and their helpfulness. However, the best of wishes accompany them.

REPORT FOR MARCH

Sermons: Pleasant View, 2; Rensselaer, 2; Burr Oak, 1; Plymouth, 1; North Salem, 1; St. Louis, Mo., 2; Blush, Mo., 3.

Money received in Indiana: Pleasant

View, \$18.00; Rensselaer, \$25.00; Burr Oak, \$5.00; Plymouth, \$15.00; North Salem, \$6.00; Mabel Alexander, \$10.00. Expense, \$12.00. Due, \$8.00.

J. H. Anderson.

* * *

MICHIGAN

Our church in Grand Rapids enjoyed a beautiful Easter lily sent to us by Sr. Harriet Boice. Being an isolated one, she took this way of being represented in our midst. We surely appreciate her kindness.

Blanchard had an attendance of 49 Easter Sunday. In the evening they presented a Pageant, "The Resurrection Hope," to an overflowing house. One feature especially worth mentioning was a song, "Jesus Bids Us Shine," sung by Lois Wisner, aged 3½ years.

Bro. and Sr. Thomas Hill have both been sick, but are again able to attend church services.

Sr. C. L. Austin, of Lansing, Michigan, was recently hurried to the hospital where a serious major operation was performed. Last word was that she was doing nicely.

When asked how his feet are, Bro. Patrick replies, "They are as good as new."

* * *

NEBRASKA

Sunday evening, April 17, Bro. Sydney Magaw closed the meetings at Moorefield, Nebraska. The closing service was held in the Union Church with an attendance of 250.

On Tuesday night, April 19, Bro. Magaw began a series of meetings at Blair to last about two weeks.

* * *

ILLINOIS

During the absence of Bro. Austin, Bro. Paul C. Johnson will be in charge of the work of the church at Oregon.

Bro. F. E. Siple received a telegram from Marshall, Illinois, to the effect that the heavy rains made it impossible to keep the preaching appointment there for April 24.

ANDERSON - BECK

The home of Mr. and Mrs. Leland Hanson of Oregon, Illinois, was brightened Saturday, April 23, by the marriage of George T. Beck, of Chicago, and Miss Edna B. Anderson, of Aurora, Illinois, which was solemnized by F. L. Austin, Minister. Mr. Beck is a locomotive

engineer with the Burlington Railroad, but has for some time been in charge of the Company's effort to reduce the smoke nuisance throughout the extent of its system; Sr. Beck is the daughter of Sr. Orpha Sanford, of Aurora, and has been engaged for several years as secretary to one of the leading officials of the Burlington, with office in Chicago.

Mr. and Mrs. Beck will, in a few days, be locating at 2934 Jackson Blvd., Chicago, where they will be home to their friends after June 1.

The best wishes of the many friends of this newly established family are sure to be with them. May not only the present but also the future age be made the better by their united lives for truth and godliness.

* * *

EASTER IN MINNESOTA

Sunday, April 17—The S. Cloud Sunday School had 89 present to-day. The Church held their Easter services on Sunday evening, Bro. Daubanton preaching, and special music by the choir. A class of five were baptized.

Bro. Daubanton took the choir to Haven, a small church in the country, where he preached to the people.

Bro. Thos. Savage preached at Eden Valley this morning.

Mrs. T. M. Savage, Church Clerk.

* * *

CONFERENCES

Minnesota—June 23.

Michigan—June 19-26.

Indiana—July 5-17.

Illinois—August 2-14.

General—August 2-14.

* * *

ETHEL GRAY HARDACRE

Ethel Blanche Gray was born in Berryman Township, Jo Daviess County, Illinois, on Jan. 19, 1893. She graduated from the Lanark high school in 1912, after which she taught school for 3 years.

She was married on Christmas Day, 1915, to N. J. Hardacre. To this union three children were born: Thelma Jane and Delbert Earl at home, and little Ruth who passed away, June 7, 1923, at the age of 17 months.

Besides her husband and two children, she leaves to mourn her loss, her aged mother, Mrs. Curdella A. Gray, and 3 sisters, Miss Bessie of Montana; Mrs. A. L. Huestis of Santa Barbara, Calif., and Mrs. Floyd Timmer of Crookston, Minn.; also one brother, Walter C., of Los Angeles, Calif.; besides a host of other relatives and dear friends.

She was baptized on Thanksgiving Day, 1913, and has since lived a devoted,

Christian life.

She fell asleep in Jesus, April 9, 1927, aged 34 years. Her trouble started about 5 years ago, and through it all she was patient and hopeful.

Funeral services were conducted from the home in Lanark at 9:30, then from the Plum River church at 11:00 o'clock, on Monday, April 11, after which Sr. Ethel was laid to rest beside her infant daughter in the cemetery across the way. A large assemblage of relatives, friends and neighbors were present to show their last respects, and gave mute evidence of the deep esteem in which Ethel was held.

F. E. Siple.

* * *

HELEN MANN

Sr. Helen Mann, daughter of Bro. and Sr. J. Q. Mann, Union City, Ind., was born on Oct. 18, 1900, and died Apr. 9, 1927, at the age of 26 years.

Some years ago Bro. J. M. Snodgrass, of Union City, had the writer come to Jordan for a few meetings. As a result, quite a number who had never heard of the sleep of the dead, the coming of Christ, the setting up of the kingdom and other kindred truths, learned and obeyed the gospel. Among them were Sr. Helen, her father, mother and one brother.

Sr. Helen was a school teacher and shortly after the beginning of her school work in 1925 she contracted tuberculosis and was forced to give up her work. In spite of everything that loving hands could do she grew worse until the end. She understood and loved the truth. Her words to her mother were, "Mother, I shall sleep until Jesus comes, and I wish you could be with me and escape the trouble that is coming." She was engaged to be married to Royce Milthaler, 49 Canton St., S. W. Grand Rapids, Mich. The funeral services were held in the Christian church, near Union City, Apr. 12. The school dismissed so her former pupils could attend. The writer spoke words of comfort to nearly 500 people who had gathered to pay their respects to a young lady they loved and respected after which she was laid away to sleep until the resurrection.

J. H. Anderson.

* * *

ELIZABETH JANE REYNOLDS

Was born near Solina, Ont., July 20, 1848. She was the daughter of Daniel and Elizabeth Hogarth, and one of a family of fourteen children, all of whom grew to manhood and womanhood. Her surviving brothers and sisters are: Mrs. T. Pascoe of Hampton, Ont.; Miss Mary Hogarth and Mrs. R. Pascoe of Solina, Ont.; Mrs. Eva H. M. Fletcher of Kalamazoo, Mich.; Alfred Hogarth of Hampton, Ont.; George H. Hogarth of Regina, Ont.; and Dr. L. N. Hogarth of Detroit, Mich. Early in life she was bap-

tized by Elder R. V. Lyon, and united with the Solina Church of God. On September 10, 1873, she was united in marriage with Bro. Arthur J. Reynolds. To them were born two daughters and two sons: Lulu of Hampton, Ont.; Edna at home; Russell of Toronto; and Dr. Ellis Reynolds of Hillsburg, Ont.

The family lived the greater part of the time in and near Solina, excepting for some years (1891 to 1913) spent in Scarborough, near Toronto.

Mrs. Reynolds died quite suddenly on Saturday evening, March 26, 1927. The funeral was held from the family residence to Advent Cemetery, west of the village, on Tuesday afternoon, March 29. Bro. G. E. Marsh conducted the service, basing his address on the words of Jesus recorded in Luke 10:42, "But one thing is needful: and Mary hath chosen that good part, which shall not be taken away from her."

Mrs. Reynolds was a faithful wife, and unselfish and devoted mother, and her memory will be revered by all who knew her. We believe she died in a full hope of a glorious resurrection when Jesus Christ shall come.

* * *

GEORGE STEDMAN

Was born April 13, 1835, in South Water Parish, Horsham, England, and died at the home of his son, Charles, near Moorefield, Neb., April 5, 1927, at the age of nearly 92 years. He came to America in 1858, and was married to Esther Jones, June 30, 1861. To this union were born eleven children, five having died in infancy, and the oldest daughter, Mrs. Elizabeth McMillan, dying in 1907.

Five children remain to mourn the loss of the aged father. They are: Charles and John of Moorefield; James of Arapahoe, Neb.; Mrs. Lucy Lapp of Sunnyside, Wash.; and Mrs. Alice Bronelle of Lincoln, Neb. Also sixteen grandchildren and six great grandchildren.

Mr. Stedman with his wife came to Frontier County, Neb., in the spring of 1886, and located on a homestead near Moorefield, at which place his wife died on Feb. 8, 1911.

He united with the Church of God in the year 1911, and remained a faithful member unto his death.

Funeral services were conducted by Elder J. E. Cowles, assisted by the pastor of the Union Church, Rev. Stanbury, after which Bro. Stedman was laid to rest to await the resurrection.

Farewell, dear father,
Sweet thy rest;
Weary with years and worn with pain—
Farewell, till in some happy place
We shall behold thy face again.
'Tis ours to miss thee
All our years,
And tender memories of thee keep;
Then in the Lord to rest, for so
He giveth His beloved sleep.

ALONZO MILTON McCOY

Alonzo Milton McCoy, aged two years, son of Alonzo and Lois McCoy, Piedmont, South Carolina, was laid to rest on March 26, 1927, in the Guthrie Grove Cemetery to await the fulfillment of Jeremiah's prophecy, Jer. 31:16, 17. Then Alonzo shall come forth; for which, therefore, we pray, "Thy kingdom come. Thy will be done in earth, as it is in heaven." We long for the time of which Isaiah spoke, when children shall no longer die in infancy but shall live to be one hundred years of age. Even so, come, Lord Jesus.

M. O. Williamson.

* * *

J. M. BRUSH

The death of Bro. J. M. Brush of Bartley, Neb., occurred at his home on March 30, 1927, at the age of 77 years. He was baptized on Feb. 22, 1889, and died in hope of soon living again when the Lord Jesus appears. He leaves his wife, three daughters and two sons to mourn his loss. Bro. G. R. Miller spoke words of comfort from 1 Thess. 4:13-18.

THE RESTITUTION HERALD

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THE RESTITUTION HERALD advocates: The near return of Christ, Acts 1:11, and life only through Him, Col. 3:3; the literal resurrection of the dead, John 5:28; the immortalization of those in Christ, 1 Cor. 15:53, 54; the final destruction of the wicked, 2 Thess. 1:9; the restoration of Israel as the kingdom of God under the kingship of Christ, Luke 1:32, the church being joint-heirs with Him, Rom. 8:17, and Israel to be made head over Gentile nations, Isa. 60:13; the "restitution of all things, which God hath spoken by the mouth of all His holy prophets since the world began", Acts 3:21. It also firmly advocates repentance and immersion in the name of Jesus Christ for the remission of sins, Acts 2:38, and a consecrated life as essential to salvation.

The Children's Page



PREPARED BY LOIS HUNT
1111 Blaine Ave., South Bend, Ind.

PETER AND THE RISEN LORD

*"Long ago in a garden
Where a strong, new tomb was sealed
And guarded by soldiers chosen
For valor on many a field;
The seal of that tomb was broken,
The stone doors hurled away,
And our Savior risen, victorious,
Came forth at the dawn of day."*

Yes, it was the dawn of the first day of the week. The two Marys came very early to the tomb of Jesus. What did they see there? The stone taken away from the sepulchre.

Now what was Mary Magdalene's first thought? Why, that the enemies of Jesus had taken His body from the tomb and hidden it somewhere. She immediately ran to tell the eleven disciples and found Peter and John. When she had expressed her fears to them, the two men also ran to see what had happened. Do you suppose they were almost breathless with excitement? They must have felt that something hard to explain had occurred.

John was probably younger than Peter, so that he ran faster and reached the tomb first. But John only looked in, and waited for Peter to enter first. And just as Mary had said, there was the open grave and the linen burial clothes lying in place; but no Jesus. What could it mean?

Then John entered and saw, too. He believed at once that Jesus must have come to life again, as He had promised. And yet, the two did not fully understand what had really taken place. They left the tomb and went back to their homes.

However, later in the day Peter and John walked toward Emmaus. As they were talking about the mysterious event of the morning Jesus drew near them? Their eyes were "holden" so they could not recognize Him. They thought He was merely a stranger, and explained to Him the happenings of the last few days. Peter must have been discouraged, for he said, "But we trusted that it had been he which should have redeemed Israel." And now Jesus was gone.

The conversation continued until the little village was reached. There the disciples invited their companion—

Jesus—to stay with them. And then, when they took bread together, the eyes of Peter and John were opened and they then knew with whom they had been journeying. What joy!

Jesus vanished out of their sight, but they knew that Jesus was alive, and had fulfilled the prophecies. Their hope was restored.

You may be sure Peter and John returned to Jerusalem very quickly and told the good news to the other disciples. While they were rejoicing together, Jesus appeared in their midst. He came and went without the disciples knowing just how.

The third time Jesus came to the eleven He singled out Peter for special service. Three times He asked Peter if he loved Him. Each time Peter replied, "Thou knowest that I love thee." Then Jesus said, "Feed my lambs" or "Feed my sheep." That is, take care of my people—guide and teach them, while I, the shepherd, am away.

And Peter did become the leader of the followers of Jesus.

TINY TOTS

Jesus was nailed on a cross, where He died. Then His friends took Him down and buried Him in a new tomb. A big stone closed the opening to this tomb. But an angel rolled the stone away. Then Jesus came to life again and left the grave.

Mary found the empty tomb and brought Peter and John to see, too. Peter went in and saw where Jesus had been lying. Then he went home.

Later, that same day, Jesus came to see Peter and John and talked with them. They were so happy to see Jesus alive again!

BIBLE MOTHERS

- | | |
|-------------------|---------------------------------------|
| 1. Jesus—Mary. | 5. Solomon—Bathsheba. |
| 2. Isaac—Sarah. | 6. Samuel—Hannah. |
| 3. Jacob—Rebekah. | 7. John the Baptist—Elizabeth. |
| 4. Joseph—Rachel. | 8. Timothy—Eunice, Grandmother, Lois. |

How many did you have right?

SOMETHING TO DO

1. Correct your Mother list.
2. Remember about Mother's Sunday.
3. Are you hunting out, and copying the "Every Boy and Girl Should Know" each week?

WHAT EVERY BOY AND GIRL SHOULD KNOW WHERE TO FIND

5. Christ's Great Prayer (John 17).
6. Where is the Abiding Chapter?

WISP OF WISDOM

"If you have a minute to spare, don't worry someone who hasn't."

Questions and Answers

Will you please explain the following through The Restitution Herald? John 17:5; 1:1, 3; 8:56, 58.

Do any of these references in any way indicate that Christ pre-existed before the world was created, as some believe?

Yours in the Blessed Hope,

Geo. O. Renner,

Wheatland, California.

The Herald will be glad to print one or two well-written articles in answer to the above question, but there is no desire to run a protracted series of articles, pro and con, such as was in The Herald a year or more ago.—Ed.

EARNEST QUESTION CONCERNING HELL

THIS question is first found on page 386. The reply, beginning on the same page and continuing on pages 413 and 445, and is continued here.

The Greek word "hades", from which the Anglo-Saxon word "hell" is translated ten times, and "grave" once, is used in the New Testament only as follows:

- Matt. 11:23, thou shalt be brought down to hell,
- Matt. 16:18, gates of hell shall not prevail
- Luke 10:15, And thou shalt be thrust to hell
- Luke 16:23, in hell he lifted up his eyes, . . . in tor.
- Acts 2:27, thou wilt not leave my soul in hell,
- Acts 2:31, his soul was not left in hell,
- 1 Cor. 15:55, O grave (mar., hell), where is thy victory?
- Rev. 1:18, I . . . have the keys of hell and of death.
- Rev. 6:8, and Hell followed with him.
- Rev. 20:13, death and hell delivered up the dead
- Rev. 20:14, death and hell were cast into the lake

The Greek word "Gehenna" (see page 386) from which the Anglo-Saxon word "hell" is translated twelve times is found in the New Testament only as follows:

- Matt. 5:22, shall be in danger of hell fire
- Matt. 5:29, 30, thy whole body shall be cast into hell.
- Matt. 10:28, is able to destroy . . . body in hell.
- Matt. 18:9, having two eyes to be cast into hell fire
- Matt. 23:15, twofold more the child of hell than you
- Matt. 23:33, how can ye escape the damnation of hell?
- Mark 9:43, having two hands to go into hell
- Mark 9:45, having two feet to be cast into hell
- Mark 9:47, having two eyes to be cast into hell fire
- Luke 12:5, hath power to cast into hell;
- James 3:6, And it is set on fire of hell.

A study of these passages reveals that "hell" as derived from "hades" is truly the place or condition of the dead. It is not merely the place of the "soul", as separate and distinct from the body, but the place of the dead, their souls or lives having become extinct. At the resurrection hell delivers up "the dead". Whatever "dead" means; that is what is referred to as being delivered up. The soul, that is, life, of Jesus was held there. It was held

by death, He was dead. But His life, or "soul", was not left dead. It yielded to God's resurrection power and He was not left in hell.

Only once is there possible intimation that there might be sensation in hell. This text, Luke 16:23, will be studied next week.

A study of these passages where the word "Gehenna" is found reveals the fact that it is the whole body including all of its members that is spoken of as being subject thereto. It is not some life-principle or soul-principle or invisible entity that enters Gehenna; it is the foot, the hand, the eye, the body, the being, the dead man. When placed there it is for consumption, even the consumption by fire to which Gehenna always refers.

COMFORT

Of all created comforts, God is the Lender; you are the borrower, not the owner.—*Rutherford.*

CANDIDATES FOR THE MINISTRY

(Continued from page 472)

or in a month or in a year. There must be a definite atmosphere created for such a noble and far-reaching decision.

Samuel was dedicated to the Lord by a righteous and devoted mother. Behind many of our greatest preachers can be traced a praying, godly mother and a righteous, God-fearing father who, even before the boy's birth, were preparing him for the definite work of the ministry of the gospel.

Too many parents wait, wait, and then wait for a sudden conversion of their son. They expect him to get a direct call from God so that the son can say, "Here, Lord, am I; send me."

A call used to be defined as "to see a need and to have the ability to meet that need."

It is Sunday night. I have just returned from a service in a church built in the heart of a fourteen-story office building. The preacher stated: "I stand in this pulpit (and he faced 1600 people) to-night because at the age of twenty I felt that I knew the gospel message, and other people were hungry for it."

Prayer, plus Bible teaching, plus the vision of these hungry people, should make us who are parents of boys, determine to select one and give him to God, and his great evangelistic task.

The people in our community are hungry and thirsty with a craving which we older folks hardly appreciate. They cry, "Sir, we would see Jesus." I stood in a pulpit yesterday to appreciate the size of a church auditorium, and to my great surprise I saw before me printed on the pulpit in letters of gold, "Sir, we would see Jesus." What a challenge!

The Christian ministry demands the best youth of the age. He must go forth from our homes. Parents have a real responsibility to teach the boy the truth about God, and about his relations and attitudes toward his fellows. —*Adult Leader.*

JESUS THE SPOKESMAN

(Continued from page 466)

a man. In 1 Tim. 2:5 Paul says, "For there is one God, and one mediator between God and men, the man Christ Jesus." In Acts 2:22 Peter speaks of "Jesus of Nazareth, a man approved of God among you by miracles, and wonders, and signs." Even John, the writer of some so-called pre-existence scripture, reports Jesus as denying His own deity, John 17:3: "And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent." Now, if Jesus pre-existed, why not other men and why should He pre-exist if other men do not? It is unthinkable that one man should pre-exist and all others have their beginning in fleshly birth.

In Heb. 2:16 and 17 we are informed that he took on Himself the seed of Abraham and that "in all things it behooved him to be made like unto his brethren." The Mormons are the most consistent pre-existence people we have known, inasmuch as they think that all people have pre-existed.

But such is not the teaching of God's Word. It does not teach that Jesus, or anyone, pre-existed in fact. The Bible teaches that Jesus had an earthly origin. In 2 Sam. 7:12 it was prophesied that Jesus should proceed out of David's bowels. Verses 12-16 show, beyond a doubt, that Jesus is referred to, for the description cannot refer to Solomon. Matthew's genealogy traces Jesus to Abraham, and Luke's traces Him to Adam—both through David.

Now let us raise the question, Can one be older than his father or exist before that from which he came? If Jesus was of the seed of David, Abraham and Adam, He could not have existed before Adam was created. He could not have created His own ancestors.

How, then, shall we handle the so called pre-existence texts? We shall give a few samples of such texts at this point. John 3:13, "And no man hath ascended up to heaven, but he that came down from heaven, even the Son of man which is in heaven." John 6:62, "What and if ye shall see the Son of man ascend up where he was before?" John 16:28, "I came forth from the Father, and am come into the world: again I leave the world, and go to my Father."

There are two ways of looking at these texts, i.e., literally and figuratively. However, even the literal viewpoint does not in reality prove pre-existence. The key text in this regard is John 3:13, just quoted. Pre-existence people say that these are John's words written in explanation. However, this verse is placed right between two which are Jesus' words, and all three seem to be parts of the same speech. There is nothing, save an attempt to understand verse 13, to indicate that they are not His. To aid in understanding the words applied to Him, "which is in heaven," we would call your attention to the free rendering of the Emphatic Diaglott which omits the words altogether. However, with a true understanding of the intent, we believe these words to be in harmony with the fact that Jesus had not yet ascended into heaven. Now let us look at these things very literally

indeed. John 6:26 states that Jesus was up somewhere before. John 3:13 states that He came down from heaven. John 16:28 states that He came forth from the Father, and is going back to Him. John 3:13 states that He had already ascended to heaven once. This was before His final ascension. Therefore, He must have ascended and come down at some time prior to His talk with Nicodemus. Therefore, He was on earth before He ascended and consequently before He descended. Therefore, literally speaking, pre-existence cannot be a fact.

However, we can hardly believe the literal interpretation to be the true one. We are shown from Deut. 17:6; 19:5; Matt. 16:16; and 2 Cor. 13:1, that "in the mouth of two or three witnesses shall every word be established." John is the only witness who seems to suggest such an ascension at the beginning of His ministry. Not only so, but John records Jesus as saying many highly figurative things. For instance, in John 6:53-58 He speaks of eating His flesh and drinking His blood, while in verse 63 He says, "It is the spirit that quickeneth; the flesh profiteth nothing: the words that I speak unto you, they are spirit, and they are life." Here He has stated that eating His flesh is figurative of absorbing His words. He called Himself the bread of life, John 6:35; the light of the world, John 8:12; the door of the sheepfold, John 10:9; the good shepherd, John 10:11; and the true vine, John 15:1. All these expressions are figurative.

How are we to understand the difficult texts figuratively? We may understand them in the light of Jesus being God's Spokesman; for so John presents Him. John 3:34, "For he whom God hath sent speaketh the words of God." John 14:10, "The words that I speak unto you, I speak not of myself, but the Father that dwelleth in me, he doeth the works." The Holy Spirit descended on Jesus at His baptism and was the power which revealed to Him God's words which He should speak. And so He could truly say, "The words which I speak unto you, they are spirit and they are life." God's power in the form of the Holy Spirit descended on Jesus and thus He became God's Word. That which pre-existed was Deity, and it was the words of Deity which were rendered by Jesus, the Spokesman, not His own words, but God's.

In this manner we can understand John 16:28, "I came forth from the Father, and am come into the world: again I leave the world and go to the Father." He was with the Father, not as a conscious entity, but in His plan and purpose as His Spokesman. In this manner He came forth from God. He existed in the world a conscious being as the word made flesh. He left the world a conscious being as the glorified Savior of the world. The same interpretation holds true concerning the "bread of life" which came down from heaven, John 6:33-35, 38, 41, 48, 50, 51. It was in this connection that Jesus said that it was not His flesh but the spirit of which He spoke. "It is the spirit that quickeneth, the flesh profiteth nothing: the words that I speak unto you, they are spirit, and they are life." It was the spirit and the words which came down from heaven and not the "man Christ Jesus." We know of no so called pre-existence

text which cannot be understood in the light of this figurative interpretation.

When did the Word become flesh? When Jesus became God's Spokesman. It is in harmony with this thought that we may understand John 3:13, "No man hath ascended," etc. Jesus spoke of the spirit birth in the context, v. 5. He came into a very special relationship with the Father at the River Jordan. He ascended to a very special heavenly relationship at that time. Then "the Word became flesh and dwelt among us." The truth of this reasoning is seen from John 17:11, "And now I am no more in the world, but these are in the world, and I come to thee." He said that He was not in the world even while standing upon the earth. He said it before He went in reality to the Father.

And so in a figurative sense Christ both ascended to heaven and came down from heaven, and also was in heaven even while here on earth. He was in the world as God's Spokesman; He died as the Redeemer of the world; He is now in heaven as the Mediator between God and men; He will return to be the King of the earth. May we accept Him in all these phases as our own.

EDITORIAL

(Continued from Editorial Page)

work after a systematic plan, the brotherhood seems to feel that such is either unnecessary or superfluous. It is earnestly urged that those who are giving more and more time to Scripture study and to Christian truth will personally investigate this thought with a view to discovering what the actual duty of individuals and churches is along the lines of systematic, organized effort.

The results of the Easter Offering effort afford only small help in answering the government's repeated requests for census data. The data is being sent in according to best estimation possible at this time, but it cannot possibly represent the work of the Church of God truly. Those reading the census report later in the year will have to consider that it is only an estimate.

We again thank one and all for the cooperation.

NATIONAL BEREAN DEPARTMENT

(Continued from Berean Page)

residue of men might seek after the Lord, and all the Gentiles upon whom my name is called." Because there were not enough faithful among the descendants of Israel to bear His name as a special people, the Gentiles must furnish part of that number.

From the earliest times to the latest, then, the name-bearers are taken out: from "righteous Abel" through Jesus the Christ—"the Mighty God, the Everlasting Father"—to the faithful of our day ("if so be that we suffer with him"). These thoughts make it seem a pleasure to keep ourselves "unspotted from the world." So until God's name shall be truly borne by the whole world—when "God shall be all and in all"—"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."

THE FIRSTBORN OF ALL CREATION

(Continued from page 467)

er birth that brought us into this world; and the second is the spiritual which will bring us into the kingdom of God. In the 6th verse we have the same two; one called that which is born of the flesh, and the other that which is born of the spirit. In 1 Cor. 15:45 we read, "There is a natural body and there is 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. The first man is of the earth, earthy; the second man is the Lord from heaven. As is the earthy, such are they also that are earthy; and as is the heavenly, such are they also that are heavenly. And as we have borne the image of the earthy (the first Adam, by natural birth), we shall also bear the image of the heavenly." When the spiritual birth is completed, we will be immortal like the Lord from heaven.

The new birth is a change. It is not baptism. Many have received great blessings at baptism, but that was not the new birth. The thief, crucified with Jesus, will be remembered when Jesus comes in His kingdom, but he was not baptized. It is not conversion. Conversion is a great moral change, a new heart, new love, new desires, a new creature, but there is no physical change. We are begotten at conversion. There is a period of time between begetting and birth in the natural world, and there is also in the spiritual. There are laws given to be obeyed in the natural world or the begotten child may never come to birth. This is true also of the spiritual birth. When we are begotten by the word of God we are the children of God; but if the spiritual laws are broken, if a person backslides he ceases to be a child of God; and in the judgment God is not destroying His child, when He says, "Depart, ye cursed, into everlasting fire," but a child of Satan.

The new birth is not the resurrection. All will be raised from the dead. See 1 Cor. 15:22. Millions are in Christless graves who will be raised from the dead, but they will not be born again. There will be no change for them from the natural to the spiritual. There will be saints living upon the earth when the Lord returns who will never die, but they will be born again, changed from the natural to the spiritual, without a resurrection from the dead.—Selected by Moses E. Lowd, Sr.

(To be Continued)

"Debaters, when they do not understand a thing, and don't want to take the trouble to understand it, can usually ridicule it. When they cannot resist successfully, and will not yield, they are pretty sure to ridicule. Given an indifferent and not very intelligent crowd, and a witty, unscrupulous speaker, and there is scarcely a truth in the universe but could be cut up and made food for noisy merriment."

THE WEALTH IN THE DEAD SEA

THE curse of uselessness is being lifted from the Dead Sea, the legendary site of the Biblical cities of iniquity, Sodom and Gomorrah, which God destroyed in His wrath and turned into a Sea of Salt, in whose waters no animal life is possible. This change in the destinies of the Dead Sea is being brought about through the scientific investigations carried on by chemists.

In a report of the Chemical Institute of the Hebrew University of Jerusalem which has recently completed its investigations into the chemical properties of the Dead Sea, it is stated that the Sea contains a sufficient supply of potash to meet the world demand for the next thousand years, and bromides, at the present rate of consumption, for the next 35,000 years. The Sea is so plentiful with ordinary salt that the problem now to be faced is not how to market it, but how to get rid of it, and in all likelihood it may have to be dumped back into the Sea after more valuable mineral salts have been extracted from the water by a scientific system of evaporation. Not only are minerals found in superabundance but they can be prepared in Palestine commercially more cheaply than elsewhere. There are excellent possibilities that with the systematic exploitation of the mineral resources of the Sea, the German monopoly of potash on the World market will be completely broken. There are rumors abroad, however, that the German potash interests, which are anxious to forestall such a crushing blow to their supremacy, are anxious to obtain control financially of the Dead Sea deposits.

An idea of the enormous mineral wealth lying untouched below the surface of the Dead Sea, may be obtained in a perusal of the comprehensive report issued some time ago by the British Government chemical experts. The mineral content of the Dead Sea is estimated by them to be as follows: Potassium chloride, 2,000,000,000 metric tons; magnesium bromide, 980,000,000 metric tons; magnesium chloride, 22,000,000,000 metric tons; sodium chloride; 11,900,000,000 metric tons, and calcium chloride, 6,000,000,000 metric tons.

The production of very pure potash by cheap solar evaporation at an advantageous transportation point, is expected to become a concrete reality soon. Another great commercial possibility for the near future is the exploitation of petroleum in the vicinity of the Sea which the chemists claim can be extracted in large quantities. At the bottom of the Sea are also found great quantities of brimstone and clay and many rare minerals.

The Dead Sea, which lies between the hills of Judaea and the Mountains of Moab, occupies the deepest chasm on the land surface of the earth. It is about a quarter of a mile deep and its surface lies about 1,300 feet below the level of the Mediterranean Sea. It is 47 miles long and 9½ miles wide.

What is Home?

A world of strife shut out, a world of love shut in; the father's kingdom, the children's paradise, the mother's world.—*The Presbyterian.*

ONE CHURCH UNDER POPE

A UNITED Christian Church, Catholic and Protestant, with the Pope as the head, but "constitutionally elected," is to be the Church of the next century, according to Rev. S. C. Carpenter, dean of Bolton, England, who spoke at the Episcopal Church House in Philadelphia a short time ago.

In this Church of the not too remote future such denominations as the Methodist, Baptists and Presbyterians will no longer exist as such, but will be represented as guilds within the mother church, each continuing the several practices that now make them distinct religious groups.

"In the next one hundred or two hundred years there will no longer be a Church of England; for all Christianity will again have become united," the dean declared, although he is himself not a member of the present Anglo-Catholic party in that country.

No Schism and No Debt Worry

"The Pope will have become constitutional, however," he continued, "and it will be not impossible to expect that he will be exchanging quite satisfactory letters once a year with the patriarch of the East. There will be no further schism and no one in the Church will be bothering about debts. The main division of the future within Christianity, seriously, will be between those who maintain that human nature cannot be changed and those who believe in the efficacy of the grace of God to change it into something better and nobler."

(The above, from the *Philadelphia Inquirer*, shows the trend of churchianity, and in all probability we will not need to wait 100 years to see something of this nature come to pass.—F. A. S.)

STONES

By Auntie Wince

WHO that is conversant with the Scriptures is not aware that all Bible names have hidden meanings? Take the name of Peter, for instance. We used to wonder why Jesus said to him, "Thou art Peter, and upon this rock will I build my church." He did so because the word "Peter" means "the unmovable". When Peter had grasped a truth no one could make him give it up. He would die rather than deny his faith. It was on this steadfastness in Peter that Jesus was going to build his church. It would then be like a fortress built on or beyond an impregnable mountain pass—it could never be overthrown.

Jesus has always had His faithful followers; men who would be drowned, beheaded, sawn asunder, or hacked to pieces rather than give up the truth. It is so still. Our own dear Advent people will walk unresistingly into the fire before they will say that their Lord is never coming back to earth again. I am as sure of this as I am that I live. They would not sell the joys of the eternal ages for a few fleeting years of time.

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The Mothers' Watch

Selected

— □ —

*She never closed her eyes in sleep till we were all in bed,
On party nights, till we came home, she often sat and read.
We little thought about it then, when we were young and gay,
How much the mother worried when we children were away.
We only knew she never slept when we were out at night;
And that she waited just to know that we'd come home all right.*

*Why sometimes when we'd stayed away till one or two or three,
It seemed to us that mother heard the turning of the key,
For always when we'd stepped inside she'd call and we'd reply;
But we were all too young back there to understand just why.
Until the last one had returned she'd always keep a light,
For mother couldn't sleep until she'd kissed us all good night.*

*She had to know that we were safe before she went to rest.
She seemed to fear the world might harm the ones she loved the best.
And once she said, "When you are grown to women and to men,
Perhaps I'll sleep the whole night through, I may be different then".
And so it seemed that night and day we knew a mother's care;
That always when we got back home we'd find her waiting there.*

*Then came the night that we were called to gather 'round her bed.
"The children all are with you now", the kindly doctor said.
And in her eyes there gleamed again the old time tender light
That told she had been waiting just to know we were all right.
She smiled the old familiar smile, and prayed to God to keep
Us safe from harm throughout the year, and then she went to sleep.*

Mothers' Day
Number

THE REALNESS OF LIFE

By Lottie E. Young

THE poet Longfellow tells us, "Life is real, life is earnest," and so it should be; but for the ordinary man and woman it is monotonous. One day closely resembles another, just getting up, eating, working, then sleeping; or, as a celebrated writer has it, "Life consists of Passion-Pang, Experience-Extinction." Truly to those who live only in and for the present the thought is the same as was expressed hundreds of years ago, "Let us eat, drink and be merry; for to-morrow we die."

And yet, even the most monotonous life can be of wonderful blessing to others if the opportunities are used. I heard recently of a postman in a rural part of England, who for forty years, on a very small wage, trudged over the dusty country roads delivering letters. Truly a life full of monotony, and yet when that man died hundreds came to his funeral, mourning his loss. The reason was the interest he displayed toward those with whom he came in contact—a black bordered envelope bringing a word of sympathy, while to others there would be a verse of Scripture, or a cheerful thought quoted. He was called "the singing postman," and his death caused a blank in the lives of many. Could not each one of us imitate his example, even though on a small scale, and try to bring sunshine into aching hearts and tired bodies?

One is apt, when reading through the Bible to skip those chapters which appear to be made up of nothing but hard names. It is a safer rule to read everything in God's Book, as some great truth might be lost sight of if any chapter is omitted. After a glance at the 5th chapter of Genesis one would be likely to say, "What a monotonous lot of verses!" as they simply record the birth and life of nine antediluvian men, each finishing, "and he died." This chapter stretches over 1500 years, though, and tells of one man, Enoch, who led a remarkable life that instead of the "and he died," the words are used "and he was not; for God took him." This is confirmed in Hebrews 11:5, where the astonishing statement is made that because of Enoch's faith God translated him that he should not see death, and was not found."

Now let us read Gen. 5:21-24, where we will see that "Enoch lived sixty and five years, and begat Methuselah: and Enoch walked with God AFTER he begat Methuselah three hundred years, and begat sons and daughters: and all the days of Enoch were three hundred sixty and five years: and Enoch walked with God: and he was not; for God took him." What a wonderful man he was to have the record that for 300 of his 365 years of life "he walked with God." Perhaps we are apt to think times were different then from what they are now and everybody was good, but let us look at Gen. 6 where the wickedness was so great that God resolved "to destroy man whom I have created from the face of the earth." The epistle of Jude tells us that Enoch "the seventh from Adam, prophesied . . . saying, Behold, the Lord cometh

with ten thousand of his saints," which shows that he was a preacher of righteousness and must have constantly communed with God during the three hundred years he was privileged to walk with Him, not waiting for the kingdom to be established on earth, but doing the best he could to make the world a better place as he journeyed through it, and living so closely in touch with his heavenly Father that the "last enemy" did not conquer him.

Enoch walked the way Jehovah told him to go; he had perfect trust in his Father. And, as we have often seen big men shorten their steps to accommodate the feeble, struggling efforts their little ones are making, so the One who knows all our infirmities keeps in touch with us if we acknowledge His leading hand. Let us remember we "only pass this way once" and make life a helpful passage for others as well as a happy one for ourselves.

"The home must be reclaimed for God, or the spiritual fiber of the church and the moral fiber of the nation will continue their rapid deterioration. . . .

"The only hope for the home is genuine religion in the hearts of those who establish and inhabit the homes. The school cannot do it; the state cannot do it. One of the commendments of the so-called old theology was that it gripped men sufficiently to make them recognize and worship God in their homes."—Dr. C. E. Macartney.

Ye are the salt of the earth: but if the salt have lost his savour, wherewith shall it be salted; it is thenceforth good for nothing, but to be cast out, and to be trodden under the foot of men.—Matt. 5:13.

SOMETHING YOU CAN DO FOR YOUR MOTHER ON MOTHERS' DAY

MAY 8

MAKE HER THE HONORED GUEST of your home—relieve her of every whit of care and cause for worry.

Pay her a visit—don't say, "I can't get away."

Write her a long letter—fill it with snapshots of self and home.

Send her flowers.

Send her a gift.

Send her a telegram.

Present your body a living sacrifice, holy, acceptable unto God—on Mothers' Day. No other act will be so appreciated by Christian or God-fearing Mothers. It would be the choice gem in her crown—a longed for fruit of all her labors.

THE LOVE OF GOD

By E. O. Stewart

NO HUMAN mind has ever yet fathomed the depth of this wonderful phrase. It is like trying to comprehend the meaning of the word eternity. How shall I, with nothing with which to compare it, penetrate its depth and bring to the surface the hidden meaning of such a phrase? Finite minds can never have the ability to grasp the meaning until the veil is removed.

Let us take a view of the human family as to its condition resulting from Adam's sin. Please follow me carefully and be convinced that I am not a universalist as some have understood. It was God's free and unmerited grace which placed Adam in the garden of Eden. If God placed Adam in the Garden of Eden because of Adam's goodness, then that goodness was the result of creation and not a goodness brought by Adam's good works. His remaining in the garden depended upon his faith and good works. His failure in this resulted in his condemnation; and not only his individual condemnation, but it placed all of his posterity in the same condition. And but for the love of God this condemnation to Adam and his posterity would have been eternal. But God manifested His love for Adam and his posterity in covering Adam and Eve with the skin of the slain lamb, which was a type of the real covering of "the Lamb of God, which taketh away the sin of the world."—John 1:29. By the disobedience of one man (Adam) sin entered into the world, Rom. 5:12. This sin of the world came into the world through the offense of Adam; it shall be removed through the obedience of Christ, Rom. 5:18. "As in Adam all die, even so in Christ shall all be made alive."—1 Cor. 15:22.

When Adam sinned a veil was drawn between God and His creation. In that veil, which is called the flesh, is where sin does its deceptive work.

WHAT IS THE FLESH?

When speaking of the flesh we generally have but one conception of the word, and that is the flesh which covers our bones. The flesh is something which Paul

says the children of God and not in, Rom 7. This shows flesh to be the dividing line between those who are the children of God and those who are not His children. They that are in the flesh cannot please Him. In the flesh is where sin works. It is called the body of sin. "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 (in the veil): that the righteousness of the law might be fulfilled in

us, who walk not after the flesh, but after the Spirit."—Rom. 8:3-4. Paul, in speaking of the state of the children of God, says, "Seeing then that we have such a hope, we use great plainness of speech: and not as Moses which put a veil over his face, that the children of Israel could not steadfastly look to the end of that which is a'ol shed: but their minds were blinded: for until this day remaineth the same veil untaken away in the reading of the Old Testament: which veil is done away in Christ" 2 Cor. 3.

WHAT BLINDED THEM?

Was it the law? No. It was their misconception of the law. They thought that the intention of the law was to make them righteous, when the real intention of the law was to teach them the knowledge of sin—not to teach them to sin but to show them what sin was. But sin took advantage of the occasion, and actually caused them to misuse the commandment in a way that they put to death the One who fulfilled the real spirit of the law. God had said in Gen. 3:15, "I will put enmity between thee and the woman, between thy seed and her seed; it (the enmity) shall bruise thy head, and thou shalt bruise his heel." The law of commandments contained in ordinances created that enmity, that is, their misconception of it did. And Christ "abolished in His flesh (the veil) the enmity, even the law of commandments contained in ordinances; for to make in himself of twain one new man, so making peace."—Eph. 2:15. When God gave the commandments at Sinai, He set a trap, so to speak, to catch sin at its own game. Through Israel's misconception of the law the enmity was created which put to death (through sin's misuse



S. Roxana Wince

(Continued on page 493, column 2)

THE FIRSTBORN OF ALL CREATION

By J. T. Coolbroth

JESUS IS THE FIRSTBORN OF ALL CREATION

(Continued from last week)

IN COLOSSIANS 1:15, in the Revised Version, Jesus is declared to be "The image of the invisible God, the firstborn of all creation;" not by natural birth not by baptism, not by conversion. Rev. 3:14 declares that He was the "beginning of the creation of God." He was "the express image of his (Father's) person."—Heb. 1:3. "In the beginning he laid the foundation of the earth, and the heavens are the work of his hands."—Heb. 1:10-12. In Rom. 1:29 we read, "For whom he (God) did foreknow, he also did predestinate, to be conformed to the image of his Son, that he might be the firstborn among many brethren."

We have in the prophecy of Hosea and Isaiah the resurrection of Jesus and the saints and the birth of the people of God. In Hosea 13:13 the prophet declares, "He should not stay long in the place of the breaking forth of children." Writers say this is a discursive prophecy; that is, a passing away from one subject to another. The prophet is writing concerning Israel and changes to Jesus. He (Jesus) should not stay long "in the place of the breaking forth of children." How long was He among the dead, with the children? Three days and three nights. And then God declares by the prophet, "I will ransom them from the power of the grave; I will redeem them from death. O death, I will be thy plagues; O grave, I will be thy destruction; repentance shall be hid from mine eyes." God will not repent, will not change His purpose. The church is the body of Christ, (see Col. 1:18). Jesus Christ, the Head, has come forth from the "place of the breaking forth of children," and the children will come forth.

Jamieson, Fausset & Brown, in their commentary say: "As Israel's history, past and future, has a representative character in relation to the church, this verse is expressed in language alluding to the Messiah's (who is the ideal Israel) grand victory over the grave and death, the first-fruits in His own resurrection, the full harvest to come at the general resurrection." In Col. 1:18, the word

declares that Christ "is the head of the body, the church; who is the beginning, the *firstborn from the dead*, that in all things he might have pre-eminence." In Isa. 66:7-9 we have the birth of a man child prophesied of and a nation that is born in a day. In verse 7 we read "Before she travailed she brought forth; before her (Zion's) pain came, she was delivered of a man child." Nineteen centuries ago, before the time of the resurrection of the dead, before the time for a nation to be born in a day,

Jesus came forth from the dead, the firstborn from among the dead. Verse 8 reads, "Who hath heard such a thing? Who hath seen such things? Shall the earth (our mother, Gen. 2:7, the Lord God formed man of the dust of the ground) be made to bring forth in one day? Or shall a nation be born at once? For as soon as Zion travailed she brought forth her children."

The Scriptures declare that Jesus is the firstborn among many brethren, Rom. 8:29; not the firstborn by conversion, but by resurrection and change. When we are converted we are begotten; there is a change morally. If the laws of

the spiritual world are not broken we will meet with a greater change in the resurrection morning, a glorious change. Then this mortal must put on immortality, this corruption put on incorruption, and our body will be "Fashioned like unto his glorious body." Job desired that God would appoint him a set time and remember him, and we hear him saying, "All the days of my appointed time will I wait till my change come." Then David will be satisfied when his body is fashioned like Christ's. This is the mystery of the apostle in 1 Cor. 15:51 when he says, "Behold, I shew you a mystery; we shall not all sleep (die), 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."

The first birth brought us into this world with mortal life, into a corruptible inheritance; the second will bring us into the world to come, with eternal life, into an incorruptible inheritance. When born into this world our father gave us his name, and we became heirs to our father's estate. When born again, the second birth will bring us into the kingdom of God, and our Heavenly

(Continued on page 488, column 1)

MOTHERS' DAY

How beautiful and yet how pathetic is this setting aside of Mothers' Day!

Motherhood is a sacred institution, one that stands for something eternal and immortal. Mothers have always been the source of inspiration to men. They are the torch bearers. No race has ever risen above the ideals of its mothers.

No race ever will do so. It is my belief that of all sentiments that cling to the end of life and touch with mellowness the memories of the early years as they recede, the finest is the one enshrining Mother.

Mother Love is more than instinct. The brute mother has that for her offspring in their days of helplessness. It fails at maturity and passes with its need. The love of the human mother for her child is the greatest force in the world; for it is more powerful than time, stronger than disaster, imperishable before the storms of life.—Frank E. Hering, Eagle Magazine.

HUMBLE YOURSELF AND BE LIFTED UP

By Samuel E. Haney

KNOWETH thou this—from antiquity, from the placing of man upon earth: that the joy-shout of the lawless is short, and the rejoicing of the impious for a moment?

Though his elevation mount up to the heavens, and his head to the clouds doth reach, like his own stubble shall he utterly perish, they who had seen him shall say, Where is he?" —Job 20:4-7, Rotherham.

This concise arraignment and subsequent entailment of the vassal slaves of society that is so applicable in our day should suffice as prophetic credentials for Job's friend Zophar the Naamathite, though such distinction and honor are not generally accredited him. The character that Zophar describes as the lawless and impious, with head elevated to the heavens and clouds, and whose joy-shout is but for a moment, is in evidence throughout civilization, and the remainder of Zophar's remarks are equally applicable to this character class of our day, i.e., doomed, like his own stubble shall he utterly perish. They who had seen him shall say, Where is he?

Continuing, Zophar says, "Like a dream shall he fly away and they shall not find him, yea he shall be chased away, as a vision of the night. The eye that hath scanned him shall not do it again, neither any more shall his place behold him". vv. 8, 9, Rotherham.

Although the Ninevites could not discern between their right hand and their left hand, they repented at the preaching of Jonah. And what Jesus says of His generation, we may be sure applies to our generation, i.e., "The men of Nineveh shall rise in judgment with this generation and shall condemn it."—Matt. 12:41.

The Lord virtually has had a copy of His Great Message placed in every home of Christendom; the crux of which is, "Humble yourselves in the sight of the Lord, and he shall lift you up," James 4:10, and "except ye repent, ye shall all likewise perish."—Luke 13:1-5.

Note the difference in degree of magnitude and importance between Jonah's message and the Lord's. The former involved some 60,000 souls, while the latter takes

in the whole inhabited earth—1,800,000,000 souls. It was started on its mission 1900 years ago, and has since encircled the globe, reaching all nations.

Jesus, Zephaniah, and Isaiah throw a deluge of light upon what the whole human race is very soon to experience: Matt. 24:21, "For then shall be great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be." Zeph. 2:1-3, "Gather yourselves together, yea, gather together, O nation not desired;

before the decree bring forth, before the day pass as the chaff, before the fierce anger of the Lord come upon you, before the day of the LORD'S anger come upon you. Seek ye the LORD all ye meek of the earth, which have wrought his judgment; seek righteousness, seek meekness: it may be ye shall be hid in the day of the LORD'S anger." Isa. 33:14-17, "The sinners in Zion are afraid; fearlessness hath surprised the hypocrites. Who among us shall dwell with the devouring fire? who among us shall dwell with everlasting burnings? He that walketh righteously, and speaketh uprightly; he that despiseth the gain of oppressions, that shaketh his hands from holding of bribes, that stoppeth his ears from hearing

of blood, and shutteth his eyes from seeing evil; he shall dwell on high: his place of defence shall be the munitions of rocks: bread shall be given him; his waters shall be sure. Thine eyes shall see the king in his beauty: they shall behold the land that is very far off."

This is indeed a dark picture! But it is written, "And this is the condemnation, that light is come into the world, (Christendom recognizes this light), and men loved darkness rather than light, because their deeds were evil"—John 3:19.

In a general way Christendom's (the writer does not include Papal Rome) concept of Christianity has become formal and materialistic, proving that spirituality has been keeping in inverse proportion to the pomp and pride in pulpit and pew. Nevertheless, Christendom, as a whole, has at least an objective knowledge of God, and Christ's mission on earth, which places her in a position of accountability before her God for the choice she makes be-

(Continued on page 496, column 1)

FOR ANOTHER YEAR

MOTHERS!

The Gray-haired mother, whose successful sons and happy daughters bring flowers and love—

The young girl wife with her first baby in her arms—

The mother of seven, struggling against poverty and fear and want, but keeping the six patched and mended and in school, and the baby clean—

The mother in the shack on the prairie, in the homestead on the range, in the mountains far from church and neighbors, who becomes church and neighbors and civilization to her children—

The average mother of the average family, with the average amount of bills and worries over Johnny's measles and Mary's beaux—

Mothers!

May providence strengthen them to go on with high hearts for another year—when we will again bear gifts of red carnations, or, if far from them, send our grateful telegrams.

Mothers! God bless them.

—Mary Carolyn Davies, Selected.

EDITORIAL

F. L. AUSTIN, Editor.

F. A. STILSON, Ass't Editor.

MOTHER

HOW TRUE is the sentiment of the little couplet—

*"The hand that rocks the cradle
Is the hand that rules the world."*

Hannah, 1 Samuel 1, in her consecrated preparation for the motherhood of Samuel, in her dedication of service unto him for her God, in her dedication of him unto God, planted in him that character and strudiness of godliness that prepared him for God's use in transforming the nation of Israel into a kingdom which is to be the head of all kingdoms.

True, she and Samuel were both specially blessed from above, but, true again, that God used regular established laws upon which and through which to bestow His blessings and to place His marvelous plans unto operation.

Mother more than son was perhaps the underlying agent of Jehovah in changing Israel into a kingdom people.

* * * *

Though God reckons biblical genealogy through the fathers yet see how jealously He has always selected the mothers:

Sarah, not Hagar, was the mother of the promised seed of Abraham;

Rebekah was called from distant land to become the mother of Isaac's promised seed;

Leah—not Rachel, Jacob's choice—was chosen for the mother of Jacob's royal line;

Ruth, the God-fearing Moabite daughter-in-law of Naomi was chosen to be the maternal ancestor of David;

Bath-sheba, previously commanded by king David, was the mother of Israel's royal son whose prayer was for "wisdom and knowledge" by which to rule God's people, while David, his father, was rebuked by the judgment—"Thou art the man";

And it was Mary, the mother of our Lord, around whom touching biblical narrative is tenderly wrapped.

Mother's deep-planted, far-reaching influence is given prominence by the inspired record of God.

* * * *

Nor does that unknown, silent process, without the use of chisel or mallet, by which mother deeply inscribes the lives with character which shall later reveal itself to her in its own tone and accent, carve Christian traits only; the same process equally carves, or imbeds, the reverse.

And when Mother's son or daughter sets out to weave life's tapestry after the fashion of the pattern afore marked, though altered and bedecked so as to reveal personal visions, yet the finished tapestry portrays certain inerascable markings of mother's inscribing.

* * * *

God may have placed father over the home in certain fashion, but He has surely placed mother over life's character with ability to direct every son and daughter more or less toward the great goal exalted by God.

* * * *

Mother is favored by God with many of life's richest and choicest privileges—

A Christian mother is the crown jewel of every home; The Christian mother is one of the principle factors of any church;

The Christian mother can exert an influence that all the powers of man cannot break;

Christian mothers are the hope of this age and of ages to come.

* * * *

With mother's unspeakable and unmeasured opportunity before God, why should any possible mother deplore her opportunities and, like Chinese girls who are said to shapen their feet by torturous shoes, strap unto themselves vocations and avocations that can but ill-prepare them for life's greatest God-given opportunities to them.

* * * *

The Restitution Herald tenders the sentiment associate in the Red Carnation to every living Mother;

It extends kind memories, associate in the Carnation White, to every Mother asleep in death;

It prays God's richest blessing to crown every Mother of to-day and of to-morrow, and especially that more and more all such may share the unmeasured blessings of the

*Christian
Mother.*

HERALD RECEIPTS

Mrs. Wm. R. Rodd; Leota B. Hanson; Lila Gooch; N. J. Hardacre; Geo. Knife; W. W. Cooper; Eunice R. Lewis; M. s. Lester Travis; Jessie L. Fish; Mrs. Thomas Lewis; Ida Guthrie; H. F. Adams; Allie Veach; Walter Gray; Lulu Taylor Tremain; Mrs. John Corbaley; Mrs. L. W. Rahn; Marian R. Richards; Mrs. Daisy Harshman; Mrs. Hattie Hawn; Geo. Sitler; Mrs. Beggeman; Mrs. Geo. Kappelin; M. s. Paul Frieb l; Archie Guge; Louise Bryant.

HELPING FUND

Leota B. Hanson 11.00
Eunice R. Lewis 1.00

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DID YOU SAY YOU DID NOT KNOW HOW TO FIGURE A TITHE? FIGURE ON THE SAME BASIS YOU WOULD A GOVERNMENT INCOME TAX.

A LETTER from the sunny South brings a message of encouragement from Bro. E. W. Moses of Houston, Texas. They have an interesting class, and the following items written by him will be of interest to all.

The Houston Berean class has been meeting regularly all winter with an average attendance of fifteen. We had Bro. Stewart with us for two weeks in December, and again in February for another two weeks of Bible study. Bro. E. E. Giesler has preached for us every Sunday.

The class had a special Easter program which was enjoyed by all. There is one question the class would like to ask Bro. Siple, and that is where in the Bible he finds the words "net income" when he writes of tithing. We cannot find anything like that, but do find that where the Bible does speak of tithing it says that they gave tithes of ALL. We are afraid that if the church should adopt tithing of the "net income" that our church treasury would be leaner than it is now.

Is it possible that the church will have to eat of the Tree of Life to live? Is it not a fact that they get immortal life before the Tree of Life is restored? The Tree of Life is for the mortal people and nations after Christ and the church have established the kingdom.

In response to the above inquiry on tithing let us say that so far as we know the Bible never uses the words "net income". That is a modern phrase of business, but any thoughtful student of the Bible must come to realize that is the scriptural teaching. Furthermore, it is the only possible basis that would be fair and equal to all classes of persons.

For instance, let us illustrate what we mean by net income. Mr. A lives in town and works in an office for \$100 per month. That is his net income, for it costs him nothing but his time to make it, hence his tithe is \$10 per month, or \$120 per year. His house rent, living expenses and everything else comes out of the nine-tenths after the tithe is taken. Mr. B. also lives in town where he has to pay house rent and buy all foodstuffs, but he is a cattle buyer and has no salary. In January he buys a group of cattle for which he pays \$1000. He keeps them six weeks and during that time buys feed for them costing \$100, and then sells them for \$1200. On the transaction he made \$100. That is his net income on which he should tithe. No reasonable person would expect him

to tithe on the \$1200 selling price, as that would quickly break him and make it impossible to operate. During the year his books show cattle bought costing \$12,000 and feed costing \$1000. The year's sales of cattle amounted to \$15,500, which leaves him a net income for the year of \$2,500. Hence his tithe is \$250 for the year. House rent, living expenses and the like are not part of the cost of making the income, and hence must not be deducted in finding the net income. In fact if that were the case some of us would have no net income at all, as the banker occasionally reminds us with overdraft notices!

Regardless of what your occupation a little careful reasoning and figuring will show your net income, but remember that living expenses are yours, not the Lord's, and the tithe must be made of your actual net income before living expenses are deducted.

No, Bro. Moses, if our people honestly tithed on their net income no campaigns for raising funds would ever be needed, and the work that could be done would quickly amaze the world. *I will venture to surmise that in our church fellowship there is not an average of one person in twenty-five who pays as much as one tenth of his net income into religious work!*

Someone recently objected that the tithing system was a part of the law, and if we followed it we would be placing ourselves under the law. We have never advo-

MOTHER

*God sent the birds and sunshine
To gladden all the world;
He sent the foliage and flowers in radiance unfurled;
He sent the June, the stars, the moon,
The pearly dewdrops sweet;
And then He sent you, Mother dear,
To make it all complete.—Hathaway*

cated tithing as a matter of law. It is the only method God ever suggested to man, and it is equal to rich and poor. Can you suggest a better method for Christians to follow? Simply because the Mosaic law forbade murder should Christians do otherwise for fear of coming under the law?

Don't follow tithing as a matter of law, but be business-like and be sure you give that much. The cause of truth will prosper thereby and you yourself will receive a great blessing.

THE FIRSTBORN OF ALL CREATION

(Continued from page 484)

Father will give us His name. "To him that overcometh will I give to eat of the hidden manna, and I will give him a white stone, and in the stone a new name written, which no man knoweth saving he that receiveth it."—Rev. 2:17. "And I will write upon him the name of my God, and the name of the city of my God, which is new Jerusalem, which cometh down out of heaven from my God; and I will write upon him MY NEW NAME."—Revelation 3:12. When born again we will have a right to our Father's incorruptible and undefiled inheritance, that fadeth not away (see 1 Peter 1:4); equal heirs with Jesus, see Rom. 8:17.

THE FIRSTBORN OF ALL CREATION

There is a birth for creation, Rom. 8:19-23. Verse 19 reads (Revised Version) "For the earnest expectation of the creation waiteth for the revealing of the sons of God." Jamieson, Fausset & Brown, in their note on this say, "Waiteth for the manifestation (is waiting for the revelation) of the sons of God; i.e., for the redemption of their bodies from the grave (verse 23) which will reveal their sonship now hidden." Jesus said in Luke 20:35-36, "But they that are counted worthy to attain to that world, and the resurrection from the dead, neither marry, nor are given in marriage; for neither can they die any more; for they are equal unto the angels, and are the sons of God, being sons of the resurrection."

Jamieson, Fausset & Brown in their note on Rom. 8:21 say, "The creation itself shall, in a glorious sense, be delivered into that freedom from debility and decay in which the children of God, when raised up in glory, shall expiate; into this freedom from corruptibility the creation itself shall, in a glorious sense be delivered."

It is for man's sake alone the earth was cursed, it cannot surprise us that it should share in his recovery. And if so, to represent it as sympathizing with man's miseries, and as looking forward to his complete redemption as the period of its own emancipation from its present sin-blighted condition, is a beautiful thought, and in harmony with the general teaching of Scripture on the subject.

This doctrine of the new birth harmonizes with the doctrine of adoption, Rom. 8:23. No one has received the adoption yet. The children of God have the Spirit of adoption and are waiting for the adoption, to wit, the redemption of their body from the grave. He that is born twice will die only once. On such the second death will have no power. He that is born but once will die twice. On such the second death *will* have power. The new birth will bring us where we will see the kingdom and enter therein, the kingdom under the whole heavens, Dan. 2:44 and 7:27. The righteous saints who have died will be raised from the dead and those living when the Lord comes will be changed together, experience the new birth, and enter the holy city, and behold the King of kings in all His beauty.

DOES GOD KILL?

By F. E. Siple

DEUT. 32:39, See now that I, even I, am he, and that there is no god with me: I kill, and I make alive. . .

A sister writing in for some thoughts on the above text says it was quoted to her as proof that God kills and all death must be laid at His door. While there is a sense in which it must be recognized that Jehovah being all-powerful has made, and is conducting the plan of the ages, of which death is a part, yet we do not understand that there is any sense in which He may be looked upon as a murderer or enemy of man. On the other hand, He is a friend, opposed to death which is an enemy, and over which He will eventually be completely victorious. 1 Cor 15:25, 26.

Deut. 32 is a contrast between God and the gods of the heathen. With reference to nations He has power to kill or to make alive, for what nation can prosper, or even live, unless it is His desire for that nation to live? The same thought is in a sense true of individuals; for God produced life in the beginning, and furnishes the elements of life for each living being. The heathen gods could do none of these things, hence the great contrast of that chapter.

God does not sin, nor induce man to sin, but death is the wages of sin. Rom. 6:2, 3.

The Christ, God's son, Himself suffered that through death He might destroy him that hath the power of death, that is, the devil. Heb. 2:14.

Jehovah arranged a plan of the ages by which persons are allowed to suffer the results of their own transgressions and thus learn the advantages of obedience. But to think of individual cases of death by storm or disease or wreck and accuse God of being a murderer is to do violence to the whole plan and program of love which the Father had in mind from the beginning.

Another question asked in the same letter is how to reconcile the thought that nothing is impossible with God with the statement that it was impossible for God to lie. Heb. 6:18.

The two statements when looked at carefully are in perfect harmony,—in fact the first one is true because of the second one. If dishonesty or perjury were a part of the Father's makeup or character, weakness would be manifested. Honesty is strength and power, so very naturally He who is the personification of truth and righteousness is not subject to the weakness of lying.

HONOR MOTHER

No person is more deserving of honor than YOUR Mother. Show your appreciation of her and of all Mothers by bringing a new member to your Sunday School, Berean Class, Church Service, on Mothers' Day.

With Our Sunday Schools

LESSON PREPARED BY F. L. AUSTIN

LESSON VII.—May 15, 1927.

PETER AT PENTECOST

Acts 2.

Devotional Reading: **Philippians 2:5-11.**

GOLDEN TEXT.

Repent ye, and be baptized every one of you in the name of Jesus Christ unto the remission of your sins; and ye shall receive the gift of the Holy Spirit.—Acts 2:38, R. V.

A STUDY OF THE SUBJECT.

"The day of Pentecost" was fully come. It was one of the three annual feasts and holy days. This was the Feast of the Harvest ending the "weeks" which began fifty days prior upon the "first day of the weeks", John 20:1, which was the day of the resurrection of Christ. The Passover was the greatest in history in that it was the time of the slaying "of the Lamb of God", "which is our Passover", 2 Cor. 5:7. That day of first-fruits was the greatest day in history in that it was the first-fruits of resurrection into immortality. This day of Pentecostal harvest was to be the greatest in history in that it was a harvest indeed from the hand of God.

Holy Spirit. This was the day in which God's promise to the apostles, Acts 1:4, was to be garnered by Peter and the apostles. Jesus had said, 1:5, "ye shall be baptized with the Holy Ghost not many days hence." Here the word "Holy Ghost" (spirit) is in the dative case which indicates that Holy Spirit was the element in which they were to be immersed. Holy Spirit was not the agent performing the immersion. In v. 8 Jesus had assured them that by this Holy Spirit they were to "receive power". Here "power" is the word meaning "energy or strength", while "receive" is a word indicating not merely to accept, as by the hand, but to receive and make a part of self, to receive unto or into one's life. This day of Pentecost witnessed the fulfillment of Christ's previous statement in Acts 1:5-8. Upon this harvest day they received the Holy Spirit, v. 4, by which they were thoroughly impregnated with power, which in turn was manifested to others by the words and works of the apostles. That they were not drunken was convincingly explained by Peter in that it was but the third hour of the day. It was not yet the customary time of day to drink wine.

The Kingdom. Christ's death and resurrection was suggestively, if not in fact, a very portal through which the people unwittingly passed out of the Mosaic dispensation and entered into the Christian dispensation. A new order was now taken up. New workmen were being rapidly called into action by God. New qualifications were requisite. Advanced ideals were being grasped—all because that Israel, the race, had refused to approve of the proper re-establishment of their nation into a working kingdom of God under Christ. But neither God nor Christ

had, in the least, given up the plan of establishing the kingdom of God. Little as this kingdom was then understood, mysterious as many phases remained to them, still the work progressed and preparations for its establishment increased.

Just as the kingdom in ancient days was made up of different groups of people, each assigned to respective tasks, so is the kingdom of God yet future to be made up. As the former kingdom in the days of Moses and David was built around a people called "first-born" and "Levites", which first-born were selected in Egypt prior to the establishment of the nation into a kingdom, so, also, following Christ's resurrection, the preparation for the establishment of the kingdom apparently consists of calling out "a people for his name", through faith in the blood of "Christ, our Passover", 1 Cor. 5:7, "which is sacrificed for us". This inner group, the first-born in the gospel, is explained by Paul in Rom. 16:25, and elsewhere, to be one of the mysteries "kept secret since the world began".

So on this Pentecostal harvest day selections were being made for the very kernel of the kingdom, even though the selected people should constitute an element as yet kept a secret in the mind of God as to its activity.

Peter. To Peter Jesus had promised, Matt. 16:19, "the keys of the kingdom of Heaven"; and after His resurrection Jesus had commissioned Peter to "feed my sheep". For these labors Peter must first be made to stand out prominently for the work. The work of Pentecost accomplished this at once with the reception of the Holy Spirit. He not only spoke with tongues but spoke to the Hebrews in such positive fashion as to convince thousands of the most rigid opponents of Jesus, and many who had actually engaged in the work of His crucifixion,—convinced them of their own greatness of guilt; in the work they did. The adding of three thousand to the church as a result of Peter's great power of conviction evidently caused him to stand out as a prominent leader among the apostles.

Nor was this all. Did he not at that time use the keys, open the way and induct into one of the groups composing the coming kingdom these thousands of individuals? Those two conspicuous labors were wrought upon this harvest day. In the beginning of this new era Christ, at the right hand of the Father, having Himself "received of the Father

the promise of the Holy Ghost" shed it forth upon the apostles and Peter, and thus distinctly emphasized Peter as a great, appointed leader in the beginning of these new labors. Secondly, the establishing of the church, which eventually will become a group in the kingdom, was definitely set forth.

THE GOLDEN TEXT.

Repent, and be baptized every one of you in the name of Jesus Christ, for the remission of sins, and ye shall receive the gift of the Holy Ghost.—Acts 2:38.

Repent means to turn away from the course that has been pursued to a better one. Consider the words of Paul in 2 Cor. 7:9-10. "Now I rejoice, not that ye were made sorry, but that ye sorrowed to repentance: for ye were made sorry after a godly manner, that ye might receive damage (suffer loss) by us in nothing. For godly sorrow worketh repentance to salvation not to be repented of; but the sorrow of the world worketh death." Repentance must be more than sorrow for an act of sin; it must be a change of mind and attitude toward sin itself whereby it affects and changes the whole course of life.—F. A. S.

Questions on the Text. Where the people gathered? Upon what special day? How many days after the Passover? How many days since Jesus ascended? What was it which came upon the apostles? Was the Holy Spirit an element or an individual? How were the apostles witnesses of the resurrection of Jesus? What is meaning of "being by the right hand of God"? In what period of activity did Jesus receive "the promise of the Holy Spirit"? Of whom did David speak when he said "The Lord said unto my Lord"? What is meaning of phrase, "I make thy foes thy footstool"? What is meaning of "they were pricked in their heart"? Define "repentance". Had Peter repented? Define "baptism". Was it essential to the remission of their sins? Was the Holy Spirit for them as well as for the apostles? What promise is referred to in v. 39? To whom was this promise made?

TOPICS FOR STUDY AND DISCUSSION.

Was Peter on the day of Pentecost a fulfillment of the vision that Peter had of himself as he followed Jesus about the country?

What difference did the risen Lord make in Peter's life?

The life that is the light of men; the physical life. Nature and value of each,

DOINGS AMONG THE CHURCHES

ILLINOIS

Mrs. Orpha Sanford, Chairman of Relief Committee of National Berean Society, may now be addressed at 2934 W. Jackson Blvd., Chicago, Illinois.

* * *

Regular monthly services will be held at the Adeline church next Sunday, May 8. Bro. Siple plans to be on hand, and a full attendance is urged.

* * *

On Tuesday afternoon, April 26, Mr. and Mrs. Paul Friebel of Oregon, were inducted into the body of Christ through the waters of baptism, Bro. F. L. Austin officiating.

* * *

Bro. Austin left Wednesday evening, April 27, on his trip among the churches. His first appointment was at Casey, Illinois, April 28 and 29. He is scheduled for Hillsboro, Missouri, May 1 to 3; St. Louis, Missouri, May 4 and 5; Waterloo, Iowa, May 6.

* * *

DIXON

The work and interest at Dixon are progressing nicely, and there was good attendance at all sessions last Sunday. Bi-weekly, Wednesday night Bible class work is being started, and Bro. Siple plans to do some afternoon pastoral work on those occasions.

On Sunday afternoon, last, a little home missionary work was done. The choir went in a body and rendered several musical numbers for the Colored Community Center, after which Bro. Siple gave a short discourse.

Bro. Lyman Booth has been quite ill for several weeks past, and is still far from well. His face and presence are missed at the Dixon church as much as his thoughtful articles in The Herald columns.

* * *

INDIANA

REPORT FOR APRIL

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

Baptisms, 3.

Money Received: Pleasant View, \$30; Rensselaer, \$25; Burr Oak, \$5.00; Plymouth, \$15; North Salem, \$5; Con. Board, \$6.17; Con. Board for March, \$8; Hillisburg, \$25.

Expense \$11.17.

Just as we were ready to take up Sunday School at Hillisburg, on April 24, a man came in and said the house was on fire. The roof was ablaze on one side

from the eave to the comb, and not a ladder nor a bucket of water with which to fight the fire. However, the phone and the auto were brought into use and in a few minutes men were on the building, and others were bringing water from nearby homes, and with the Lord's help the house was saved with the exception of the roof.

J. H. Anderson.

MOTHERHOOD

So short a time at my command
These children that I hold to-night,

God give me grace to understand,
Wisdom to guide their steps aright,

That I may be throughout the land

A lamp unto their feet for light.

So short a time do small hands
cling

With confidence of babyhood,
Let me not idly dream the thing
But live the noble art I should.
That henceforth from such mothering

They shall instinctively seek
good.

So short a time for my embrace,
For love, cheer, comfort, lullabies.
God help me hallow the brief
space

That turns to gold each sacrifice.
So surely does a mother's grace
Build her soul's mansion in the
skies.

—Eleanor Robbins Wilson.

NOTICE TO IOWA

It would be greatly appreciated if the brethren would send in their contributions at this time.

Ferne Moore,
222½ Maple St., Waterloo, Iowa.

* * *

CONFERENCES

Minnesota—June 23.
Michigan—June 19-26.
Indiana—July 5-17.
Illinois—August 2-14.
General—August 2-14.

The annual June meeting of the Brush Creek Church of God will be held from the first to the second Sundays in June. Bro. L. E. Connor, of Cleveland, Ohio, will assist in conducting these meetings.

Bible classes will be conducted each afternoon and preaching services each evening at 7:30. A basket dinner will be served on the last Sunday; and all are invited, far and near, to come, especially on the last Sunday.

Our church building is being remodeled at this time and the work is being rushed as much as possible so that it will be ready for dedication at that time.

Anybody wishing to be met at trains either at Tippecanoe City, Piqua, or Dayton, Ohio, may notify the Secretary, Pearl Pearson, Tippecanoe City, Ohio, R. R. 2.

Pearl Pearson, Sec'y.

* * *

Dear Bro Austin: I am very sorry to tell you that I fear my work for The Herald is about done; for my eye-sight is failing rapidly, failing so that I can no longer use my concordance to look up references.

I can still continue to write, but you know we cannot do good work unless we can study our Bible every day of our lives. It must be the guide of our feet, "the man of our counsel."

But God will be with you. I am but a feeble woman, and cannot do much at my best save to remember you and the dear paper in my prayers. May it continue its blessed influence over perishing men and women.

The Lord is coming—it may be this very year. We must be sure to be ready. Let nothing turn our eyes away from the clouds of heaven.

Faithfully,

Aurtie Wince.

P. S. I walk now much as a little child does just beginning to go alone, but sense no failure in mental power. I could work as well as ever if I could only get around.

* * *

MEETINGS IN CALIFORNIA

The Los Angeles brethren are anxiously looking forward to a series of gospel meetings to be conducted by Bro. F. L. Austin. The first meeting will be held May 15, at 11 a. m. and 2:30 p. m., in the new Beaux Arts building, corner of West Eighth and Beacon Streets, with picnic dinner in Westlake Park.

On Sunday, May 22 a joint meeting will be held in the Williams Street Chapel, Pomona, probably morning, afternoon, and evening with picnic dinner in Cenesba Park. Week day services will be arranged for and announced at these meetings. All lovers of gospel themes are cordially invited to attend all these meetings.

Mrs. Wyman, Secretary.

MOTHER

"Mother" is a flower,
 "Mother" is a song,
 "Mother" is a restful hour when
 the day is long;
 Surcease for our sorrow
 When our eyes are blurred,
 "Mother" is a helpfulness more
 than any word.

On the crumbling pages
 Of the ancient times
 We may trace the gentle name
 in the olden rhymes;
 In the fading pictures
 Of forgotten days
 Still a living face we see in the
 dimming haze.

We may dream at twilight—
 Men, and women, too—
 Of the other days when life had
 its fairest hue,
 And as graying embers
 Laugh into a flame
 So our hearts are young again
 with a whispered name.

"Mother"—it is music,
 "Mother"—it is art,
 "Mother"—it is all the love of
 which life is part.
 Other words are murmured ev-
 erywhere we roam,
 But this one, although echo-faint,
 brings the peace of home.

*A man never sees all that
 his mother has been to him till
 it's too late to let her know he
 sees it.—Wm. Dean Howel's.*

MOTHER

By L. B. Vale

Of all the beautiful pictures
 That hang on memory's wall,
 The face of our dear old mother
 Seemeth the best of all.
 We seem to hear her gentle voice
 That spoke so soft and low;
 We seem to see her smiling face,
 Like that of years ago.

We received her greatest blessings
 From early morn till night,
 She tried to make us happy
 And taught us to do right.
 She shared our burdens with us,
 She helped us go along,
 She strengthened us with smiling face,
 And cheered us with her song.

"What is home without a mother?"
 Is a motto often spoken,
 For when mother is taken from us
 It leaves our hearts all broken.
 The smile we saw has vanished,
 The voice we loved is still;
 We are left in deepest sorrow,
 For her place we cannot fill.

When you're away from home 'mong
 strangers,
 And you see what the years have
 brought,
 If you're thinking of home and the people,
 Let mother be first in your thought.
 Let mother be your watchword,
 Don't let your memory fail;
 And down the flowing stream of life
 With freedom you can sail.

"A boy's best friend is his mother."
 We've often heard it said;
 But oft times it isn't realized
 Till after she is dead.
 So, boy, you who have a mother,
 Be kind to her alway;
 Be as true to her as she is to you
 And you'll receive your reward some
 day.

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THE RESTITUTION HERALD advocates:
 The near return of Christ, Acts 1:11, and
 life only through Him, Col. 3:3; the lit-
 eral resurrection of the dead, John 5:28;
 the immortalization of those in Christ,
 1 Cor. 15:53, 54; the final destruction of
 the wicked, 2 Thess. 1:9; the restoration
 of Israel as the kingdom of God under the
 kingship of Christ, Luke 1:32, the church
 being joint-heirs with Him, Rom. 8:17,
 and Israel to be made head over Gentile
 nations, Isa. 60:13; the "restitution of
 all things, which God hath spoken by the
 mouth of all His holy prophets since the
 world began", Acts 3:21. It also firmly
 advocates repentance and immersion in
 the name of Jesus Christ for the remis-
 sion of sins, Acts 2:38, and a consecrated
 life as essential to salvation.

KEEP IT UP!

*Mother craves and deserves
 your choicest respect and
 service every day—keep it up!*

BRINGING YOUR SON UP OR DOWN

By William L. Lawmaster

TO BRING DOWN A SON

1. Let him have plenty of spending money.
2. Permit him to choose his own companions without restraint or direction.
3. Give him a latch-key and allow him to return home late at night.
4. Make no inquiry as to where and with whom he spends his leisure moments.
5. Give him to understand that manners make a good substitute for morals.
6. Teach him to expect pay for every act of helpfulness to others.
7. Let him spend Sunday hours, between services, on the street.

8. Be careful never to let him hear your voice in prayer for his salvation and spiritual growth.

TO BRING UP A SON

1. Make home the brightest and most attractive place on earth.
2. Make him responsible for the performance of a limited number of daily duties.
3. Never punish him in anger.
4. Do not ridicule his conceits, but rather talk frankly on matters in which he is interested.
5. Let him feel free to invite his friends to your home and table.
6. Be careful to impress upon his mind that making character is more important than making money.
7. Live Christ before him all the time, then you will be able to talk Christ to him with power.
8. Be much in prayer for his salvation and spiritual growth.—Selected

The Children's Page



PREPARED BY LOIS HUNT
1111 Blaine Ave., South Bend, Ind.

PETER AT PENTECOST

PENTECOST—that is a big word, is it not? And what does it mean? Something meaning fifty, in this case fifty days after the Resurrection of Christ. And not only is Pentecost a big word, but it marks a big event.

Christ had been in heaven ten days. The disciples were waiting in Jerusalem, as they had been commanded. One hundred and twenty were gathered in an upper room praying and talking over the things Jesus had taught them. Suddenly a peculiar noise was heard. What could it be? It sounded like a great wind! It seemed to come from heaven! It filled the whole house where they were sitting! And then what appeared in the room? Little lights, like tiny tongues of fire! And, what do you think? A light rested on the head of each person there, and immediately that person could talk in languages he had never studied. What was it that enabled them to do this? God had given some of His power to them, and the fire was the sign for them to see.

The Bible says the disciples were filled with the Holy Ghost or Holy Spirit. From this moment they were able to perform wonderful deeds, and seemed to understand things now that before they had questioned. Their courage was admirable for it was no easy task to begin preaching in Jerusalem where such bitter enmity had been displayed.

Peter had naturally become leader of this small group. He was a wiser, steadier Peter, and ready to follow God's direction rather than his own conclusions.

When it became known that these Galileans could speak in various languages, the multitude came to hear and were amazed. Some doubted, others made fun, and accused the apostles of being drunken. It was then that Peter showed how earnest and brave he had become. He stood up and preached the first sermon that was delivered after Jesus arose. He began by defending the disciples against the charge of drunkenness. He then quoted from the prophet Joel to show how God had promised the outpouring of the Holy Spirit. He also quoted words of David, which had foretold how Christ should die, live again, and ascend into heaven; where He now is at God's right hand. Peter ended his sermon by boldly declaring that "God hath made that same Jesus, whom ye have crucified, both Lord and Christ."

Did these people so accused make angry threats? No, indeed. Their hearts (minds) were so touched that they

cried out, "What shall we do?" And what did Peter answer? He told them to change their way of worship and living, and be baptized. And, children, will you remember that three thousand people were baptized that very day? Just think! Was not that a wonderful beginning?

Now, do you see what a memorable day the day of Pentecost is? And do you admire Peter now? Are we as courageous and eager to tell about our Lord and bring others to Him as Peter was?

SOMETHING TO DO

1. Read the prophecy in Joel 2:28-32, and compare it with Acts 2:17-21.
2. Memorize Acts 2:38.
3. How are the plans for Mother's Day progressing?

WHAT EVERY BOY AND GIRL SHOULD KNOW WHERE TO FIND

6. Abiding Chapter—John 15.
7. Where do we find the Resurrection Chapter?

TINY TOTS

GOD TOOK JESUS up to heaven, where He is to-day. Jesus' followers were in Jerusalem.

One day God sent some of His power down to these friends of Jesus. A great wind blew through the room and tiny tongues of fire sat on each person. Then, what do you think? These people could talk in many languages and do wonderful deeds as Jesus had done.

The enemies of Jesus were surprised and said the disciples were drunken. Then Peter became real brave,

THE OLD-FASHIONED MOTHER

*As I sit in the haze of my dreaming, I long
For the old-fashioned smile and the old-
fashioned song
Of the old-fashioned Mother who tended, you
know,
To the old-fashioned posies that grew long
ago.
And my dreamings entwine like a tangle
of vine
With the love of that wee little mother of
mine!*

—Jay B. Iden, Eagle Magazine.

and preached such a wonderful sermon that three thousand people were baptized that very day. That was the first Christian church.

WISP OF WISDOM

"Look upon your duties not as so many obligations, but as so many opportunities."

IT SHALL BE DONE

By J. H. Anderson

KNOwn unto God are all his works from the beginning of the world."—Acts 15:18.

"Declaring from the beginning, and from ancient times the things that are not yet done, saying, My counsel shall stand, and I will do all my pleasure"—Isa. 46:10.

In these verses we learn that in the beginning the Father had in mind a plan in creating the earth, and that He is able to carry out that plan. Then, what was His plan concerning the earth? Has that plan been carried out or was it set aside by the sin of Adam and Eve? In Isa. 45:18 we read, "For thus saith the Lord that created the heavens; God himself that formed the earth and made it, he *created it not in vain, he formed it to be inhabited*: I am the Lord and there is none else." Then the earth was not created in vain; the God who made it made it to be inhabited. And as there is none who can set aside God's purpose, we may ask, What kind of people did God intend to inhabit the earth?

In Isa. 43:7 we learn that every one that bears the Father's name was created for the Father's glory. In Num. 14:21 we have God's oath concerning the future of the earth, "But as truly as I live, *all the earth shall be filled with the glory of the Lord*." Then God's purpose in creating the earth is that it might be filled with people bearing His name, giving Him glory. Has this been accomplished? Has the earth been filled with God's glory? No. No part of the earth has been filled with the glory.

In Isaiah 11:9 and Hab. 2:14 we learn that the knowledge of His glory shall fill the earth as the waters cover the basin of the great deep.

Reader, as God cannot lie, Heb. 6:17, 18, and His glory has never filled the earth, it must do so in the future. When Christ was asked by His disciples to teach them how to pray, He taught them, and us, to pray, "Thy kingdom come, *Thy will be done, as in heaven, so in earth*." Luke 11:1-4. In Heb. 10:7 we learn that Christ is to do the will of God, fill the earth with the knowledge of God. To do this He must come again, bind Satan, resurrect His saints, translate the righteous dead, and set up the everlasting kingdom of God. Matt. 25:31-34; 1 Thess. 4:13-18; Rev. 20:1-7. When the kingdom is established God will judge the nations; separate the sheep from the goats; bring the sheep into the kingdom where God's will will be done; and destroy the goats, those who will not do His will, glorify the Father. Matt. 25:31-46. In this kingdom which will fill every part of the earth, God will prepare a feast of good things for all people who are there. Isa. 25:6-10; Rev. 20:1-6. We learn in Isa. 2:1-4 and Micah 4:1-4, that in this kingdom, set up in the last days, the left of the nations will go up to Jerusalem year by year to learn God's way. See also Zech. 13:8, 9; 14:16-20.

John the Revelator was caught forward to the Lord's day; and in Rev. 5:9-13 he gives us this message: "And they sung a new song, saying, Thou are 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. And I beheld, and I heard the voice of many angels round about the throne and the beasts and the elders: and the number of them was ten thousand times ten thousand, and thousands of thousands; saying with a loud voice, worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing. And every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, heard I saying, Blessing, and honour, and glory, and power, be unto him that sitteth upon the throne, and unto the Lamb for ever and ever."

Yes, this earth will be brought back to its Edenic state, back to where it was when the morning stars sang together, and the sons of God shouted for joy. Then God's tabernacle will be with men, and God Himself will be with men, and wipe all tears away. Then death will come no more, and all who live will be happy, and God's glory will fill the earth. May Thy kingdom come, Thy will be done, on earth, as in heaven. Matt. 6:9-13; Rev. 21:1-5.

MOTHERS AT THE TOP

No nation will rise higher than its Mothers.
Christianity will not rise higher than its mothers.
The purest, richest, sweetest, happiest Mothers
should be the aim of every pure and God-like work.

THE LOVE OF GOD

(Continued from page 483)

of the commandments) "the Lamb of God, which taketh away the sin of the world."—John 1:29. So sin's misuse of the commandments caused Israel to misunderstand the real meaning of it, and caused them to ignorantly do the act which is destined to put an end to it.

When the veil is removed, then shall the glory of God be revealed, all flesh shall see it together. Those who receive what is revealed in that glory shall enter into life eternal by partaking of the tree of life.—Rev. 22:14. Those who refuse it, shall go into the second death. Rev. 20. Those who partake of the tree of life are not the Church. The Church shall be changed in a moment in the twinkling of an eye, and ascend to meet Christ in the air. 1 Cor. 15:51, 53; 1 Thess. 4:16. This takes place before restoration shall begin. Christ shall remove all conditions caused by Adam's transgression. Then men will die for their own sins and not for another's sin. The day that cometh shall burn them up, saith the Lord of hosts, that it shall leave them neither root nor branch. Mal. 4. Don't jump to conclusions too hurriedly.

QUESTIONS AND ANSWERS

In carrying the answer farther to the question submitted on page 386, "Earnest Question Concerning Hell," the following, written some time past by F. E. Siple, is reprinted.

THE RICH MAN AND LAZARUS

REALIZING the urgent need for a short, but clear and concise tract, dealing with the account of the rich man and Lazarus, as given by our Savior in Luke 16:19 to end, the following is written with the hope that those who care to understand the truth will investigate the scriptures given, prayerfully and without prejudice. Happy is the man that findeth wisdom.—Prov. 3:13.

First of all, let us emphasize the fact that the portion of scripture under consideration is a parable. A parable is an account of an incident in which the things mentioned are used to represent the real things to which reference is made, many examples of which may be found in the Old and New Testament scriptures. In the ninth chapter of Judges the trees are described as coming together and talking one with another, and in another place, the stones in a wall are mentioned as conversing. The true meaning is not that which is on the surface, but is hidden just underneath, and the Christ in answering His disciples as to why he spoke in parables, gave them to understand that he did so in order that they who cared enough to investigate, might get the true meaning, while they who did not care to take the effort would only see that which lay on the surface. Matt. 13:10-13. It can be plainly seen, then, that in order to understand correctly any parable, it is necessary to know all of the conditions under which it was given.

Many people have endeavored to take this account, not as a parable, but as a literal narration, and thus to derive from it proof of consciousness after death, literal torment in hell fire, etc., but in order to show you the utter folly of this, let us presume for a moment that it really should be taken literally.

Those who take this view hold up the rich man as a wicked one, used to represent all other wicked persons. But all the description that is found anywhere concerning this man is given in the 19th verse of our chapter, and scan it as carefully as you may, not one moral attribute, either good or bad, will be found ascribed to him. He had plenty of money, he wore good clothes, and his meals were sumptuous eachday, but is there anything sinful in these facts? Could not the same things be said of Abraham, who was counted righteous? or of Sol-

omon, the most wealthy of kings? or of David, the man after God's own heart?

Furthermore, Lazarus is heralded as the righteous man, representing all other righteous persons; but examine the text critically, and you will find not one good quality named for him. He was

AT SINGING TIME

I have a little daughter
Who's scarcely half-past three,
And in the twilight hour
She climbs upon my knee
And snuggles down within my arm
With, "Mother, sing to me!"

I sing about the squirrels
That frolic in the wood,
About two furry kittens—
One naughty and one good,
And then some tender lullabies—
Just as a mother should.

The light grows faint, and fainter:
The sandman guards the door;
My baby's boat drifts slowly
Upon the slumber shore—
But if the singing stops, she cries,
"O Mother, sing some more!"

I'm sure no prima-donna
Adored from East to West,
Feels half the satisfaction,
Or is so truly blest •
As I, when singing to my child
Held closely to my breast.

Not all the fame and glory
Of divas can compare
With that deep thrill of pleasure
Which is my humble share,
For precious are the laurel-wreaths;
That singing-mothers wear!

poor; he was covered with sores, associated with dogs, and desired the "crumbs from the rich man's table," but do these signify righteousness? Do we usually consider the tramp that comes to our back door, filthy and full of sores and begging for something from our tables, as qualified to be classed as representative of righteous persons? But, letting these pass for the moment, let us notice what the rest will bring out if taken literally.

The 22nd verse says that the beggar died and was carried by angels to Abraham's bosom. Taking this literally would transport the literal beggar, bodily to Abraham's literal bosom; but Abraham had been dead hundreds of years, and his

bosom long since returned to the dust from whence it came. Do you say, it means the beggar's "immortal soul" was taken to Abraham's bosom up in heaven? But all must admit that it would be just as impossible to place one "immortal soul" in the bosom of another, as an example of what will be done with other righteous persons, as it would be to place a literal body in the bosom of another as representative of all other righteous.

But, to pass on, observe that the rich man died and was buried. After burial he was in a place called "hell," where he was being tormented. Now, if Lazarus was in heaven and the rich man in the theological "hell," then this much is certain, which many people never realized before, that is, that hell and heaven are close enough together so that a person can see from one place to the other, and a conversation can be carried on between persons in these places. See verses 23 and 24. If taken literally another incongruous condition arises; for the rich man cries to Abraham and calls him "Father." Abraham was a righteous man, and the father of a righteous generation, and no wicked person, used to represent all other wicked persons, would be permitted to call him father; moreover, Abraham, in verse 25, when answering him, calls him "Son," thus recognizing the title of father as rightly applied to him.

Without going any further with this, it can be readily seen that any attempt to read this as a literal narration instead of a parable will lead only to ridiculous conclusions. But the question arises, if it is a parable, to what do the persons refer and what is the teaching which the Master meant to impart?

To get the foundation upon which this parable is built it is necessary to go back to the beginning of the 15th chapter. We here find Jesus teaching the Gentiles, (publicans and sinners), who had come up desiring to hear any words of life which might fall from His lips, and while He is so doing the Pharisees and Scribes, high minded Jews, came up and objected. The Jews had always looked down on the Gentiles, as low, worthless people, and they considered that this man who claimed to be King of the Jews, was degrading Himself by communicating and mingling with the despised Gentiles.

Jesus, realizing their attitude, turned upon these Jews, and gave them several parables, one after another, to set them straight upon this great question. The first, that of the one hundred sheep, begins with verse 4 of the 15th chapter. Verse 3 plainly states that this is a parable.

The teaching here is plain and forceful. He compared the Father, whom He was to represent on earth, to a shepherd. The sheep at home were Israel, safe in

the fold, while the lost sheep was the Gentile, wandered far from God. The Father and He were looking for the lost sheep and now that they were finding it, in that these Gentiles were coming and desiring to hear words of life from the Master, He shows these Jews that they should rejoice with Him, instead of raising objections as they were doing. Jesus no sooner finished this parable, than He gave them another teaching the same thought, this time illustrating the Gentile by the lost piece of silver.

Following this comes the well-known, but often misapplied parable of the prodigal son, in which He continues, by still another means, to impress upon the Pharisees this same truth. To get these two sons go back to the days when Noah with His family emerged from the ark, the rest of humanity having all been destroyed. There were three sons, but Ham, for disrespect was cursed and cut off from any more being a son, thus leaving the two sons Shem and Japheth. These two were faithful sons at home with the father. Trace their genealogy, and it will be found that Shem was the ancestor of Abraham, hence of Jacob, the beginning of the Israelitish people. On the other hand it will be found that Japheth became the progenitor of the leading Gentile nations.

Here then, were the representatives of the two sons, standing before Christ. The one son had always stayed at home with God, for Israel had been God's favored people and all that the Father had was theirs. See verse 31. To the contrary, however, the descendants of Japheth, in the Gentile peoples, had wandered far from God and wasted their substance in riotous living. See last of verse 13. Jesus, however, showed these Jews that the Gentile had become hungry and was now making up his mind and returning to the Father, willing to accept even a place of servant with Him. He opened their eyes to the beautiful prophetic part, that God would go out to meet this son, bring him home in honor, and even kill the fatted calf for him.

How beautifully this was later carried out by the Father breaking down the middle wall of partition. Eph 2:14, 15, in the sacrifice of His Son, as the fatted calf, of which all must eat to obtain life. John 6:53.

Jesus continued His discourse to these bigoted Pharisees, with that which is recorded in the 16th chapter; and without taking space to discuss the first part of the chapter, let us come at once to the 19th verse, where the parable under consideration begins.

The reader can now clearly understand to whom the Savior spoke this, and the conditions which made it necessary for Him to do so, and, having these things in mind, he can readily perceive what the two men refer to, and what the

Savior meant to teach.

The rich man was the Jewish nation. They had always been God's favored people, and He had prospered them materially and spiritually. Purple signifies royalty, and they are often spoken of as the royal people; for Christ is yet to have a special royal service for them to perform in the establishing of His kingdom. That they had a sumptuous supply of spiritual food may be observed from Paul's expression in Rom. 9:4.

Please study that verse carefully and

BLACK SHEEP

A good son, a true son,
To please a mother's eye,
To take her gentle morning kiss
And her mild good-bye.

A kind lad, a dear lad
Always home to sleep—
But who is it that fills her dreams
But the straying sheep?

The mad lad, the wild lad
Who never would do right,
Heeding not her pleading cry
In the lonely night.

Good lads and true lads,
Never can they hold
Love like that which weeps for him
Straying from the fold.

—Gordon Scagrove, Sel.

recall that all these things there mentioned: adoption, glory, covenants, the law, the service of God, and all promises, were to the Israelites and them alone. Jesus Himself, in John 4:22, states that even "salvation is of the Jew."

The Jew was indeed rich, while the Gentile was only a beggar, who was full of sores or corruption, and desiring the crumbs which fell from the rich man's table. Observe that even the Gentile woman who came to Jesus, Matt. 15:21-28, recognized this to be their condition. Also study Eph. 2:12 again, in regard to the poorness of the Gentile; and now, as Jesus stood there teaching, the publicans and sinners (Gentiles), Luke 15:1, had actually come desiring to be fed with the crumbs of gospel truth which He might let fall for them from the rich man's (Jew's) table.

From verse 22 it is seen that the beggar died and was carried to Abraham's bosom. Eph. 2:11-19 explains that death of the Gentile to his former condition of sin and alienation from God, and Gal. 3:28-29 tells how he was carried to Abraham's bosom, or given equal hope in the Abrahamic promises.

The rich man also died and was buried. In Amos 9:8-9 and many other well-known scriptures, is recorded God's determination to cause the Jewish nation to die because of unfaithfulness. But

bear in mind that after his death while in "hell" he was tormented. The original Greek of that word "hell" is *hades*, and means the sealed condition or unseen state. (For confirmation see Young's Analytical Concordance.) We know well that when Israel died as a nation, he was buried among the nations of the world where he has been in torment in that *hades* even unto this day. Study Amos 9:1-4 in regard to the torment that was brought upon them.

We now can understand why the rich man called Abraham "father" and why Abraham spoke to him as "son." The Jews have always pointed with pride to Abraham as their father, John 8:39, and they truly were his son or posterity.

Furthermore, the cry of the Jew since their destruction as a nation has been that the Gentile (Lazarus) might bring him a little relief, represented in verse 24 by a drop of water. The answer ascribed to Abraham is very pointed: that the Jew, during his life as a nation, had received his good things, while the Gentile had only evil things, but now the tables are changed, and the Gentile is comforted, having been engrafted into the vine when the Jews were cut off as branches of unbelief. Rom. 11.

The gulf between the two, spoken of in verse 26, is, no doubt, the law of commandments and ordinances, Eph. 2:13-15, which the Jews will not give up, and which the Gentile will not come under, so that it is impassable.

The closing verses of the parable still further identify the rich man as the Jew. There were twelve tribes in Israel, and at the time of division two tribes composed the kingdom of which Jerusalem was the capital, and it was this division which came to be called Jews, because their kingdom was Judah. Since it took two tribes to make the Jewish part, in the same proportion the other ten tribes would constitute his five brethren, verse 28. The reply to his request was that they had Moses and the prophets, and we know that Moses and the prophets were to Israel alone.

Then, in closing, he said they would not even be persuaded if one rose from the dead. How true that was; for only a short time after this Jesus gave His life as a sacrifice, and was resurrected on the third day; yet the blind Israelites would not be persuaded.

Friends, this parable has a most striking lesson, and we as Gentiles should appreciate it to the full.

It is our prayer that we may become more studious regarding these things, and not be deceived by the theology of the world which sees only the surface, and does not get the rich fullness which was intended to be set forth.

This article can be had in tract form from the National Bible Institution, Oregon, Illinois, at 20 cents per dozen; \$1.25 per 100.

HUMBLE YOURSELF AND BE LIFTED UP

(Continued from page 485)

tween light and darkness. Hence, the Christian that chooses the light rather than darkness has an important duty to perform, especially now. Jesus says, "Ye are the light of the world"—not to be put under a bushel—but "let your light so shine before men", etc.—Matt. 5: 14-16. The light-bearers should be crying from the housetops that they may arouse their lukewarm brethren from their spiritual stupidity, enabling them to "escape" the coming trouble; and, incidentally, build up one another in the most holy faith, thereby honoring their heavenly Father and Redeemer. "Ephraim is joined to idols: let him alone", Hos. 4:17, seems to apply to the great mass of Christians who, as a matter of choice, have chosen "darkness" rather than "light"; and who virtually say, We will not have this Christ rule over us.

The Lord's message contains many phases affecting mankind in general; but one of many vital announcements to the Christian is, "And take heed to yourselves, lest at any time your hearts be overcharged with surfeiting, and drunkenness, and cares of this life, and so that day come upon you unawares. For as a snare shall it come on all them that dwell on the face of the whole earth. Watch ye therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man".—Luke 21:34-36.

Again, what Jesus says of His generation is applicable to ours in the matter of inherent responsibility, though the offenses be entirely different: "Wherefore, behold, I send unto you prophets, and wise men, and scribes: and some of them ye shall kill and crucify; and some of them shall ye scourge in your synagogues, and persecute them from city to city: that upon you may come all the righteous blood shed upon the earth, from the blood of righteous Abel unto the blood of Zacharias son of Barachias, whom ye slew between the temple and the altar. Verily I say unto you, All these things shall come upon this generation."—Matt. 23:34-36.

The foregoing brings to mind the Lord's caustic remarks to fleshly Israel, which has become fitting to spiritual Israel: "Search the scriptures; for in them ye think ye have eternal life; and they are they which testify of me. And ye will not come to me, that ye might have life. I receive not honour from men. But I know you, that ye have not the love of God in you".—John 5:39-42.

The kind of a king that the Christian who fails to come (submit himself) unto Him in this life, is to meet by-and-by, is explained in Psalm 101. And it is succinctly expressed in John Edgar McFadyen's version of the Psalms:—"The Character of the King."

"His Desire to Rule Righteously". —i. e.,

"I would celebrate before thee, O my God, in music and song, the love and justice that ought to mark the King.

"I will see that my walk is blameless, and within my own home I would fain have my life a model of sincerity.

I will cherish no base ambitions. I reject with loathing the impulse to go astray. I shall never be false to my better self, and I shall have nothing to do with evil.

"I will silence the lips of the slanderer. The haughty eyes and the proud heart I will not tolerate. But I shall look with favor upon the trusty and blameless, and bring them to my court, and make them my servants. But there will be no room there for traitors, and liars shall have no place among my attendants. Morning by morning I will destroy the godless, that wickedness may be rooted out of Jerusalem, the city of God."

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THE SECOND COMING OF CHRIST

By Wm. H. Wrighton

Looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ.—Ti. 2:13

THE SECOND coming of Christ is one of the greatest themes in scripture. It is spoken of in both the Old and New Testaments. It is found in Psalm and Prophecy. It is written in Gospel and Epistle. It is the great consummating event to which the eyes of multitudes of God's people have turned in their days of trial and sorrow. We can bear rejection with Christ, when we know there is a conquering and crowning day coming. The day of obscurity is easier when we know a day of manifestation is to be ours by and by.

Christians are an expectant people. The Christian religion has a great past. Its foundations are deeply embedded in the rocks of God's eternal councils. It rests upon the mighty facts of Calvary and Olivet. No word of man gave to the church its birth, but the word of the ever-living God, that can never pass away. The church has centuries of marvelous achievement behind it. Its victories have been legion, and its triumphs innumerable. But if its past be so great, what of its future? The church looks back to great events, but she looks forward to still more glorious happenings. She looks back to the time when Christ appeared to bear our sin in His own body on the tree, but she looks forward to that time, when this same Jesus shall appear without sin unto salvation. She looks

back to His crown of thorns, and forward to His crown of universal empire. She looks back to the humiliation of the Savior, and she looks forward to His exaltation as King of kings. She looks back to the time when few knew and followed Him, and forward to the day when all shall know Him, from the least to the greatest. The church of Christ is expectant to-day.

Christ's coming is the blessed hope of the church. The followers of Christ have borne more suffering and reproach than any other people. They have "had trial of cruel mockings and scourgings, yea more-over of bonds and imprisonment: they were stoned, they were sawn assunder, were tempted, were slain with the sword: they wandered about in sheepskins and goatskins; being destitute, afflicted, tormented; (of whom the world was not worthy:) they wandered in deserts, and in mountains, and in dens and caves of the earth."

And through all the bloody seas which they sailed, one bright light sustained them, they believed in the promise of His coming. This glorious hope sustained Paul in his suffering for the Truth, "The Lord is at hand," was his watchword. Whether before frenzied mob or furious magistrate; whether chained to a Roman soldier, or meeting with his faithful people, he heralded this message of the Coming of the Lord.

What Should I Do?

*If I were told that Christ would come to-morrow,
That the next sun
Which sinks would bear us past all fear and sorrow,
Care and pain,
All the fight fought, and all the journey through;
What should I do?*

*I do not think that I should shrink or falter,
But just go on,
Doing my work, nor change, nor seek to alter
Aught that is gone;
But rise, and move, and love, and smile, and pray
For one more day.*

*And lying down at night for a last sleeping,
Say in that ear,
Which hearkens ever, "Lord, within Thy keeping
How should I fear?
And when to-morrow brings Thee nearer still,
Do Thou Thy will."*

*I might not sleep for awe: but peaceful, tender
My soul would lie
All night long: and when the morning
Flashed o'er the sky,
I think that I could smile, could calmly say,
"It is His day."*

Author Unknown.

We need this hope to-day. The day of redemption draweth nigh. We shall be incomplete Christians if we do not look for the return of the Lord Jesus. If the table of the Lord is sweet to us now, what will it be when Jesus comes and eats and drinks with us? If His love letters and love tokens sent from a far country, are so precious, what will the Bridegroom Himself be when He comes and takes us by the hand to present us to Himself, and to acknowledge us before an assembled universe.

We shall have perfect deliverance from sin. He gives us victory through faith now. We are conscious of the thorn in the flesh, and we trust Him for His sufficient grace. Then He will take away the thorn, and we shall be like Jesus. . . . We should ever look for that day when our Elder Brother will return. Let us shorten the time by anticipation.

We shall ever be with Him. Our fellowship is fragmentary and intermittent now; but then we shall be "ever with the Lord."

CHRIST WILL APPEAR AT HIS COMING

There are some who hold that the coming of Christ is merely the influence of His power to a larger degree than before. Others believe it will be the gradual spread of the Gospel. Our text speaks of it as an appearing, an open manifestation, an unveiling of the One who has been hidden for many centuries. At that day He will appear and every eye shall see Him, when He shall come with myriads of His saints to take the place of honor and authority.

A glorious appearing! No longer as the meek and lowly One. When here before He was shrouded in humility, but then He will be robed in majesty, and clothed with power. It is the appearing of the Glory. Only once did the Glory burst through when He was here below. On the mount, they saw His Glory, His robes were white and glistening, His face was radiant as the sun; for a little while the glory of His deity broke through the veil of humanity, but when He returns He shall be seen in all His glory. What a rapturous joy it will be to us to see the One who was once despised and rejected, crowned at last with many crowns and praised by countless multitudes.

THE TRANSFORMING HOPE

John says, "And every man that hath this hope in him purifieth himself, even as he is pure." We may well renounce the world and its painted shams, if we have such a glorious prospect before us. What are all the pleasures of sin which last but for a season, to the joys that shall last forever? If our hearts are filled with the glad expectance of His coming, we shall not value earthly things too highly, but shall be resting upon the glorious reality of the reign of Christ. It will make us earnest in His service; for we shall want to be doing His will when He comes. And come sorrow or joy, triumph or defeat, we shall labor on, knowing that our labor is not in vain in the Lord, and "looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ."

THE BLESSED HOPE

By Auntie Wince

OUR HOPE is called "the blessed hope" and "the love that maketh not ashamed" because it is a hope that will most certainly be realized. In due time we will receive all the things promised—life that will be endless, a crown of glory that will never fade away, and land that can never be alienated.

Men who have this blessed hope cannot be turned about by every wind of doctrine. They know they have the truth and they intend to hold it fast to the end. They will go to the stake and perish in the flames rather than give up faith. It makes us think of Roger Williams. Was he afraid when sentenced to death? Indeed he was not! Not a tremor of fear shook his frame when he bade his wife and little ones farewell. The on-lookers, if they had not known, might have supposed he was just going away for a single night, he was so calm and unmoved. It is not in vain that we trust in the Lord. He never leaves or forsakes those who trust in Him.

And just see what wonderful changes have been brought about in the world because of our trust. Now the gospel can be preached everywhere and none may molest us or make us afraid. The Hottentot and the Polander can alike sit at the feet of Jesus and learn. It is not as it was even in the days of Judson and Winslow.

The poet sang,

*"A better day is coming,
A morning promised long,
When girded right with holy might
Shall overthrow the wrong."*

It has already come. Slavery has been wiped off the face of the earth. We no longer buy and sell men and women as cattle are bought and sold. We have come to have more respect for the beings which were created in the likeness of God.

And stop a moment and think what has grown out of our trust in Him. We were once a feeble band of white folk on a vast continent inhabited by great tribes of Indians. How impossible the task of subduing such a land appeared. But it has been accomplished little by little, just as Palestine was conquered in the time of our forefathers.

What other tasks are before us, we know not. But evidently it will be our task to teach the knowledge of the Lord.

Have you made plans to attend Illinois Bible School and General Conference at Oregon, Illinois, August 2-14?

"THANK GOD every morning when you get up that you have something to do which must be done, whether you like it or not. Being forced to work and forced to do your best will breed in you temperance and self-control, diligence and strength of will, cheerfulness and content, and a hundred virtues which the idle will never know."

DOES THE BIBLE PREDICT PEACE?

By Lieutenant Colonel W. G. MacKendrick, D. S. O.

SINCE the close of the Great War it has been most interesting to watch the world-wide cry sounded from village, town, and city for peace—peace at any price, but real peace!

This cry is heard among all Anglo-Saxon peoples wherever they are gathered in Britain, the United States, Canada, Australia, and those waste places of the earth that Anglo-Saxondom has taken over.

It is a strange fact that this cry for peace is heard only in Anglo-Saxondom and does not afflict Germany, Italy, Turkey, or Russia. It seems to be confined to those peaceable nations who never in their history have been prepared for war—nations who mostly have had to be kicked into their wars and who, blundering along, have finally won out on the field of battle in the last round and then usually lost their winnings when the politicians and international financiers took the places of the fighting men, as at the Treaty of Versailles.

The question naturally arises, how comes it that all this peace propaganda occurs only among people who for one thousand years have been lovers of peace? Nations who never in their history have sought or started a war; peoples who while never seeking war have always won the wars into which they have been forced; peoples who have broken the back of every attempt of world despots who have endeavored to enslave the world age after age. One would think that this peace propaganda was necessary among the sword-rattling nations, but we do not find it there. Those nations that still hope to achieve greatness with the aid of their military machine—quite openly, as in the case of Russia; or covertly, as in the case of Germany—are not troubled with their women marching on Berlin, Rome, Angora, or Moscow crying for no more war. But we do see that odd spectacle in Britain, the most peace-loving nation on earth, and in America also. Naturally, one wonders why.

A year ago Moscow sent out orders that all Communists in Anglo-Saxon countries should boost disarmament and peace, and the reds in my home city joined the chorus which some of our parsons inaugurated for no more war, for peace and disarmament. To-day Moscow is buying thousands of horses in western Canada which will be used against the British Empire and the United States in the impending war.

It is a strange spectacle to see paid ministers of religion in many of our churches boosting for what that unholy outfit in Russia demands—Christian men of God working along the lines demanded by those would-be annihilators of God and of all God's works and of the Anglo-Saxon nations—these latter being the upholders of Christianity in this world to-day. By so doing, these ministers are working absolutely in direct opposition to God's com-

mands as laid down in the only authentic data we have to go by, that is, the Bible.

As most citizens desire to live at peace both with their neighbors and their neighboring nations, the church, following this strong predilection for peace of those both in and outside of its fold, has lent itself largely to all so-called peace movements.

The church represents the Prince of Peace. So preachers of God's Word feel that they are the natural leaders of so-called peace movements, overlooking the fact that in doing so to-day they are cooperating with many of the most subversive elements in society, and are for disarmament at a time when our Bible plainly bids us prepare for the greatest war and time of trial that ever was on land or sea.

A close perusal of the Bible shows that three-fourths of the Old Testament and much of the New Testament deals not with personal salvation as the church teaches, but with national questions.

When I am asked if the Bible prophesies Peace, I am constrained to say, Not until the causes of war have been destroyed in war.

The Almighty with accurate foreknowledge of all the wars, the terrible fightings and battles which He foretold in the Bible, knew when he appointed His Covenant People to be His battle-ax and weapons of war that it was no League of Nations picnic that Satan would lead the Nations of the earth into until the Prince of Peace comes again to earth.

Does the Bible predict disarmament? Far from it. Describing those present times the prophet voices Jehovah's command, 'O, my people (God's Covenant Nations), hear my word; make you ready to the battle, and in those evil days be even as pilgrims upon the earth. He that selleth, let him be as one that fleeth away. He that buyeth, as one that will lose; He that buildeth as one that shall not dwell therein, *et cetera*, and they that occupy their merchandise with robbery, the more they deck their cities, their houses, their possessions and their own persons, the more will I be angry with them for their sin, saith the Lord."

Well, there you have it in a nutshell. The pacifist says talk peace, peace and disarmament and you will attain peace, but the Bible sees peace afar off. It scorns those who "heal the hurt of my people lightly, saying, Peace, Peace, when there is no peace."

"But," says someone, "doesn't the Bible say something about beating swords into plowshares and spears into pruning hooks?"

Yes, "It shall come to pass in the last days, that the mountain of the Lord's house shall be established in the

(Continued on page 511, column 1)

THE KINGDOM OF GOD

By George Johnston

THAT it is neither wise nor safe to form an opinion from one particular verse of Scripture is a lesson I long since learned; the whole passage in which it occurs must be taken into consideration, and it must also be carefully compared with other verses of similar tenor. In support of this statement I would ask the reader to study the following: Acts 2:5—"And there were dwelling at Jerusalem Jews, devout men, out of every nation under heaven." Were we to take this statement as it stands, without giving heed to the context, we would naturally come to the conclusion that there were in Jerusalem at that time Jews from every country of the world. But did any of those Jews come from Australia, from New Zealand, from the Americas, from China, from India, or even from Northern Europe? The answer is found in verses 9 to 11 of the same chapter: "Parthians, and Medes, and Elamites, and the dwellers in Mesopotamia, and in Judea, and Cappadocia, in Pontus, and Asia, Phrygia, and Pamphilia, in Egypt, and in the parts of Libya about Cyrene, and strangers of Rome, Jews and proselytes, Cretes and Arabians." Here we have a full list of the nations referred to by St. Luke as "every nation under heaven," yet in this list there is not a nation named whose homeland lay more than a thousand miles from Jerusalem. Why, then, did St. Luke refer to these nations as "every nation under heaven"? Did he merely make use of extravagant language, or did he state an actual truth? In the first place, no extravagant language was ever used by any sacred writer. Secondly, while various individuals of whom we read in the Bible made statements which were not true—Abraham, when he said that Sarah was his sister; Jacob, when he impersonated Esau; Peter, when he thrice denied that he was one of Christ's disciples—the sacred scribes themselves were divinely inspired, and therefore, their words are true, and reliable in every respect. Hence, when St. Luke says that there were in Jerusalem on that great Day of Pentecost "Jews, devout men, out of every nation under heaven," we must first accept his statement with absolute confidence, and then endeavor to ascertain just what he meant by that statement.

In Col. 1:23 we read, "If ye continue in the faith grounded and settled, and be not moved away from the hope of the gospel, which ye have heard, and which was preached to every creature which is under heaven." These words were written some thirty years after the crucifixion, at which time, and for many centuries afterwards, the existence of many lands of the southern and western hemispheres was utterly unknown to members of the white race. Why then, did St. Paul say that the gospel had already been preached "to every creature which is under heaven"? In verse 6 of the same chapter St. Paul, still speaking of the gospel, says, "Which is come to you, as it is in all the world." Again, in Rom. 1:8, he says, "First, I thank my God through Jesus

Christ for you all, that your faith is spoken of throughout the whole world." Here the Apostle tells the Christians of Rome that their faith "is spoken of throughout the whole world." But is there an individual with any knowledge whatever of history who would venture to assert that in St. Paul's days the faith of the Roman Christians was remarked by, or known to, any nation outside the boundaries of the Roman empire? Was it spoken of by the aborigines of the American continents? by those of the lands of the South Seas? or by those of the Far East?

We turn now to the works of various learned writers in order to learn how they understood or interpreted the phrases "under heaven" and "the whole world", and find that every one of the following, and many others, limited them to the Roman Empire: Adam Clarke, Doddridge, Dwight, Jonathan Edwards, Matthew Henry, Bishop Newton, Scott, etc. But were these learned men justified in so limiting the phrases named? For an answer to this query we turn to Dan. 7:27—"And the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High." The passage from which these words are quoted deals with the fourth great beast of Daniel's vision, and for many centuries that beast has been regarded by the great majority of Christian people as a perfect symbol of the Roman Empire. Hence, the various learned commentators are perfectly justified in limiting the phrase "under heaven" and "the whole world" to the Roman Empire.

In an article entitled "Concerning Gehenna" which appeared in No. 29 of *The Herald*, its author contended that the future kingdom of God shall embrace the whole world, and that the Hebrew word *eretz* means "world," and in support of his contention, he quoted the words of Daniel to which I have referred. But either he or the leading commentators of the past centuries must be wrong. Whose teaching, therefore, should we accept as correct? This is a question which any and every individual can decide for himself. It is only necessary to ascertain if the four great beasts of Daniel's vision represent the four great empires of history—the Babylonian, the Medo-Persian, the Grecian, and the Roman—and if the fourth beast, which absorbed the first three, symbolized the Roman Empire, for the passage from which the phrase "under the whole heaven" is quoted deals only with that particular beast.

In conclusion I might remark that the phrase "under heaven," like many other words and phrases in the Bible, has a secondary and a much deeper meaning than appears on the surface, and it is only when we fully grasp that underlying meaning that we begin to realize how beautifully it fits, and how accurately it locates, the territories which shall form the coming kingdom of God.

Worry is only fear fastening itself into a habit, and the man who yields to many worries becomes the victim of a whole swarm of diabolical satellites of the arch demon—cowardice—*New York American*.

BLINDNESS AND DEAFNESS

By Samuel E. Haney

"And Jesus said, For judgment I am come into this world, that they which see not might see; and that they which see might be made blind. And some of the Pharisees which were with him heard these words, and said unto him, Are we blind also? Jesus said unto them, If ye were blind, ye should have no sin: but now ye say, We see; therefore your sin remaineth."—John 9:39-41.

JESUS had just opened the eyes of one born blind, which engendered much anger—or was it fear?—on the part of the Pharisees. Venting their feelings, they said, "Give God the praise: we know that this man (Jesus) is a sinner," v. 24. How forcefully the erstwhile blind man replied: "Whether he be a sinner or no, I know not: one thing I know, that, whereas I was blind, now I see," v. 25.

The argument continued, "We know that God spake unto Moses: as for this fellow (Christ), we know not whence he is." The man answered, "Why herein is a marvelous thing, that ye know not from whence he is, and yet he hath opened mine eyes. Now we know that God heareth not sinners: but if any man be a worshipper of God, and doeth his will, him he heareth. Since the world began was it not heard that any man opened the eyes of one that was born blind. If this man were not of God, he could do nothing," vv. 29-33.

What a grand testimony! And yet, we, who have been blessed with spiritual vision, 1 Cor. 2:9-16, have greater cause for gladness and laudation than had this man for the opening of his physical eyes. Do we joyfully praise God by saying, "Whereas I was blind, now I see?"

As the writer understands it, this miracle was in accord with Jesus' customary mode of teaching the Jews, to whom the gospel was confined for a time. He was introducing a new dispensation, a transition from the physical—visible—to the spiritual—invisible. Primarily, the application was to the Jews, later to the Gentiles.

David said, "Let their table be made a snare, and a trap, and a stumbling block, and a recompense unto them: let their eyes be darkened that they may not see, and bow down their back alway." Rom. 11:9, 10; Psa. 69:22, 23.

Returning to the parable, Jesus said (in hearing of the Pharisees), "That they which see not might see; and that they which see might be made blind." The Pharisees unwittingly asked, "Are we blind, also?" "Jesus said unto them, If ye were blind, ye should have no sin: but now ye say, We see; therefore your sin remaineth."

These words of Jesus, vv. 39 and 41, tend to adduce the true sentiment of the individual concerning the Gospel, be he Jew or Gentile, as to whether he adequately appreciates it or not. Time will reveal the camoufleur's true status; for he knows naught of the spiritual element the true Christian enjoys.

The verb "see" in this case is equivalent to knowledge and opportunity; essential blessings as stepping-stones

to salvation, effected at Calvary, which is the common heritage and prerogative of every one. The vital point is the use one makes of this "seeing." If a person be derelict and inert with this heavenly light, the world, the flesh, and the devil are sure to bring to pass the Lord's decree, "They which see might be made blind."

Jesus said unto them, "If ye were blind, ye should have no sin." It was Jesus' presence and teachings that threw light upon the law, making manifest man's inability (due to inherent sin) to keep a holy law. Had the Pharisees been "blind" to this fact—which was not the case—their sin would not have been chargeable to them. Hence, their "sin remaineth."

Hear Paul, "For sin, taking occasion by the commandment, deceived me, and by it slew me. Wherefore the law is holy, and the commandment holy and just, and good. Was then that which is good made death unto me? God forbid. But sin that it might appear sin, working death in me by that which is good; that sin by the commandment might become exceeding sinful. For we know that the law is spiritual: but I am carnal, sold under sin."—Rom. 7:11-14.

The inability to "see" and "hear" is no fault of God's, but Christendom's own volition, as is clearly stated by Jesus in the parable of seed-sowing, Matt. 13:1-16. Note verse 15, i.e., "For this people's heart is waxed gross, and their ears are dull of hearing, and their eyes they have closed (note 'they have closed'); lest at any time they should see with their eyes and hear with their ears, and should understand with their heart, and should be converted, and I should heal them." Identically the same to-day. The efficacy of the blood of Jesus Christ has about the same standard with the populace to-day that it had at the first advent, Luke 19:8. They virtually ignor Christ; not willing to wholly submit to the teachings of the humble Nazarene. While many of them talk and sing well; yet, there is something held back that obscures the sense of sight and "hearing". This something they value as an "eye," or a "right hand," Matt. 5:29, 30. For these are the days that few will "stand still" in the "fiery furnace," Dan. 3:8-23; Mal. 3:1-3; and receive the "baptism of fire," Matt. 3:11. "For our God is a consuming fire." Heb. 12:29.

In these colorful times spiritual vision is upward, while physical vision tends downward. One leads toward the kingdom, the other from it. The one appeals to the new creature in Christ Jesus, the other to the old (natural) man. Why is this? In a general way the answer is, "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. 6:24. Read verses 19-24.

One's treasure is anything that is idolized. It may be self, money, a friend, etc; innumerable are the "treasures" (idols) these days that Christians worship more ardently than they do God.

Meeting a friend who had become deaf as the result of protracted illness, I started expressing my sym-

(Continued on page 509, column 2)



EDITORIAL



F. L. AUSTIN, Editor.

F. A. STILSON, Ass't Editor.

"WELLS WITHOUT WATER"

AS WE TURN the sacred pages this morning our eye is attracted to 2 Peter 2:17, "These are wells without water." The apostle thus refers to those "who have forsaken the right way, and are gone astray," "who love the wages of unrighteousness." It would not be so pitiable if the results led no further than themselves. But not so. "For when they speak great swelling words of vanity, they allure through the lusts of the flesh, those that were clean escaped from them who live in error." "Clean escaped," is rendered by Rotherham as "*all but fleeing*," and by the Concordant Version as, "*scarcely fleeing* from those who are behaving with deception; promising them freedom." Thus the weak become their pray. They "are wells without water," for they work under the guise of Christianity.

They promise liberty, freedom, but they themselves are slaves to corruption, and how can a slave give freedom to another?—F. A. S.

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DOES THE BIBLE PREDICT PEACE?

ELSEWHERE in this issue will be found an article taken from *The Dearborn Independent* on "Does the Bible Predict Peace?" by W. G. MacKendrick. The Editor of the same journal has the following comment to make on the above mentioned article:

The Author says:

DOES the Bible Predict Peace?

The answer is a definite No! There can be no world-wide peace for the next ten years. Students of Bible Prophecy may differ on some points, but I know of none who does not agree we are still in the era of war.

The late war was referred to by the press as Armageddon, but the late war was not Armageddon a name given in Scripture to the last struggle in which the forces of international evil are finally to be destroyed. The Bible indicates that Armageddon has yet to be fought and won and learned men look for it between the years 1928 and 1936.

The Bible describes this last war as the Great day of God Almighty in which Jehovah, in an unmistakable manner, shows the nations of the earth that He rules on earth as in heaven. The Chief Prince of Roth (Russia) will under Prussian guidance head the thirteen nations who start to wipe Anglo-Saxondom off the face of this earth. China will be with Russia, also Persia, Turkestan, parts of India, Abyssinia, and most of the Mohammedan peoples of Asia and Africa will be

brought into the Russian circle of things and fight against Anglo-Saxondom in Armageddon.

* * * *

GENERAL CONFERENCE BUSINESS

The annual business session of the General Conference for the year 1927 will be held at Oregon, Illinois, August 9, 10, and 11. This is the time of the Illinois Bible School (August 2 to 14) and these business sessions will be held in the afternoons of the above dates.

Make your plans early to attend this year.

F. A. Stilson, Secretary.

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BRO. AUSTIN is speaking to good audiences along the way, and is scheduled to speak at Los Angeles May 15, _____, and at Pomona May 22. Let all the brethren in the vicinity of these places take notice and plan to attend. Basket dinners are being arranged for these Sunday gatherings and we prophesy a feast of good things in more ways than one.

F. A. Stilson.

* * * *

HOME

HOME HAS been defined in various ways among which we gather the following:

"A world of strife shut out—a world of love shut in."

"The only spot on earth where the faults and failings of fallen humanity are hidden under the mantle of love."

"The father's kingdom, the children's paradise, the mother's world."

"Where you are treated best and grumble most."

"The place you go to change your clothes."

"A little hollow scooped out of the windy hill of the world, where we can be shielded from its cares and annoyances."

HERALD RECEIPTS

W. A. Wilson; Josephine Engebretson; Ira. T. Ritenaar; Mrs. H. J. Thomas; Chas. D. Balliet; Dr. J. M. Byler.

"Call things by their right names. We give a big high-sounding name like 'sacrifice' to some act which really consists in a plain sort of duty. We are hypnotized by words. And it is a harmful condition to encourage. It affects the mind badly. Little difficulties are made to swell up until they fill our whole horizon; while the big blessings of life are dwindled down to nothing."—Sel.

The man who lives in vain, lives worse than in vain. He who lives to no purpose, lives to a bad purpose.—W. Nevens.

National Berean Department

H. C. Siple, Editor, Oregon, Illinois

OFFICERS OF NATIONAL BEREAN SOCIETY

Mrs. Lydia Railsback, Pres.
621 S. Fellows Street
South Bend, Indiana

Mrs. Idona Romine, Cor. Sec.
1506 South High Street
South Bend, Indiana

Mrs. Emma Garard, Treas.
714 S. Broadway
Dayton, Ohio

For Berean Literature address, "The National Berean Society," Oregon, Illinois

ONE'S INTEREST IN A CAUSE IS PROPORTIONATE TO HIS FINANCIAL INVESTMENT. STUDY PHIL. 4:14-17.

THE BEREAN CLASS at Rockford, Illinois, is doing real good work, and several from Oregon have visited it lately. Your Berean Editor gave a short sermon at the close of one of their classes recently.

* * * *

APPRECIATION FROM GOLDEN RULE HOME

Last August a movement was started among Bereans to raise funds to purchase a mangle or ironer for the Home. Like almost all the things which the Bereans undertake, the fund was raised, and the next task was the selection of a proper machine. Sister Thayer, the matron, tells us that she examined about fourteen different makes, and actually had several different kinds in operation on trial before making final decision. The choice was a Thor Ironer, electrically heated and operated, with open end, wide heating shoe, etc. The machine gives excellent service and Sister Thayer asks us to express to the Bereans their deep feeling of appreciation for the gift which makes possible the doing of the washing and ironing in one day which used to take two.

* * * *

In memory of Mothers' Day which has just passed, we reprint the following selection:

WHENCE COMETH MY HELP

HOW OFTEN do we hear the beautiful testimony from men who have made a success in the world: "I am what I am because I had a praying mother." Prayer has, indeed, been a great boon to the "mothers of men." There is no truth more indisputably taught in the Bible, or more frequently brought to view, than that God is the Hearer of prayer. And the mother who has met her appointment from every other source can go to Him and receive, through supplication, guidance in all things. She must have, because she can have, an earnest, a heart-felt, an honest belief in prayer. A prayer given from such a heart, sent forth to the heavenly Father for guidance or for help, is sure, and absolutely sure, to bring strength to the soul and enlightenment to the mind.

The writer knows a mother who uses one of the closets in her house for no other purpose than for prayer. To this little room, which is completely bare save for a home-made rug on the floor, this mother goes several times a day to seek the guidance and help of the Father. Prayer for her is a practical as well as a devotional thing. She does not wait till some great sorrow comes to her heart or some terrible calamity strikes her household before seeking the consolation and assistance of the great Giver of every good gift. She is in constant communion

with Him and seeks His advice upon small and great things.

Yet this praying mother has never been known to utter a single public prayer. . . .

Some mothers do not pray because they are never brought to the point where prayer seems a necessity; at least they wait and wait, expecting sometime to be made aware of the urgent need of praying. But for the mother who makes a daily practice of praying, there are no "appointed times." Such go to their heavenly Father as freely and talk to Him as familiarly as they have done with their earthly father. There is a belief, too, among some, that prayer can be of no profit because it involves the suspension or violation of the laws of nature. For the mothers who pray earnestly and sincerely, this is no difficulty at all. No one feels any difficulty with reference to the "laws of nature" being set aside when the little child prays that its father and mother give it a certain thing, and this prayer, being overheard, is immediately answered by getting the child what it would not have gotten had it not thus prayed. The living God has far more power over the "laws of nature" than the human parent.—*Dennis H. Stovall.*

* * * *

The memory verse of a recent Berean lesson should bring quite a bit of comfort and encouragement to most of us. "Hearken my beloved brethren, hath not God chosen the poor of this world, rich in faith and heirs of the kingdom which he hath promised to them that love him?"—James 2:5.

It is not only possible for a poor person to be a follower of Christ and a recipient of God's richest gifts, but the plain fact is that the poor person is much more likely to come thus into the Father's favor than the rich one. The reason for this is suggested in the verse itself. Faith is the quality which pleases the Father. No one can become His child save by faith, and we must become children of God if we would be heirs of His wealth and blessings. Compare Gal. 3:26 and Rom. 8:17. And it is much easier for a poor person to have faith than for a wealthy one. The rich man can get almost anything he wants from the world in this life, which naturally develops pride and self-satisfaction. Pride and faith are opposites, as faith must be based upon humility.

The person who comes to realize his own weakness and how much he needs the love of God, that is the person who is rich in faith, and hence an heir of the kingdom.

Why work so hard for wealth? In reality it is a handicap, and hindrance from life's greatest purpose.

METHODS OF HIGHER EDUCATION

IF AMERICAN colleges continue to inculcate the "psychology of selfishness" into modern youth there will be a tremendous increase in the commitment of college graduates to the penitentiaries of the country within the next twenty-five years, Dr. A. R. Brubacher, of New York State College for Teachers, predicted very recently at the joint session of the fourteenth annual meeting of Schoolmen's Week. The meeting was held in Houston Hall of the University of Pennsylvania.

Already there is a "considerable sprinkling of College men" in the jails of the Nation, the speaker asserted in making a sweeping indictment of the "self-seeking individualism" taught in the higher schools,

His address, before a larger part of the 3000 delegates to the conference being held in the buildings of the University of Pennsylvania, was a culmination of the criticism of higher school education in general made during the opening sessions of the convention earlier in the day.

Individualism Hit

Delegates, representing the south-eastern convention district of the Pennsylvania State Education Association and the Association of History Teachers of the Middle Atlantic States and Maryland, were warned against "high-powered salesmanship and advertising" expressive of the present-day spirit of "individualism at the expense of society."

"There is too much emphasis in our schools on man's ability to get on at the expense of his fellows," Dr. Brubacher charged. "Even psychology deteriorates into a form of salesmanship and clever advertising.

"The American people are helpless against this self-seeking, extremely clever applied psychology, which is utterly selfish rather than social.

"This is a Nation of liberty. There is not much danger of oppression from tyrants, but there is danger from too much liberty possessed by some of our fellow citizens. There is tremendous power in this machine age, of which the morons are gaining control.

"Our schools make an appeal exclusively to the acquisitive in our boys and girls and ignore the service which they owe to the community. Is it any wonder they become selfish?

"There are large numbers of college men in our jails for crimes of craft. The uneducated are there for crimes of violence. But it is the college men who are guilty of forgery of every sort and of crimes which hinge upon taking advantage of the other fellow. If our commercial training goes along the same line in the next quarter of a century, there will be a tremendous increase in the number of educated men in our jails."

Demands Self-restraint

Self-restraint is the need of the age, the speaker declared, in outlining a constructive type of education which starts in the home and in the nursery school. The only hope of the survival of Christian civilization rests upon the teaching of "social ideas," through history,

sociology, citizenship, ethics and psychology. He relegates Greek and Latin, pure science and pure mathematics to the "elect among scholars."

Though Dr. Brubacher touched upon the "dominating selfishness of education in Europe," Dr. I. L. Kandel, of Columbia University, who was the other speaker of the evening, praised the foreign educational attitude of "selective education." Earlier in the day Dr. Kandel deplored the "individualism and competition" found in the schools of Latin America. But at the evening session he stressed the "democratizing" of the schools of Europe.

"In Europe they have thrown the schools open to all classes," Dr. Kandel declared. "But they have made a distinction among the pupils, based on ability. If we in America cater to the average we will become a bureaucracy. The foreign countries have proven that the choice of the brightest pupils for leaders is not incompatible with democracy.

"If the United States wishes to enjoy the leadership educationally, she now possesses, she must translate the quantitative pupil standard into a qualitative one."

The "fourteenth century" and "militaristic" methods of higher education in the United States are shadowed by "the rattling of the dry bones of minimum content," Dr. H. L. Miller, of the University of Wisconsin, asserted at the afternoon session. He warned against two prevalent educational diseases, "mechanistic megalomania" and "standarditis."

"The lesson-hearing school, a survival of the fourteenth century, is still the typical school in our Democracy," Dr. Miller declared. "Boys and girls are thought to be sick or in need of perpetual rest cures in the form of daily consumption of dabs of information under a regimental uniformity which emphasizes the militaristic theory of life.

"Just now the measurement fad is having its run. Tests of all sorts are being used to buttress fallacious arguments about people in the making. There is an enormous amount of rationalization in our schools. That means we spend a great deal of time and energy in finding evidence to support a belief already accepted.

"The mirror-minded pupil is not the ideal of a democratic education. To stuff and cram the memory is not a vital education. Gathering of opinions, however honest or scientific they may be, and merely reciting them for the sake of the loaves and the fishes—grades, diplomas and degrees—is deadening."

The speaker was not content to aim his shafts at the high schools. He declared that the system of the colleges is "worse." The lecture system in the university he attacked as "perpetuating a vicious circle" which only aids the student on the day of the examination and never after.

Life is no idle dream, but a solemn reality, based on and encompassed by eternity. Find out your work and stand to it; the night cometh when no man can work.—*Carlyle.*

With Our Sunday Schools

LESSON PREPARED BY F. L. AUSTIN

LESSON VIII.—May 22, 1927.

PETER HEALS THE LAME MAN

Acts 3:1 to 4:31.

Devotional Reading: Isaiah 35:1-6.

GOLDEN TEXT.

And in none other is there salvation: for neither is there any other name under heaven, that is given among men, wherein we must be saved.
—Acts 4:12, R. V.

A STUDY OF THE SUBJECT.

Jerusalem. The place of this miracle was in that city which was the city of God. The strength for the performance of the miracle was attributed to God. The blessing that resulted was a blessing resulting from this work through Christ. It was all done in the City of God, attributed to God and to His Son, and revealed one of the blessings toward man, such as had been promised by God for centuries past.

Kingdom of God. Throughout the Bible God had announced His kingdom, i.e., His rule and authority over man as a condition which would benefit its faithful subjects fully and completely. Here was an example of blessing resultant upon the work and word of Christ through the Holy Spirit in Peter. It confirmed every prophetic claim for kingdom work, not that the kingdom had been already established, but that calling out people to form a central group in that kingdom was in progress, and these blessings were attendant even upon people of this group before the kingdom itself should come into establishment.

When thou art converted. These words, addressed, by the Savior in Luke 22:32 unto Peter, are now coming to be realized. A great change has come over Peter since he failed his Savior when he undertook to walk upon the water, failed Him again at the hour of Christ's trial, again at the crucifixion, again at the Savior's death. Peter is now standing firmly for his Savior, though none greater than himself is visibly present to support his courage. Truly his conduct is different, his rigid faith in the Master is seen by all, and as a result, he is strengthening his brethren. Peter is next commanded before the high priest and his co-officers. Here again with the power of the nation against him he stands out in Acts 4:10 and boldly announces that it was in the name of Jesus Christ that this miracle was accomplished. In the face of threatenings from the court Peter declared, "whether it be right in the sight of God to hearken unto you more than unto God, judge ye; for we cannot but speak the things which we have seen and heard". Something had happened to Peter to make him firm and true in the service of his Lord.

Peter Heals the Lame Man. This healing was real. It was evident to all that it was a good work and of untold blessing to the lame man. Peter, denying

that the power came from himself, attributed all honor therefor unto God through Christ the crucified. The lame man was overjoyed and was converted to Christ. But—

Regardless of all the good done; regardless of the honor to God, who was their God; regardless of the positive certainty of the healing; those self-guilty opponents of Christ violently opposed it all rather than to admit their own wrongs.

How like the prophesied work of anti-christ when Christ shall return to set up His kingdom!

How like the conduct of many present-day Christians!

Questions on the Subject. Was Jerusalem still the City of God? In what sense was "Jerusalem the throne of the Lord" in the day of Peter? Had Jehovah a right to use Jerusalem for the perfection of His own works. Was the temple that of God or of the Jews? Was Peter's work one of Christ's for the new dispensation? Did it indicate the nature of Christ's benefits to man temporarily? Is it in harmony with the blessings spoken of in Isaiah 11:1-10; Micah 4:1-5?

THE GOLDEN TEXT.

Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved.—Acts 4:12.

The only hope of salvation is in the name of the Lord Jesus. Men of different times and ages have sought various means of salvation. The sun, moon, stars, Buddha, Mohammed, dumb idols fashioned by man's own hands, all play their part in the search of salvation by man. But not least of all, man seeks by his own righteousness and goodness to lift himself above the realm and plane wherein he finds himself. But salvation is of God and that by His appointment through His Son. On many occasions He gave a sign, a sample, a foretaste of His great power to lift man, that we might believe on His name.—F. A. S.

PRACTICAL APPLICATIONS.

Purpose of the Miracle. "A man approved by God among you by miracles and wonders and signs, which God did by him."—Acts 2:22. The value of this lesson does not lie in the historical fact that a certain lame man was healed of his life-long infirmity at the Beautiful gate of the temple. Nor is it found in the knowledge that relief from physical

pain may be obtained through faith in the Lord Jesus Christ. The real purpose of this miracle, the purpose of all the miracles wrought by Jesus and His apostles was primarily this: To give "assurance unto all men" that Jesus was the Christ. The healing of the lame man in His name was evidence of His resurrection, proof that He was really alive again, and that His power was undiminished. And His resurrection, thus confirmed, established the fact conclusively that He was the Messiah, and the One ordained of God to "judge the world in righteousness".—Acts 17:31. Herein we are assured that we have a **Living Savior** to-day, One who understands our needs, and who has power to supply them.

The Best Gift. "Covet earnestly the best gifts."—1 Cor. 12:31. Like Peter and John, we may not always have gold and silver to give to the needy; we may not enjoy the gift of healing; yet we do have in our possession the greatest of all treasures, the richest of all gifts, which we may bestow upon others freely. We "covet earnestly the best gifts", not for our own blessing, but for the blessing of others. There is nothing we can give to another to be compared in value with saving knowledge of the gospel of Jesus Christ.—G. E. M.

Questions on the Text. What is meaning of "hour of prayer"? In what religious system was the temple used? By whose name was the temple called? Did Peter and John turn from the temple when they turned to Jesus? Why state that man was lame from birth? Was the lame man a popular and great man? Why "Look on us"? What did Peter have to give? After having given, did Peter possess less? From whence did the ankle bones receive strength? What is one of the bestowments of the Holy Spirit? Why praise God? Why were people filled with amazement? Why did rulers dislike this miracle? Did Peter do right in declaring that the rulers had crucified Jesus? Should he have ignored their wrong and conformed to their legal rulings regarding Christ's work?

TOPICS FOR STUDY AND DISCUSSION.

Peter's work under the resurrected Christ contrasted with his early ambition.

The world's need.

The source of wealth that supplies that need.—A. K.

DOINGS AMONG THE CHURCHES

Sr. Grace Flewelling, Lancaster, New York, formerly of the N. B. I. office staff, is receiving treatment in the General Hospital at Buffalo. Sr. Grace has been in ill health for some months past but we trust that she will soon be fully recovered.

* * *

Bro. Austin reports good services at Waterloo, Iowa, May 7, and at Blair, Nebraska, Sunday, May 8. He was scheduled for Lincoln, Nebraska, May 9 and 10; Holbrook, Nebraska, May 11; Los Angeles, California, May 15; and Pomona, California, May 22.

Bro. Austin plans to spend two weeks or more among the brethren in California.

The services at Pomona, Sunday, May 22, will be held in the Williams Street Chapel, probably morning, afternoon, and evening; with picnic dinner in Cencha Park. The week-day services will be arranged for and announced at these meetings. All the brethren in this vicinity are urgently invited to attend these services.

* * *

FONTHILL, ONTARIO

The Annual May meeting of the Fonthill Church of God will be held at Fonthill, Ontario, May 27-29.

Bro. Harry A. Sheets of Maurertown, Virginia, has consented to assist us.

Anyone from a distance wishing to attend these meetings notify G. E. Marsh, 448 Elmwood Ave., Niagara Falls, New York, or Mrs. E. M. Seyburn, Secretary, R. R. 2, Welland, Ontario.

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BLAIR, NEBRASKA

Bro. Sydney Magaw closed a two weeks' meeting at Blair, Nebraska, on Sunday, May 1. Attendance was fair and much interest shown.

An all-day meeting was held Sunday with picnic dinner at the church. After the sermon in the afternoon the congregation adjourned to the Christian church where nine persons were buried in baptism.

After the evening service the church was set in order with the following officers chosen: Bro. M. D. Newell, Elder; Bros. Howard Appleby and Harvey Krogh, Deacons. This was followed by communion.

Bro. Magaw left Monday for his home in Minnesota.

Laura Bates, Sec'y Local Church.

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SUNDAY SCHOOL QUARTERLIES

It is time to again be getting in your order for the next Sunday School Quarterly. Several were disappointed last

quarter because their orders were received too late.

* * *

CASEY, ILLINOIS

My first stop among the churches was at Casey, Illinois, where meetings were held in the Casey Tabernacle, a large, commodious summer building. The city had been covered by distributors of advertising on the day before the first evening meeting. This resulted in gathering an audience of approximately 125 to 150 people. The audience was increased the second evening.

After each meeting a workers' meeting was held, and the church work was briefly considered.

The Casey church is located about eight miles in the country. During the late fall, winter, and spring months it has been all but impossible to hold services in past years on account of impassable roads. This condition has made it impossible to keep the community interest steady. Especially has it been difficult to do a regular, steady work with the young people.

In the recent past several deaths of the membership have occurred, and several families have moved to or adjacent to the town. These changing conditions have increased the difficulty of maintaining Sunday School and church interest at the church.

This is one of the strongest churches, all around, in Illinois. The one serious handicap is that the congregation has never been trained for developing talent for leadership. Ways and means for energetically conducting church activity have been sadly neglected.

As one result of these meetings just held the church announced a business meeting for Saturday evening, April 30, to study church needs and ways for furthering the work.

It is hoped that an encouraging report will be published soon.

Bro. Siple is expected there Monday evening, May 23, for a service.

MORSE MILLS, MISSOURI

Morse Mills is situated in the Ozark hills about 12 to 15 miles from railroad. The country is very hilly and the roads circuitous.

The church here has been handicapped by not being able to find a minister to work its district regularly. Again, the past teaching has not included sufficient instruction relative to the duties and needs of constant church activity. Doctrine has been impressed and the church is thus well taught, but there is the same weakened condition due to a lack of educating all for constant activity in church

matters, and for leadership in the various departments of all thriving churches. There is a local and semi-local membership of about 35. There is opportunity for a thriving, effective work at Morse Mills.

Bro. L. E. Conner is announced to hold a week's meeting here over the fifth Sunday of May. As a report from this meeting the writer confidently expects to read of the baptism of one or more who are contemplating this all-important obedience.

The writer spoke here from April 30 to May 3. Following the Tuesday evening service a number went to the creek a mile distant and witnessed the baptism of Mrs. Horace Buxtin. May she live true to Him and soon rejoice with Bro. Buxtin because of the obedience of members of their growing family.

F. L. Austin.

* * *

ILLINOIS

Sr. Orpha Sanford, of Chicago, made a short visit in Oregon, Sunday, May 8.

Bro. Lyman Booth, of Dixon, is slowly improving from quite a serious illness of nearly ten weeks duration, including an attack of pneumonia.

Bro. Chas. Gesin, of Oregon, spent the week-end in Chicago, returning Sunday night, May 8, accompanied by Sr. Gesin who has been visiting friends in Chicago for the past two weeks.

The Illinois State Evangelist plans to make the Kewanee, Macomb, Ripley trip this week, with services as follows: Kewanee, Thursday night; Macomb, Friday night; Ripley, Saturday night and Sunday.

Bro. Wm. C. McGraw, of Oregon, accompanied by his mother, left May 3, via auto, for Pittsburg, Kansas. He expects to return in about a week with Sr. McGraw and children, who have been visiting relatives in Kansas for the past month.

The first of the mid-week Bible classes at Dixon was held last Wednesday night with a good attendance, and they were promptly on time. The work is being started with fundamentals of faith. Next meeting Wednesday night, May 18, at 7:30 p. m.

Bro. Siple plans to be at the Plum River church, near Lanark, for Saturday night and Sunday, May 28 and 29. At this time it is desired to organize a Sunday School, so an earnest request is made that as many as possible be present at 10 o'clock Sunday morning.

ELDORADO, ILLINOIS

Arrangements have been made to have Bro. Sydney Magaw begin a series of meetings at the Eldorado church next Sunday, May 15. In all probability these meetings will continue two weeks, and a large attendance with full cooperation is urged. Bro. Siple may get down for a couple of days.

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ELDORADO, ILLINOIS

The Sunday School at Eldorado re-organized Easter Sunday, after a period of about four months on the delinquent list.

On April 24, the second Sunday after re-organization, we had 30 present—all on time. Sunday, May 1, we had an attendance of 44. We started out with only three classes, but as the number was so much increased we divided the Junior class into two classes, ages one to six in one class, and six to twelve in the other.

We are very thankful for this great interest, and we think that with a little personal effort we will be able to do a great work through the Sunday School in this part.

Juanita Shain.

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ELLEN PIERSON MORSE

Was born in Sweden July 5, 1849, and died at the Bethesda Home in St. Louis, Missouri, April 6, 1927. We have no record of her family, so can tell no particulars, but have heard her say that she came to America at the age of 25 years and was married to John Morse in December, 1896 and was taught the Truth as it is in Christ Jesus by her husband.

We who have known her best feel confident that Sr. Morse will be one of the little flock that will be awakened out of sleep at the sound of the trumpet, and will rise to meet her Lord in the air. She loved the truth so well; her Bible was her constant companion, and anytime we went to see her she was sitting in her old arm chair by the side of the bed with her open Bible and church paper and books spread out on the bed. Salvation through Christ was her one theme, John's Gospel tells us we know we are Christ's because we love the brethren.

It has never been my privilege to know anyone who loved the household of faith so truly and sincerely as did Sr. Morse. The few of us who have known her intimately were blessed in having such a friend. She was steadfast and loyal to the Truth, and her hope was firm that by the eye of her faith she could look beyond the affliction and disappointments of this life and see the great prize set before her and could with joy submit the keeping of her soul to Him who is faithful and mindful of us all.

She had much to try her faith in her old age, having lost all her earthly goods, and paralysis crippled her physically.

The last seven years of her life were spent in an Old Ladies' Home, where her sweet, patient manner made her quite a favorite. Death came to her quietly and peacefully at the close of the day. She had been up and around as usual.

Bro. Conner, who had known her for many years, conducted the funeral services very beautifully and eloquently, and she was laid to rest by the side of her faithful husband at DeSoto, Missouri.

Ida Vogel.

* * *

CONFERENCES

- Fonthill May Meeting—May 27-29.
- Minnesota—June 23.
- Michigan—June 19-26.
- Indiana—July 5-17.
- Illinois—August 2-14.
- General—August 2-14.

* * *

"O YE OF LITTLE FAITH."

Nowhere has God directed the life of an individual without having made provisions for that individual's life in such matter. For any person to accept an invitation from God unto any work whatsoever, and then to hesitate in moving forward in that work, be the consequences what they may, reveals that such person does not possess that degree of faith that would justify God or man in bestowing upon him full confidence. On four occasions it is recorded that Christ rebuked His listeners by the term, "O ye of little faith." They are as follows:

Care.

In His sermon on the mount, Jesus very carefully outlined to His listeners God's great watch-care over faithful ones. Different illustrations were used to emphasize this care. As a soldier under marching orders advances into the heart of the enemy country, inconsiderate of the supplies for his own personal need, so Christ tells God's faithful, Matt. 6:25, "Take no thought for your life." The following verses explain that God knows our need. Christ illustrates with the spotless clothing of the lily, and then rebukes with this language, v. 30, "If God so clothe the grass of the field, . . . shall he not much more clothe you, O ye of little faith?"

Fear.

The Master was sleeping in the hold of the ship. The disciples were rowing. They were there because He had requested them, Matt. 8:22, "Follow me." The wind arose. The ship rolled. The disciples feared. They awoke Him, saying, "Lord, save us: we perish." They obeyed His marching orders, then showed great lack of faith. He answered in one word, v. 36, "Why are ye fearful, O ye of little faith?"

Doubt.

The five thousand had been fed. The disciples had set sail alone at the Savior's constraint. The Savior was in the mountain. A storm arose. The ship rolled. In the midst of night Jesus walked on the water. Peter asked to be bidden to walk. The Savior said, Matt. 14:29, "Come". Peter started. He walked. He sank. He cried, "Lord, save me." Once more the Savior used the same chiding word, "O thou of little faith, wherefore didst thou doubt?"

Reasoning.

The disciples were alone with Jesus. They had provided no bread. Jesus was

teaching them relative to the Pharisees and Sadducees. Their reasoning showed doubt, much doubt. Again He answered with the same self-condemning word, Matt. 16:8, "O ye of little faith, why reason ye?"

And so to-day, with all of the requests of God to forsake man's way and to follow the way of His Son, wherefore, with all the evidences about us of God's watch-care, should the Christian ever be over-careful, fearful, doubtful, or reason with human reasonings as to the outcome of any service into which he has been directed from on high? Faith, spurred on by burning love, will face the stones with Stephen; King Herod and his prison with Peter; and gain the "victory through our Lord Jesus Christ."

* * *

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THE RESTITUTION HERALD

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THE RESTITUTION HERALD advocates: The near return of Christ, Acts 1:11, and life only through Him, Col. 3:3; the literal resurrection of the dead, John 5:28; the immortalization of those in Christ, 1 Cor. 15:53, 54; the final destruction of the wicked, 2 Thess. 1:9; the restoration of Israel as the kingdom of God under the kingship of Christ, Luke 1:32, the church being joint-heirs with Him, Rom. 8:17, and Israel to be made head over Gentile nations, Isa. 60:13; the "restitution of all things, which God hath spoken by the mouth of all His holy prophets since the world began", Acts 3:21. It also firmly advocates repentance and immersion in the name of Jesus Christ for the remission of sins, Acts 2:38, and a consecrated life as essential to salvation.

The Children's Page



PREPARED BY LOIS HUNT
1111 Blaine Ave., South Bend, Ind.

PETER HEALS THE LAME MAN

FOR A TIME the Christian church grew very rapidly. The disciples preached with so much courage as to attract attention, and the evidence they gave for Jesus was living proof, so convincing that very many people confessed their faith.

The disciples were too many to assemble in the upper room, and gathered regularly in one of the porches of the temple, called Solomon's porch. There they addressed great outdoor audiences, sometimes numbering thousands. For a time no one interfered with them.

The Jews were accustomed to pray twice a day, at nine o'clock in the morning and three o'clock in the afternoon. One afternoon as Peter and John were on their way to the temple they saw a lame man, who had never been able to walk. He was lying near the Beautiful Gate. All the gates of the temple were beautiful, but this one was particularly so. Many people, and especially rich people, like to enter the temple by that gate. This poor man lay near the gate begging. This was a favorite custom in that land, and it continues until this day. Church doors are thronged with beggars asking money from everyone who enters. They seem to find church-going people more liberal than others; for the custom is of very long standing.

This lame man expected the disciples to give him money, but Peter said, "Silver and gold have I none, but such as I have I give unto thee. In the name of Jesus Christ of Nazareth rise up and walk." The effect was wonderful. The man hardly had faith enough to rise, but Peter took him by the hand and helped him up. And to the man's great surprise, he began to walk. At first his steps were short and tottering, but with each step he gained new courage. Before he had gone far he was leaping and shouting for joy. As soon as he found that he could walk he went into the temple with the disciples and joined his prayers to theirs.

By the time the disciples had finished their prayers the news had spread, and a company was waiting at the temple gate. They accompanied the disciples into Solomon's porch, now their regular meeting place, and there again Peter preached to a great multitude.

First of all Peter denied that the man had been healed by any power that belonged to the disciples. He said, "Ye men of Israel, why marvel ye at this man, or

why fasten your eyes on us as though by our own power or goodness we had made him walk?" Then he told them it was by the power of Jesus that this man was healed, Jesus whom they had crucified.

Here again, we have a sermon which shows the great boldness of the man who uttered them.—*Selected from "Into All the World."*

BLESSINGS ON EFFORT

*'Tis God our heavenly Father
Who makes each little seed,
And puts away within it
The tiny plant we need.*

*Man plows the field and scatters
The wheat seed all around,
But 'tis God who sends the sunlight
And rain upon the ground.*

*He sends the rain and sunshine,
To help to make our bread,
And when we add our work to His
The hungry can be fed.*

—*Selected.*

A FATHER'S GIFT TO HIS SON

L. MITCHELL HODGES tells a story in the *Philadelphia North American* in which he said that he was traveling on a railroad train and came in contact with one of the most prosperous business men of a certain town. This business man, in the course of the conversation, said, "Would you like to know what I am going to give my boy for Christmas?" Hodges said, "Yes," and he thought what a fat check that father could give to that boy! As the gentleman pulled out his wallet he took from it a piece of paper and handed it to Hodges. This is what Hodges read:

"To my dear son: I give to you one hour of each weekday and two hours of my Sunday, to be yours, to be used as you want it, without interference of any kind whatsoever."

Hodges thought: "I wonder what that boy will feel and think when on Christmas morning he looks at that slip of paper. If he is the average boy, he will be very much dissatisfied. If he is the unusual boy, he will realize that his father has given him something that he can never repay."

"How did you happen to reach the decision to give that present?" Hodges asked.

He said: "One day I was seated in my office, and a human derelict came in to see me, and when he mentioned his name I said, 'Lad, to see you like this—and with such a father.'

"Well, I have often heard said that he was a fine man,' the boy replied. 'All his friends have said so. I never knew him. He was so much occupied with his business and with his associations that I only saw him occasionally at meals. I never knew him.'

"That made me think, and so I am going to concentrate my time on having my boy know me as a real companion and friend."—*Selected.*

FELLOWSHIP

The following thoughts on Matthew eighteen are taken from THE FAITH. They are in connection with what the writer, Chas. P. Wauchope, has previously stated on the same subject.

I quite expected Matthew eighteen to be brought as adverse to my views of fellowship. I notice that one of your contributors (October) says some good (and others, not so good) things. This is a chapter which will bear a lot of investigation—more by far than it usually receives. The questions to be asked are: For whom was this instruction intended: the national church of Israel to whom only Jesus came, or the church of which we form part, not then in existence? Was Jesus giving His immediate disciples instruction how to act, or His later followers? We know how the nation of Israel regarded publicans and Gentiles, but how did Christ regard them? How did He treat them? Did He not eat with them and befriend them? Were they not the "lost sheep of the house of Israel"? They were not of His church; how could He intend that they should be excommunicated? If they were unrepentant (and they were), did He not seek to make them repentant, rather than cause them to remain otherwise? The chapter has so many Christlike virtues portrayed that we surely must give effect to these as well as be ready to construe His words regarding the unrepentant brother as a command to cast him out, disfellowship, disown him!

An attitude at variance with His statement of Matthew and Zachaeus, both hated publicans. The beatitudes of Matthew 18 are several and good, viz, conversion, humility, solicitude, seeking and saving, forgiveness and patience. If the brotherhood in its zeal to serve Christ would set out to win unrepentant brethren, how much more would it accomplish than has been done by the attitude of ostracism. And I cannot believe that Jesus instructed His personal disciples or ourselves to treat our brethren in a manner different to His. Certainly never to spurn our "fellows" in God in the way natural Jews did the publicans and Gentiles. To "withdraw" is our instruction, not to "cast out" brethren of the Lord. Paul so clearly declares that no member of the body is able to excommunicate another that the marvel to me is that our elders have practiced, and taught us to practice, the negative of His teaching.

In Matt. 18 it looks to me there are some aspects which certainly were for the disciples of the day, but which cannot so definitely be said to be for us (e. g., verses 18, 19).

There is so much to undo other than fellowship, that it looks like a tremendous task to begin. But it will be worth every effort when we are manifested before the Lord, and as the time seems short, I think we shall do well to press forward. Thanking you, dear brother, for your part, and hoping for more, affectionately your brother in the Lord,

Chas. P. Wauchope.

BLINDNESS AND DEAFNESS

(Continued from page 501)

pathy for his affliction when he interrupted me by saying, "Sympathy is entirely out of order: congratulations, please." Asking him for an explanation, he said, "It's only by experience one can appreciate what a blessing deafness is. I used to hear a lot of nonsense that was an annoyance to me, but now I hear what is intended for me. I escape a great deal." It was not until I applied my friend's remarks and attitude to the sense of seeing—both physically and spiritually—that I could see he meant all he said.

It is difficult to over estimate the amount our spiritual progress is being retarded by our physical vision. We should try using our eyes less, thereby giving the inner man a better vision of the things that cause the nominal Christian to blink.

David says, "The secret of the Lord is with them that fear (revere) him; and He will shew them his covenant."—Psa. 25:14. This cannot be accomplished with our natural eyes and ears open to society, with her illusory, diaphanous veneering.

The pass words of secret organizations are whispered to its members. But we belong to an Order whose pass word we cannot give to the earthy man though we cry it from the mountain tops. Why is this? Because he is blind, deaf, and dumb: ears that cannot hear; eyes that cannot see; and a mind that cannot comprehend. Not a pleasant state to be in; yet this class is legion: the cultured and illiterate class alike—on the street, in public places, private homes, in colleges and schools; yea, even the sacred desk is not exempt. But among this class there is occasionally an honest, God-fearing one that is groping about in this world's dark miasma for a gleam of light.

Then there is another class, galore these days, who after having their "eyes opened," imagine they can split fifty-fifty with the Old Adam and the New Adam and attain rulership with Christ in His kingdom. Great mistake! For there is no other way but the Way of the Cross—"If we suffer, we shall also reign with him: if we deny him, he also will deny us."—2 Tim. 2:12. And Jesus says, "Whosoever therefore shall confess me before men, him will I confess also before my Father which is in heaven. But whosoever shall deny me before men, him will I also deny before my Father which is in heaven."—Matt. 10:32-33.

Usually our acts speak louder than our words in the matter of confessing and denying—a point the Pharisees overlooked. And Jesus, seeing their hypocrisy, said, "Therefore your sin remaineth."

One's safely zone is to be alert, standing aloof from the world's smoke screens and shell shocks; and willing, regardless of consequences, to say with the Master, "Nevertheless, not as I will, but as thou wilt." This will keep the earthy man, 1 Cor. 15:47, where he belongs—securely manacled.

SUGGESTIONS FOR BIBLE STUDY

By E. W. Bullinger

"Man doth not live by bread only, but by every word that proceedeth out of the mouth of Jehovah doth man live."—Deut. 8:3.

THUS it is asserted that the WORD and the WORDS of Jehovah constitute the food of the New nature.

As in the natural sphere so in the spiritual, the desire (or appetite) for the food which is the proper support of each respectively, is the sign of natural and spiritual health.

Attention to *diet* is becoming more and more recognized as essential to nutrition and growth.

A low condition of bodily health is produced by inattention to the laws of nature as to suitable diet. As this leads to the "drug habit," or the immoderate use of stimulants in the natural sphere, so it is in the spiritual sphere. A low condition of spiritual health is produced by improper feeding or the neglect of necessary food, which is the Word of God; and the end is a resort to all the many modern fashions and novel methods and widely advertised nostrums in the Religious world in the attempt to remedy the inevitable results.

The Root of all the evils which abound in the spiritual sphere at the present day lies in the fact that the Word and the words of God are not fed upon, digested, and assimilated, as they ought to be.

If we ask the question, Why is this the case? the answer is, The Bible is not enjoyed *because the Bible is not understood*. The methods and rules by which alone such an understanding may be gained are not known or followed; hence the Bible is a neglected book.

The question Philip addressed to the Eunuch (Acts 8:30, 31) is still greatly needed:

Understandest thou what thou readest?

And the Eunuch's answer is only too true to-day:

How can I, except some man should guide me?

We have to remember that the Bible is not a book of pure Science on the one hand, nor is it a book of Theology on the other. Yet all its science is not only true, but its statements are the foundation of all true science.

And, it is Theology itself; for it contains all that we can even know about God.

The cloud that now rests over its intelligent study arises from the fact that it is with us to-day as with the Jews of old—"The Word of God has been made of none effect by the traditions of men."—Matt. 15:1-9.

Hence it is that on some of the most important questions, especially such as Biblical Psychology, we are, still, in what the great Lord Bacon calls "a desert." He alludes to those "deserts" in history, where discovery or research comes to a stand-still, and we get schoolmen instead of philosophers; and clerics instead of discoverers.

The Reformation came as an oasis after one of these deserts. Men were sent from the stagnant pools of tradition to the fountain-head of truth. But within two or

three generations the Church entered the desert again; Creeds, Confessions, and Catechisms took the place of the open Bible; the inductive method of Bible study was abandoned, and to-day it is scarcely understood.

One party abides by "Catholic consent" or the "Voice of the Church." Other parties in the same way abide by the dicta of some who had stronger minds. Augustine, Luther, Calvin, Darby, and Newton would be surprised to-day to find that those who question what they believed are treated as guilty of presumption, and of a sin to be visited with excommunication!

These good men little thought that the inferences which they drew from the Bible would be raised to a position of almost equality with the Bible itself.

The result of all this is too painfully evident. Controversies, bitterness, strifes have been engendered. These have taken the place of simple Bible study. If studied at all it has been too much with the view of finding support for one or other of the two sides of these controversies, instead of with the object of discovering what God has really revealed and written for our learning.

Failing to understand the Scriptures we cease to feed on them; then as a natural consequence, and in inverse proportion we lean on and submit to "the doctrines of men," and finally reach a theological desert.

Bishop Butler has pointed out the way back to the land of plenty and of delight. He has shown that the only way to study the Word of God is the way in which physical science is studied. He says: "As it is owned, the whole scheme of Scripture is not yet understood, so if it ever comes to be understood before the restitution of all things, and without miraculous interpositions, *it must be in the same way* as natural knowledge is come at, by the continuance and progress of learning and liberty, and by particular persons attending to, comparing, and pursuing intimations scattered up and down it, and which are overlooked and disregarded by the generality of the world."

On this another writer has remarked, "Thus, the way of discovery still lies open to us in Divine things if we have only the moral courage to go to the fountain-head of truth, instead of filling our vessel out of this or that doctor's compendium of truth. . . . Were Bishop Butler's method of inductive research into Scripture more common than it is we should not have stood still so long, as if spell-bound by the shadow of a few great names. 'It is not at all incredible,' Bishop Butler adds, 'that a book which has been so long in the possession of mankind should contain many truths as yet undiscovered.' The majority of mankind think that they think; they acquiesce, and suppose that they argue; they flatter themselves that they are holding their own, when they have actually grown up to manhood, with scarcely a conviction that they can call their own. So it always was, and so it will ever be. The Divine things of the Word are no exception, but rather an instance. The more difficult the subject, and the more serious the consequences of error, the more averse the majority are to what is called 'unsettling men's minds'; as if truth

could be held on any other tenure than the knight's fee of holding its own against all comers. Protestantism has brought us no relief against this torpid state of mind; for, as the error is as deep as the nature of man, we cannot expect any deliverance from it so long as the nature of man continues the same, and his natural love of truth almost as depraved as his natural love of ho'iness."

But the way of discovery, as Bishop Butler has pointed out, still lies open before us.

We believe that only thus we shall be furnishing just that help which Bible students need.

It may be the work of others to explore Geography, History, Natural History, Chronology; the antiquities of Assyria, Palestine, Egypt, and Babylon; all these are legitimate subjects of systematic research, which cannot but help us in understanding more of the Word of God.

But our object is to "Open the book"; and let it speak; to hear its voice; to study it *from within itself*; and have regard to other objects and subjects, only from what it teaches about them.

The method of the "Higher" criticism is to discredit a Book, or a passage on *internal evidence*. Our method is to establish and accredit Holy Scripture on internal evidence also, and thus to derive and provide, from its own pharmacopoeia, an antidote to that subtle and malignant poison.

This method of study will reveal more convincing and "infallible proof" of inspiration than can be adduced from all the reasonings and arguments of men.

Like Ezra of old, our desire is to
"Open the Book"

and let it speak for itself, with the full conviction that if this can be done it can speak more loudly, and more effectively for itself, than any man can speak on its behalf.—*How to Enjoy the Bible.*

DOES THE BIBLE PREDICT PEACE?

(Continued from page 499)

top of the mountains" (that is, the rule of righteousness set above all other rule) "and all the nations shall flow into it." It is *then* that "they shall beat their swords into plowshares and their spears into pruning hooks; nation shall not lift up sword against nation, neither shall they learn war any more." You can find it all in Isaiah 2:2-4.

But when you come to the times *preceding* the righteous condition described, this is what you find: you find a great league of war against righteous nations. "Proclaim ye this among the Gentiles; Prepare war . . . beat your plowshares into swords, and your pruning hooks into spears." You will find this with much else of interest in Joel 3.

And the message of the Bible is that in the last military struggle between the forces of righteousness and the forces of evil in the world of nations, the forces of righteousness will win.—*The Dearborn Independent.*

UNITY

By E. Cedric Pope

TWO HUNDRED years ago men of America conceived of a unity to replace separation. They had, by this time, come to a realization that in unity only lies strength. Thus they decided to unite and face their problems together, instead of each looking for himself. These people who united to form a stable government were of all classes and religions. Some were very strict, some had strange beliefs, and some believed not at all. But in spite of the numerous differences they united, forming what has become the leading nation of the world.

A few years ago another movement, which is closer to us, started. This movement was not to become so great as the first, but it started because people again conceived of the old fact, more is accomplished by unity, more sick or old people can be benefited by a united body, than from individual assistance.

Many people were opposed to this movement; many saw in it disaster. They said, "Church organization must cater to the flesh; it has to in order to meet the approval of the greater number." "It is bound to result in one-man leadership, and those who oppose his will must suffer oppression." "The people who are at the head of this do not accept our translation of the scripture." "Establishments of this kind do away with your faith." These are only a few of the objections.

The church went on, however, and organized, and is doing very well with its organization. It has a fine home, the people have not lost their faith, and they have not (if I am not mistaken) departed from their doctrine.

Is it not remarkable how soon we forget and denounce the very ladder which has enabled us to attain to the roof. There is a movement afoot to-day which proposes a World Church Union. There is an exchange article in our last paper. This article denounces church union as antichrist. Shall we take this spirit as representative of our people, or is it to be considered as just an exchange—space filler?

Would you remain always young, and would you carry all joy and buoyancy of youth into your mature years? Then have care concerning but one thing—how you live in your thought world.—*R. W. Trine.*

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NATIONAL BIBLE INSTITUTION
OREGON ILLINOIS

EDUCATED CRIMINALS

THE DISTRICT attorney of New York City recently declared: "Our modern criminals do not lack academic education. Many have had the benefits of a high school and college training. What we need to-day for the young is more home life and more religion."

This declaration runs quite contrary to the view now in great vogue in sociological circles. Increasingly do we hear that crimes are being committed by men and boys who are mentally inferior, who border on the moron class, who have been educationally and culturally neglected. We are told that if only criminals were given a chance to develop intellectually, they would cease to be criminals.

Those who are allied with the very liberal movement in religion and the problems of society deify education. Their panacea for all the ills of the individual and of society is education. According to their idea, if every one could go to the university long enough to get a Ph. D. degree, the world would at once enter the halcyon millennial state.

But our criminal class are not near-imbeciles; nor are they illiterate. Far from it. Take the inmates of any large penal institution, and they compare favorably, so far as brains and ability are concerned, with a cross section of the American people taken anywhere from Boston to San Francisco.

The district attorney is exactly right in his opinion when he says that our great need is "more home life and more religion."

We would not have half the juvenile crime in the land to-day if thousands of our homes had not quit functioning, except as boarding and rooming houses. The home has long ceased to be a religious, cultural, recreational, and educational institution. It is not the center of life any more; it is merely a filling and service station. Parents have shifted the responsibility of the character building of their children to the day school, the movies, and the dance floor.

And it is a notorious fact that millions of our youth are coming to maturity with little or no religious training and convictions. Thousands of families are non-church-goers. And many of those who do attend church get only the high-sounding but empty teaching of Modernism. The Bible, which is the character builder pre-eminent, they more often hear derided than lauded. The teachers in the schools tell them that modern science has proved the Bible wrong in many places and hopelessly out of date in others. The young people logically conclude that if the Bible is partially in error and an antique, its moral precepts are of little interest to them.

The words of Scripture, "The fear of Jehovah is the beginning of knowledge," stand, however, as an eternal truth. The marginal reading is, "The fear of Jehovah is the chief part of knowledge." Both are right. A seeking after and a love for God is not only the foundation of knowledge, but also its chief part. And the great trouble with our civilization to-day is that it has sub-

stituted pleasure, money-getting, Modernism, a "science, falsely so called," *et cetera*, for the worship and service of Jehovah, the true God. No amount of this world's wisdom and education can make up the lack of a knowledge of God and His will; and the man who builds character without God as the corner stone is building with rubbish.—*Selected by Glen Birkey.*

A cross-eyed man chopping wood who never looks where he hits or hits where he looks reminds us of the Christian who never talks as he acts or acts as he talks.—*S. E. Haney.*

INTENTION IN TALMUDIC LAW

IT IS HOPED that ultimately Jewish law will take its legitimate place in the juristic system of the New Palestine. For this reason the Institute for Jewish Studies of the Hebrew University has commissioned a Jerusalem Talmudic scholar to prepare a Compendium of the Talmud—a great task calculated to take fully five years—but a task of first importance. The dissatisfaction in certain quarters with the Jewish voluntary courts (*Mishpat Hash-olem*) can be easily explained on the ground of a reluctance to ignore our traditional jurisprudence which was the outgrowth of our national religious culture and was originally codified and practiced in response to life's demands.

This is possibly the most pertinent point made by Dr. Higger in his "Introduction": the clear cut distinction between the *Tannaitic* sources (in a Jewish Palestine) and the *Amoraic* sources (in the Diaspora). The *Tannaim* dealt with actual problems in life; the *Amoraim*,—already detached from the soil and from the world of reality—elaborated principles, provided theories, and created a gulf between life and principle. In the Homeland it is permitted to look forward to the resumption of the *Tannaitic* attitude. Jewish law is to be evolved once again—to modify Blackstone's phrase—as a rule of Jewish conduct.

Dr. Higger also points out both by example and analogy numerous points of similarity in the Jewish and Roman legal systems. He might have gone a step further and even included certain elements of present-day Anglo-Saxon jurisprudence—all of which demonstrate that Talmudic law may still—if properly conceived and judicially applied—function in Palestine in the near future.

Works such as the present are useful in preparing the material for the study and eventually the application of Jewish jurisprudence in Eretz Israel. The author has done wisely in pointing out the general tendency of the Talmudic system, and applying himself to the accurate and thorough-going investigation of his particular field (*Kawwanah*) "Intention in Talmudic Law."—*Leon Spitz, in The New Palestine.*

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The Master Is Coming

*They said, 'The Master is coming to honor
the town to-day,
And none can tell at what house or home the
Master will choose to stay.'
And I thought, while my heart beat wildly,
what if He should call to mine?
How would I strive to honor and entertain the
Guest Divine?*

*And straightway I went to toiling, to make my
home more neat.
I swept, and polished, and garnished and
decked it with blossoms sweet.
I was troubled for fear the Master might come
ere my task was done;
So I hastened and worked the faster, and
watched the hurrying sun.*

*But right in the midst of my duties a woman
came to my door;
She had come to tell me her sorrow, and my
comfort and aid implore,
And I said: "I cannot listen or help you any
to-day;
I am looking for a greater and nobler guest,"
and the woman went away.*

*But soon there came another, a cripple, old
and gray
And said: "Oh, let me rest a while at your
home, I pray.
I've traveled far since morning. I'm hungry,
and faint, and weak."
And I said: "I cannot listen, or help you any
to-day,
I am looking for a greater and nobler guest,"
and the pleader went away.*

*And the day wore onward swiftly, and my
task was nearly done,*

*And a prayer was ever in my heart that the
Master yet might come.
And I thought I should spring to meet Him,
and treat Him with utmost care,
When a little child stood by me with a face so
sweet and fair,
Sweet, but with marks of tear-drops, and his
clothes were tattered and old;
A finger was bruised and bleeding, and his
little bare feet were cold,*

*And I said: "I am sorry for you; you are sorely
in need of care,
But I cannot stop to give it, you must hasten
otherwhere."
And at the words a shadow swept o'er the
blue-veined brow.
"Someone will clothe and feed you, dear, but
I'm too busy now."*

*At last the day was ended, my toil was over
and done;
My house was swept and garnished, and I
watched in the dusk alone.
Watched, but no footfall sounded, no one
paused at my gate;
No one entered my cottage door—I could only
pray and wait.*

*I waited till night had deepened, and the
Master had not come;
"He has entered some other door," I cried,
"and gladdened some other home.
My labor has been for nothing," and I bowed
my head and wept;
My heart was sore with longing, yet spite of it
all I slept.*

*Then the Master stood before me, and His
(Continued on next page)*

face was grave and fair.

*"Three times to-day I have come to your door,
and craved your pity and care;*

*Three times to-day you have sent me onward,
uncared for, unhelped,*

*And the blessing you might have received is
lost, and your chance to serve is fled.*

*"The poor you have always with you; they are
ever in need of a friend,*

*And as often as ye give them food to eat, those
gifts to your Master you lend.*

*Whenever you give them cold water, or what-
ever their needs may be,*

*You're aiding not only My little ones, but
you're also helping Me."*

*"O Lord, dear Lord, forgive me, how could I
know it was Thee?"*

*My very soul was shamed and bowed in the
depth of humility.*

*And He said: "The sin is pardon'd, but the
blessing is lost to thee;*

*For failing to comfort the least of Mine, you
have failed to comfort Me."*

Author Unknown.

NEARER MY HOME

By Auntie Wince

HOW WE love to sing, "I'm nearer my home to-day than I ever was before." And how jubilant we feel when we think that every passing day brings us nearer and still nearer.

We look at the clear, calm, blue sky and wonder when and how the change will come. We only know that it will be "in a moment, in the twinkling of an eye" that the startling and sudden change will come. And present rulers will have to step down and out. Presidents will have to give up their places, and kings their crowns; for who shall stand when He appeareth? Not many. For who will be found worthy to rule under the King of kings?

It is for these places of glory and honor that the saints are now fitting themselves. We do not realize it, but, if I understand the matter, this is actually the case. "Know ye not that the saints shall rule angels?" And angels are not dwellers on our earthly domain, so we will have to believe that either they will become dwellers of the earth, or that we will be translated to other spheres; if, mayhap, the saints are not called "ange's," which is probably the case. God has not seen fit to reveal everything.

"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." No fair that this world ever got up has had such lovely things to show as will be found in the New Jerusalem with its walls of jasper and streets of gold. I want a place in that city, don't you?

ISRAEL IN THE DIVINE PROGRAM

GOD IS a God of order. We see this very clearly in the minute directions that were given with regard to the building of the Tabernacle and the Temple, the arrangement of the sacrifices, etc. Everything connected with worship was to be exactly in accordance with the divine commandment. "So the service of the house of the Lord was set in order."—2 Chron. 29:35.

We remember what a severe lesson was given to David, when, with true purpose of heart to honor God, he gathered his people together to bring back the Ark, and restore it to its right place. How suddenly the glad harmony of harp and psaltery and silver trumpet was startled into silence by the discordant shriek of terror, and wail of death—just because one man had put forth his hand presumptuously and touched that holy thing, which symbolized the unapproachable purity of the Divine Presence! Or, as the displeased king afterwards humbly confessed, "because . . . we sought him not after the due order."—1 Chron. 15:13. And in his last hours we find David rejoicing in the fact that "yet he hath made with me an everlasting covenant, ordered in all things and sure, for this is all my salvation and all my desire."—2 Sam. 23:5.

"As for God his way is perfect." Therefore, as in nature, so in grace, we find that He has one great, beautiful, fixed unchangeable plan, which all the powers of earth and hell combined will never be allowed to frustrate, however much He may permit them to hinder for a time. "The Lord of hosts hath sworn saying, Surely as I have thought, so shall it come to pass; and as I have purposed so shall it stand. For the Lord of Hosts hath purposed, who shall disannul it? And his hand is stretched out, who shall turn it back?"—Isa. 14:24, 27.

God's plan can be summed up in one incomparable, magnificent word, *Redemption!* Israel and the church are the great object-lessons by which He has been unfolding that plan through the ages to the whole universe. Over and over again He points to His dealings with His earthly people and says, "That ye may know"—"That the heathen may know," what? "That I am the Lord." (See Ezek. all through about forty verses). Then in Eph. 3:9-10, "And to make all men see what is the fellowship of the mystery which from the beginning of the world hath been hid in God. To the intent that now unto the principalities and powers in heavenly places might be known by the church, the manifold wisdom of God." All the while Israel and the church are confused together, the deep mysteries of God's great scheme for the redemption of the race, will continue to be a hopeless tangle to all who merely read and do not study His word.

Just as the secrets of science are wrested from nature only by undaunted enthusiasm, and patient, persevering toil, so the priceless secrets of the Divine Treasury of Grace can be discovered only to those who, like the prophets of old "searched diligently;" and and the Bereans who "examined the Scriptures daily whether these

(Continued on page 527, column 1)

VICTORY

By Conrad Dickel

WHAT tactics have been employed by great world conquerors of the past to bring into subjection peoples and nations who are not in accord with their plans of dominion and over-lordship? The bloody pages of history readily answer this question. Great armies, the sword, battle-axe, spear, etc.; and in these latter days, machine guns, tanks, poison gas and other lethal devices have been the means of wresting victory from unwilling adversaries.

Will these means be employed by King Jesus in bringing into subjection the nations when He establishes His kingdom? If this question weren't so absurd, it would border on blasphemy. He (Jesus) adjured His hearers on the Mount to "Love your enemies, bless them that hate you." Will this admonition be scrapped when He comes in power and great glory? It is true that He shall "rule with a rod of iron," a very effective corrective measure. "Spare the rod and spoil the child" is undoubtedly a wise adage, but we must not beat the child to death with the rod, but use it only insofar as it will direct the child into better conduct. The use of the rod in this case is a manifestation of love on the part of the parent. "Whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth."

During the world war the principle of hate was part of the training of the soldiers, in the bayonet practice especially. They were taught to work themselves up to a frenzy of hate and then attack the dummies which represented the enemy, with their bayonets, cursing and stabbing in a passion of bloodthirstiness.

We are sure the Prince of Peace will not employ the principle of hate in subduing the nations. The Son of the God of love will use a principle which the world conquerors never dreamed of using, the antithesis of hate, namely, Love.

As a great artist loves his masterpiece into being on the canvas, conquering technical difficulties by the overpowering love of the picture he is creating, so the Great King will weld His kingdom into a final form of utter perfection through the all conquering power of love, fit eventually to hand over to the Father, that "God may be all and in all."

Jesus paid a price on Calvary. In other words, He bought something. What did He buy? He bought mankind back from the bondage of death and sin,—the man Christ Jesus, who gave Himself a ransom for all to be testified in due time. As in Adam all die, so in the Christ shall all be made alive. Jesus is the propitiation for our sins, and not for ours only, but for the sins of the whole world. He gained, by His sacrificial death on the cross (the supreme expression of love) a great victory, and He exultantly exclaims: "Behold, I have the keys of death and the grave." The Apostle Paul echoes this victorious note in "O death, where is thy sting? O grave, where is thy victory?" The victorious Jesus will eventually destroy all the enemies that militate against perfect

peace and love. The last enemy to be destroyed is death. When this last enemy is destroyed, the victory will be complete. As long as the power of death holds one of the progeny of Adam, the victory cannot be said to be entirely complete, and Jesus has not collected all that for which He paid such a great price.

We cannot exaggerate the power of the atonement, but it seems quite easy to minimize that power, when numbers of well-meaning folk complacently embrace the idea that unnumbered multitudes of mankind will have short shrift when the Prince of Peace, mighty to save, is in authority. As promised to Abraham, Isaac, and Jacob (the gospel, Gal. 3:8) God will *bless* all the families of the earth through Jesus and His ecclesia, the basic and fundamental principle. The very reason for the existence of Jesus, is for the great purpose of redeeming and reconciling God's human creatures.

Before this redemption and reconciliation can be totally accomplished certain conditions and systems now existent must be destroyed. In this category are hate, strife, envy, murder, and all the other well-known evils, certain ecclesiastical and political systems, diseases, sickness in mind as well as body, and last of all, death. "The last enemy that shall be destroyed is death." Then, when, in fact, according to prophecy, "every knee shall bow and every tongue shall confess to God," the victory of love will be complete. Then that ecstatic time shall come when the earth shall break forth into singing, the trees shall clap their hands, the desert shall blossom as the rose, the lion shall lie down with the lamb, and tears shall be wiped away from all faces, and peace and joy and glory to God shall fill the whole earth. What a glorious prospect! No wonder the apostle said, "Looking forward and hasting the day," the day when the promise made to Abraham that "in thy seed shall all the families of the earth be blessed" shall be a certainty. That is what the Lord Jesus saw when He told His followers to pray, "Thy kingdom come. Thy will be done in earth as it is in heaven."

In contemplating the gospel, it might be likened to a picture painted in oil colors. Those who have visited art galleries know that unless a picture in oils is viewed from a proper angle and in the proper light, it is apt to be distorted by the shine or glare of reflected lights on its varnished surface. It might take some study and maneuvering to get in the right position, but it is worth while doing so, for then one can better appreciate the values, technique, and the subtle and masterful touches of the artist's product. And then (providing it is a good painting) the more it is studied, the more charming it becomes.

The same conditions apply to God's masterpiece, the Gospel. If you fail to get the proper light on it, glaring errors, reflections of pagan theologies and philosophies misinterpretations, etc., will mar its beauty, and an entirely erroneous impression will be had. But by study and careful consideration, these glares can be removed, and the full glory of the masterpiece will finally be revealed.

THE POSSESSION OF HUMILITY

By H. D. Sheldon

"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."—Matthew 11:29.

THE PULPIT is fond of noting how the word *humility* has changed its meaning. In olden times it was a word of slaves. It was difficult to offer a man a greater insult than to call him humble. Humility was considered a loss of self-respect. But Christ came, and He took the hateful word and made it honorable. To-day, it is called the Christian's loveliest virtue, and his crowning grace. Beginning the Sermon on the Mount Jesus said, "Blessed are the meek; for they shall inherit the earth. Blessed are the poor in spirit; for theirs is the kingdom of heaven." God hates seven things; the first in the list is a proud look: "Pride goeth before destruction, and a haughty spirit before a fall." One day Christ found His disciples discussing amongst themselves who should be the greatest. Jesus said to them, "Whosoever would be first among you, shall be the servant of all." In other words, God's blessings flow down, and he who would receive them must stoop.

St. Augustine was once asked, "What is the rarest of all graces?" He replied, "Humility." "What is the second?" He replied, "Humility." "What is the third?" He still replied, "Humility." I believe if one possesses this grace he possesses all the others. You can counterfeit love, faith and peace, but it is easy to detect mock humility. Don't try to be humble. Some of the proudest people are those who are trying to be humble. They are proud of their humility.

*"The devil did grin,
For his darling sin
Is pride that apes humility."*

Pliny said, "It is as hard to teach humility as it is to fill an empty bottle corked." Pride is the attic of the house—the highest room and the emptiest. Proud people are self-centered. They are so lifted up with what they are, that they blind themselves to what they might be. Moreover, pride unfits one for service. We cannot do the Master's work until we are "clothed with humility," and have the Masters' spirit.

John the Baptist was one of the bravest men who ever lived, and yet he was the best New Testament example of humility. When he was preaching on the banks of the Jordan a deputation of men came out from Jerusalem to learn who he was. They asked, "Are you Isaiah, Jeremiah, Ezekiel?" "No," said John, "I am the voice of one crying in the wilderness, prepare ye the way of the Lord, make his paths straight. I must decrease, but he must increase. I indeed baptize you with water, but He that cometh after me is mightier than I, whose shoes I am not worthy to stoop down and unloose." Then we find Jesus coming to John to be baptized, and although the prophet protested, Jesus insisted. And is not the

secret of the Master's coming to John for this sacred rite, to be explained by John's meek and humble spirit? John never wore a title. Think of calling him Pope John! It took several hundred years to accomplish that degradation. Call him Dr. John—whoever dared! Call him Lord Bishop John—not unless you want to be sarcastic. Call him Reverend John! No, he was simply John the Baptist. He needed no title, and when his lips parted he proved his ability far more than any college degree could have done.

God always used the humble. When He wanted a reformation in Germany He passed by Erasmus the scholar and called Luther, the singer boy of Erfort. When He wanted to preach to the masses in London, He passed by the nobles and princes, and called Spurgeon, who was only an assistant school teacher. When God wanted a man to preach to the world, He passed by the great and learned men and called D. L. Moody, who did not have a common school education.

But these are days of a "great man" and a small God—yes, days of an infinite man and an infinite God. Only think, there are one billion nearly five hundred million people on this earth to-day, and you are only one out of that vast number! And this earth on which you live is only a very small part of this great universe. If the sun were hollow, it is large enough to contain 1,400,000 just such world's as this, and the God whose name men profane, and to whom men give advice, made them all. Light travels at the rate of 186,000 miles a second, and requires hundreds of years to reach this world from some of the planets. If a radio machine were placed in front of a pulpit from which I might be preaching, and someone tuned in in China, my voice would be heard in China before it could be heard by those sitting in the rear of the church. In other words, my voice travels around this world by radio seven and three-quarter times in a single second. Radium is light, and in the beginning God said, "Let there be light," and there was light. And yet, men will make suggestions to a God like that. The president of a large university is quoted as saying to a graduation class of young men, "I wonder if you will believe me when I say that I no longer believe in a great and ever-present force which manifests itself in all the activities of man, and the workings of nature." God is energy, intelligent energy working for good. Let me hasten to note the sad reflection that there is no vanity save in man. The infinitely little hath a pride infinitely great. Paul, writing to the Corinthians, said, "Who maketh thee to differ from another? and what hast thou that thou didst not receive? now if thou didst receive it, why dost thou glory, as if thou hadst not received it?" The more we have, the more we have received, and the more humble we should be.

Man is great in the eyes of the world in proportion

to the number he can control; but man is great in the sight of God in proportion to the number he can serve.

Tauler, the great preacher, filled the cathedral in Strausburg, with a large and enthusiastic audience, in the days before Luther's time. One day, across the fields of Strausburg, there came a simple-minded Swiss Nicholas by name, who told his sins to Tauler. Through the confession of this simple peasant, Tauler heard the voice of God saying to him, "Tauler, Tauler, great preacher, thou must die; before thou canst bear fruit thou must die." When Nicholas had gone Tauler went into his monastery cell, and there remained for two full years; and when he had lost all confidence in his strength and force as a man, Tauler came out of his confinement and went into his pulpit to preach. The cathedral was filled with the elite of the city, but when Tauler was half through his sermon, he broke down; and the people went away saying, "Tauler, our great preacher, is spoiled; Tauler, our great preacher is spoiled." The next Sunday only a few peasant folk came to listen to Tauler preach; but as the Sundays passed, more and more came until the great cathedral was too small to hold the crowds that wanted to hear the great preacher; and the sermons that Tauler then preached are still blessing the world.

How unlike the spirit of the hour is the story of Chinese Gordon! The more we learn of this remarkable man, the more we feel like saying with Huxley, "the most refreshing character of the century." For his services in China, it will be remembered, the government sought to reward him, but he declined all honors. Money and titles he scorned; but a medal inscribed with his name and a record of his thirty-three engagements was accepted by him, because it could not well be refused. After his tragic death the medal could nowhere be traced. What a revelation of the great soldier's unselfishness unfolds when we learn that the medal had been sent to the poor of Manchester during the famine, with an anonymous letter accompanying it, requesting that the ore be melted down and given to the hungry children in that city. Then, in his diary he wrote these words: "The last and only thing I have in this world that I value, I have given over to the Lord Jesus Christ." The four controlling principles of this man's life were: absolute self-oblivion, utter absence of all pretension, indifference to the world's praise or blame, absolute subjection to the will of God.

When D. McCall, the founder of the McCall Mission, lay dead in Paris, a former anarchist stood at his coffin, weeping. He was asked, "Are you a relative?" "No," he replied. "Why, then, do you weep?" "He saved me," was his answer. "What did he say?" "He said nothing," replied the man. "It was his face." What a noble interpretation of Jesus Christ, when the face speaks of the motive within! To be changed into His likeness is one of the best products of consecration.

"Learn of me," said Jesus, who was the world's greatest exemplar of humility. In the second chapter of Philippians His humility is shown in the seven steps He took downward: (1) "made himself of no reputation; (2)

took the form of a servant; (3) made in the likeness of men; (4) found in fashion as a man; (5) humbled himself; (6) became obedient unto death; (7) even the death of the cross. Is it not a marvelous thing that when we find Him at the lowest depths—as low as He could have gone—then God exalts Him, and gives Him a name that is above every name. God's way up is down.

Verily, lowliness is never so lovely as when the crowd is cheering; and humility is never so beautiful as at the cross!—*Selected.*

"When men 'resist the truth,' do not trust in your own wisdom, but in the Scriptures of truth. If they will not believe God, they will not believe you. If God's Word will not conquer them, be sure yours will not. Remember how the Lord Jesus engaged in His conflict by using this Sword of the Spirit: 'It is written.'"—*How to Enjoy the Bible.*

"BE YE ALSO READY"

By Auntie Wince

"Be ye also ready: for in such an hour as ye think not the Son of man cometh."—Matthew 24:44.

THERE are people in the church who are ready for the Savior's advent no matter when He may come, whether at morn, or noon, or night. They have the wedding garment on and will never lay it off. When He says, "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world," no stains will have to be washed out of their robes, no unsightly rents will have to be mended. From turban to shoe latchet everything is pure and spotless.

There is no need of asking, "Is my name written there?" They had that assurance long ago, and can at once rise and go with Him, the lovely and beloved One of their hearts.

For will not Jerusalem, the holy city, be the meeting place of the saved ones? I so imagine, and my gaze is turned thither. Like birds seeking rest at night, just so will the saved ones be flocking homeward. Rising from the mile-deep waters of the ocean, bursting the tightly sealed vaults, coming from the frozen steppes of Russia, emerging from the sands of Sahara, and from the well-peopled cemeteries of America, they come. They come to live, and reign, and die no more; for death will never come where Jesus is. It never did and it never will.

And yet—can we be absolutely sure there will be no death during the millennial age? God has not seen fit to tell us; we must wait and see. But if the people of that age live its entire length, it looks as if they might live on and on for eternity's blissful years.

"Oh, to be over yonder, in that land of wonder!"
Who that realizes even a little of its glory does not want to be there?

EDITORIAL

F. L. AUSTIN, Editor.

F. A. STILSON, Ass't Editor.

NEVER before have we been so impressed with the many expressions of thankfulness from persons who are more fortunately situated in comparison to the thousands of our land who are at present suffering from storm and flood disasters. Have you counted your many blessings? —F. A. S.

* * * *

VISIONS OF SERVICE AND OPPORTUNITY

THE APOSTLE set the churches in order in every locality, and ordained that elders and deacons should be appointed who should bear a godly responsibility in feeding and aiding the growth of Christ-life. Through such God-designed order and method the churches grew and the truths of Christ spread over the earth. What godly instruction this for the Church of God.

ST. LOUIS, MISSOURI

THERE are but a few workers of the Church of God who meet in St. Louis for service. There are more who live in the city—people who have moved in from other places, but who still hold their memberships at their home church. As in several other cities this condition is regrettable. Such members, having located distant from their former, are no longer in position to render the same helpful services as formerly, and by not cooperating in the field of their new location, they fail more and more of using their respective talents of ability and thus weaken in Christian activity, ability, and devotion.

But there are a few in St. Louis who, regardless of the difficulties experienced only by small groups in large cities, persist in doing all that they know to do for Christian growth and service.

Bible studies are held weekly at the home of Dr. Gertrude M. Logan, 4318 Olive St. Every effort is made to make all welcome and to make the service pleasant as well as edifying. Bro. J. H. Anderson addresses this class on his trip to the Blush Church each fifth Sunday.

Many another denomination would get behind such classes and by united effort would use these nuclei of workers as a foundation for the building of large and strong churches to proclaim the Gospel and to provide Christian aid in the religious education of the child and adult life in the homes of the congregations.

The writer spoke to very attentive gatherings on Wednesday and Thursday evenings, May 4 and 5, and was encouraged by the manifest personal interest and queries of the few non-members present. It was very evident that many people are truly interested in the study of God's Word.

May God bless this people according to their works of faith.

WATERLOO, IOWA

A SMALL gathering was addressed here on Saturday evening, May 7, at the home of Bro. and Sr. T. J. Ellis, 319 Cutler Street. The interest was excellent. Several ladies of a regular weekly Bible class, made up of members of various denominations who are zealous for a better understanding of the Bible, and taught, by request, by Sr. Ellis, were present. The time for this service was essentially limited as a 9:10 train had to be taken in order to reach Blair, Nebraska, for a Sunday morning service. But every second, to the time of exit through the front door, was used by these people interested in Bible study. Sr. Ellis is doing a grand labor with this class.

The Waterloo class is laboring under regrettable adversities. It has no church building in which to meet and has no regular meetings by the church as such. There is probably less work done now in this place than there was a few years back. Though the valuable camp grounds of the State Conference are at Waterloo, yet they are used only 10 days out of the year and neither the local brethren, nor any one else derive benefit from this napkin-hidden talent for the remaining 355 days. Both state and local church have studied how to remedy this weakness but without result to date.

One of the outstanding religious problems of many places is apparent here. Every Christian family is more than anxious that its children shall early profess and serve Christ. But how to successfully interest the child when there is no regular church service, no edifice where all can regularly gather and where the young can invite their friends and associates, no church laborers for the activity of the young; where each growing child is invited and urged over and over and over again by schoolmates, associates, and friends to attend other churches, and to take part—such conditions make it exceedingly difficult to enlist the interest and services of characters who really yearn to be faithful workers for Christ. Nearly all such—young or old—prefer to associate themselves with some Christian effort that aims to be something in the name of Christ. They have a living, throbbing feeling and conviction that He who drew the admiration and confidence of the multitude by His works in the name of God which appealed to the best in carnal nature did not set a wrong example for Christians of this day to

(Continued on page 526, column 1)

HERALD RECEIPTS

Mrs. Luella Caples; Mrs. B. S. Wheeler; L. J. Sweet; Mrs. Annie Trotter; Mrs. Helen Schafer; Carrie Wile Chambers; J. G. Barber; Mrs. N. J. Wilding; Mrs. Nettie M. Daharsh; Mrs. H. T. Hill; H. K. Elton.

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Mrs. Idona Romine, Cor. Sec.
1506 South High Street
South Bend, Indiana

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714 S. Broadway
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*THERE IS THAT SCATTERETH AND YET INCREASETH; AND THERE IS THAT WITHHOLD-
ETH MORE THAN IS MEET, BUT IT TENDETH TO POVERTY.—PROV. 11:24*

WE ARE VERY much pleased to note a marked increase in Berean activity in different places recently. A little bird whispers to us that a new society may be possible in Illinois soon. Just at present the comparatively new class at Los Angeles is backing the Berean Page best of all, and they have also sent some funds which we are forwarding to the Treasurer.

* * * *

If it is your turn to lead the Berean class and someone is present whom you feel is a much better leader than you, don't refuse to lead and insist on his doing it. If he is really a better leader than you, then he doesn't need the practice, but you do. Training for leadership is one of the most important parts of Berean work

* * * *

THE CHRISTIAN'S REWARD

THE QUESTION of the Christian's reward is the one in which the popular churches of to-day have strayed farthest from the truth, yet all phases of the question are very clearly set forth in the Scriptures. Their belief of what the Christian's reward is to be is most nearly correct; but as to *when, where, how, and why* we get it, their ideas are not founded on the Bible.

We most surely believe that the Christian will be rewarded with *everlasting* life. John 3:16 says that "who-soever believeth in him should not perish, but have everlasting life," and in 1 John 2:25 we read, "And this is the promise that he hath promised us even eternal life." Besides this, our bodies will be fashioned like unto His glorious body, Phil. 3:21. In James 1:12 and Rev. 2:10 the gift of eternal life is spoken of as a "crown of life," denoting honor. We find it referred to as a "crown of righteousness" in 2 Tim. 4:8, that is, it is a crown of life given for righteousness. In 1 Cor. 9:25 the Christian is compared to a runner who strives for a corruptible crown—he was temperate in all things that he might receive a laurel wreath; how much more should we strive to obtain an incorruptible crown—life without end.

As opposed to the orthodox belief, we do not get this reward at death, but *at the resurrection* which takes place when Christ comes. Luke 14:14 says, "For thou shalt be recompensed at the resurrection of the just," and Matthew 16:27, "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."

"The meek shall inherit the *earth*"—Matt. 5:5; Psa.

37:11, and not go to heaven for their reward as is widely taught. All of God's prophets and the gospel writers tell us that the kingdom is to be on earth. Our reward is in heaven, Matt. 5:12, but Christ is coming back, bringing the reward of life with Him, to establish His righteous kingdom here. And the overcomer is to reign with Him on His throne, Rev. 3:21, Matt. 25:34. We could not wish for more, nor expect heaven to be more glorious than the earth will be when filled with righteousness, and the curse is removed.

In nearly all the references to the Christian's reward we find some obligation mentioned, for the fulfilling of which, we are to be rewarded. If we keep His commandments, love our enemies, sow righteousness, endure persecution, overcome temptation, etc., in short, if we are truly overcomers and strive to be like Christ, we shall "receive the crown of life which the Lord hath promised to them that love him." James 1:12. Only by continual study does one find the full extent of his obligations, or *how* the reward is earned.

Yet, while the fulfillment of all of these things is necessary, we cannot truly claim to have earned the reward; it is bestowed upon us only by the grace of God, Titus 3:7. Even Paul felt there was a possibility of his being a castaway, 1 Cor. 9:27. He says in Eph. 2:8, 9, "For by grace are ye saved through faith, and that not of yourselves; it is the gift of God: not of works, lest any man should boast."

Mildred Railsback

* * * *

But the path of the just is as a shining light that shineth more and more unto the perfect day.—Prov. 4:18.

* * * *

WE NEED TO FORGET

To forget—that is what we need. Just to forget. All the petty annoyances, all the vexing irritations, all the mean words, all the unkind acts, the deep wrongs, the bitter disappointments—just let them go; don't hang on to them. Learn to forget. Make a study of it. Practice it. Become an expert at forgetting. Train the faculty of the mind until it is strong and virile. Then the memory will have fewer things to remember, and it will become quick and alert in remembering the things that are worth remembering. It will not be cumbered with disagreeable things, and all its attention will be given to the beautiful things, to the worth-while things.—*Selected.*

REGARDING HELL

By R. H. Judd

I WISH to thank you for the tabulated list of occurrences of the word "Sheol." I have these already copied in my Bible, and had I looked carefully over them, I probably should not have penned the article of mine, which appears in the same issue of April 12, in quite the same language. Looking through that list, I find that there is *not one passage* (excepting that of Psalm 9:17) that does not conform to the interpretation that Sheol in Scripture refers to the grave in generic sense; and it is only with Scripture interpretation that we are concerned. Outside usages of the word have no weight as a deciding factor in the question. Psalm 9:17 has always been a puzzle to me, for the reason stated in that article. I could not see how whole nations—as nations—could be RE-turned to Sheol. But while it may be possible for Psalm 9:17, to be explained as suggested, it now occurs to me that there is a better solution which will bring the passage into line with the rest, and that is, that as individuals (which form a nation) are "formed of the dust of the ground," and are said to "re-turn to the ground from whence they are taken," so the same language would apply to a nation in a similar manner. In this sense the passage would be in full harmony with the rest, nor would the fact that GOD might redeem few or many individuals out of that nation affect the issue. Nations have, as nations, just as have individuals, turned their backs on GOD, and their destiny is to return to the dust from whence they came. As it is unlikely that one lone passage of Scripture would carry an interpretation out of line with the rest, I cannot but admit that on that particular point it would seem I was in error in mine of April 12. I have endeavored in the past to be very careful what I submit for publication, and if from various causes I have in this instance failed I am exceedingly sorry.

Respecting Gehenna, I would like to have from Bro. Johnston Scripture confirmation that Sheol is ever rendered Gehenna. I would also like to ask Bro. Johnston for one Old Testament instance (other than that of Psalm 9:17) where the meaning that he assigns to Sheol, of reference to outside nations is definitely indicated by the context, for it has been shown that Psalm 9:17 does not of necessity do so. Bro. Johnston has, I believe, done good service in calling attention to a more careful understanding of the Hebrew word "Eretz," but I still feel that in many passages of Scripture it has a wider application than any localized territory, even though its principal references are to the land of the Chosen People, or the specific land indicated by a particular context, and with Bro. Anderson, I believe that righteousness shall ultimately cover the whole earth as we understand the word in its widest sense, but I do not think that such a result will be an immediate attainment, nor do I think that the actual kingdom of Israel will be without limitations, but that through it Christ will rule over the nations.

I would further like to ask Bro. Johnston what authority he has for making Psalm 9:17 read, "The wicked shall be driven into Sheol and all the nations that forget God"; as he does at the close of his article. No version that I know of reads thus.

"LOVE COVERETH"

RECENTLY a sister asked me to write an article answering the question why those professing godliness so constantly criticize Christian workers and pass on evil reports. There is only one answer: They lack the perfect love of God that covers.

Under the old covenant and under the new we have the statements, "Love covereth" Prov. 10:12; 1 Peter 4:8, and "the Love Chapter" emphatically confirms this, as the Greek for "LOVE beareth all things" is "Love covereth all things with silence," 1 Cor. 13:7.

Early in Bible history we have a record of God's appreciation of the love that "covereth."

Blessings were given to Shem and Japhet because, when they heard of their father's shame, they walked backward and "covered" him, and "saw not the nakedness of their father," Gen. 9:23-27.

The Holy Spirit, writing through Moses must needs record Lot's worldliness for our warning, Gen 13:10-11. But the Holy Spirit, writing through Peter, overlooks Lot's sin, long since forgiven, and tells us, "God delivered just Lot, vexed with the filthy conversation of the wicked; for that righteous man . . . in seeing and hearing, vexed his righteous soul from day to day with their unlawful deeds."—2 Peter 2:7-8.

A true history must mention Rahab's falsehood, but love covers the heathen woman's sin of ignorance and recalls only her faith when she heard of Israel's God, Josh. 2:8-16; Heb. 11:31.

Jesus was unsparing in His denunciation of the Pharisees to their faces, and He sent a strong characteristic word to the sly, cunning, deceitful Herod; but He never personally spoke evil of any individual behind his back. He reproved Peter to his face severely, but He did not tell John privately that Peter was influenced by Satan. He openly and publicly rebuked Simon, but He did not go into the home of Mary and Martha and talk over how uncourteous Simon had been.

With God a forgiven sin is "covered," Psa. 32:1. There is not a hint of David's transgression in the New Testament, though his name occurs fifty-seven times.

If we forgive "even as" He, we never speak of an injury done to us, Eph. 4:32.

A high standard? Yes, but the overcomers reach it. The sons of God are perfect in love "even as" their Father, Matt. 5:44-48. They reprove those whom they believe are wrong, but they put away all "evil speaking," and "take account" only of the "love'y" things, Eph. 4:31; Phil. 4:8. They never mention a true, vile report, or pass on an evil story, that possibly, after all, may be much exaggerated or altogether untrue. . . . —Selected.

With Our Sunday Schools

LESSON PREPARED BY F. L. AUSTIN

LESSON IX.—May 29, 1927.

PETER UNDAUNTED BY PERSECUTION

Acts 5:17-42.

Devotional Reading: Psalm 27:1-6.

GOLDEN TEXT.

We must obey God rather than men.—Acts 5:29, R. V.

A STUDY OF THE SUBJECT.

Effect on Peter. The numerous miracles performed by the apostles, Acts 5:5, 10, 12-16, might easily have made Peter proud and caused him to wish to lord it over others. He, too, was carnal, natural, subject to all temptations.

True, he fully knew that his power of miracle was through the Holy Spirit.

Persecutions which followed Peter's works would easily have two results. They would convince all of the injustice of those who persecuted because of good works only. They would also tend to correct any disposition upon Peter's part toward self-esteem, as though God regarded Peter as better and greater in himself than were others.

These miracles and persecutions revealed more than anything else the great power and injustice of God in advancing His work midst His chosen nation which was rebellious against Him.

Peter's Vision. Peter's new and growing vision of Christ was exalting Christ in his own mind more and more above the ways of man. No longer was he comparing Christ's power and ways with the power and ways of man. He had heard and seen so much that proved to him the greatness of Christ, that his faith had come to be practically unbounded in his Lord. This faith naturally caused him to disregard all seeming opposition and to accept and rely upon Christ's words and directions regardless of all seeming adversity thereto. It put him into a position where truly the world knew him not, could not understand him, 1 John 3:1. Peter not only had faith but extreme love for Christ and His Father. Through faith and love his vision and knowledge of God constantly grew. See 1 John 4:8; John 14:23. It was with this new vision that Peter prosecuted the work of Christ. With such new vision nothing that man could do could possibly daunt him in his effort; for with the power of the Holy Spirit, his mild though undaunted courage knew no bounds.

THE GOLDEN TEXT.

We ought to obey God rather than men.—Acts 5:29.

The high priest had commanded the apostles not to teach in the name of Jesus and they had been placed in prison. The angel opened the prison doors and said, "Go, stand and speak in the temple to the people all the words of this life". They now had two commands which were opposed to each other. They

must obey either God or man. They said, "We ought to obey God rather than men", and they did.

This takes courage. But to get God's approval, our obedience must be the kind that flows from the heart and not an obedience which is born of fear.—F. A. S.

PRACTICAL APPLICATIONS.

Repentance or Rejection. "When they heard that, they were cut to the heart, and took counsel to slay them."—Acts 5:33. "When they heard this, they were pricked in their heart, and said unto Peter and to the rest of the apostles, Men and brethren, what shall we do?"—Acts 2:37. Peter gave before the council a recapitulation of his Pentecostal sermon. On that memorable day three thousand Jews had believed, repented, and been baptized "for the remission of sins". On this later occasion, however, the same message, delivered by the same man to an audience composed of the same race and class (professedly "devout Jews"), aroused in the hearers nothing but resentment and murderous indignation. Instead of the gospel being the means of their salvation, as it was to those thousands on the day of Pentecost, through its rejection by the council, it became the reason for their condemnation. The same conditions prevail to-day. In "good ground" the word of the kingdom develops into the beautiful "fruits of the Spirit", and is "the power of God unto salvation", Romans 1:16; but when rejected through unbelief, it brings to the ungodly and disobedient nothing but a "certain fearful looking for of judgment and fiery indignation".—Heb. 10:27. See also Mark 16:16.

God's Over-ruling Care. Peter and the other apostles, after facing death on account of their faith, were driven forth and commanded not to speak in the name of Jesus. Yet "daily in the temple, and in every house, they ceased not to teach and preach Jesus Christ". The trial of their faith was severe; but in every temptation they found that God provided for them a way of escape. 1 Cor. 10:13. Jehovah will ever supply strength to those who strive to overcome that they may the more acceptably serve Him. Psalm 37:39.—G. E. M.

Questions on the Text. List all the miracles performed by Peter since Christ's ascension. How would ability to do this work naturally affect Peter's mind? Was his faith strengthened?

Would he naturally ignore the pressure of his opponents? What is force of Peter's statement, "We ought to obey God rather than men"? Were Peter's opponents presumed to be God-fearing men? Were they denying and opposing the resurrection of Jesus? Did Peter assign Christ's resurrection unto His own power or unto the power of God? Did Peter claim that Christ exalted Himself, or that God—the God of Israel—exalted Him? What is meaning of "Prince"? To what end did God exalt Christ? How were the apostles witnesses of Christ's resurrection and exaltation? Where do we later hear of Gamaliel? What was Gamaliel's advice? What would be the desirability of fighting against God? Why afterward beat Peter?

Questions on the Subject. Was Peter's strength of service increasing with experience? If so, does it mean that his faith was enlarging and that the power of the Spirit upon him was increasing? If so, does it mean that Christian grace and strength grow with persevering faith and obedience? Was persecution any possible aid to Peter's Christian life? What benefit could their labor of persecution work upon the persecutors? With the reception of the Holy Spirit, what new vision would Peter naturally gain of God and of Christ? Is such newness of vision and understanding to be expected to-day by similar Christians?

TOPICS FOR STUDY AND DISCUSSION.

The difference between the courage Peter manifested when Jesus was arrested, and the courage he manifested when preaching the resurrected Christ.

Which courage is the more courageous and the more productive of progress?

Which is the more lauded?
Find every-day examples of each.—
A. K.

NINE REASONS WHY CHRIST IS COMING THE SECOND TIME

1. To receive His people unto Himself.
2. To raise the blessed dead.
3. To translate the righteous living.
4. To judge the world.
5. To reward the righteous.
6. To destroy the impenitent.
7. To redeem the earth.
8. To restore all things.
9. To reign for ever and ever.

—Selected by Glen Birkey.

DOINGS AMONG THE CHURCHES

A recent letter from Sr. Gladice (Hughes) Ferguson inquires as to the welfare of the work and workers at headquarters. Sr. Gladice recently became Mrs. Irvin Ferguson and is "at home" at 1013 Broadway, Anderson, Indiana. She would be very much pleased to hear from any of the household of faith, as she is now isolated. She will be remembered by many of our young people who attended Bible School and General Conference at Oregon in 1923 and 1925.

* * *

BOUND VOLUMES

Volume 15 of The Restitution Herald may now be had in bound form for \$2.75. If you desire one of these volumes for your files send in your order now.

* * *

MINNESOTA

Bro. Magaw writes that a meeting is planned for Eden Valley soon, probably to start May 22.

* * *

NEBRASKA

The newly baptized members of the Blair Church of God are: Clyde and Grace Swihart; Fred, Ruth, and Edward Jenkins; Opal and Doris White; and Richard and Leonard Appleby. With the exception of Bro. Fred Jenkins who is middle age, these are all young people, mostly in the teen age; and we believe the Christian influence in the home can be largely credited for these young people obeying the truth so early in life.

Dear ones in the faith, hold fast and be true to God and to Jesus. My prayer for you is that you might each serve our Lord the most and best you can, and my hope for you is that Jesus will reward you soon in His great kingdom to come.

Sydney E. Magaw.

The church at Blair enjoyed a visit from Bro. Austin Sunday, May 8. An all-day meeting was held with dinner at the church. Attendance was only fair on account of rainy weather. He left Monday morning for Lincoln.

Laura Bates, Sec'y.

* * *

VIRGINIA

Virginia Bible School and Conference will be held at Maurertown August 17 to 28.

At a general meeting of the churches on April 24 it was definitely decided to build a conference hall at the Maurertown church. Accordingly a building committee was appointed to push the work to completion. Part of the lumber has already been engaged and actual building will probably start about June 1. The Pastor, H. A. Sheets, has been appointed secretary and treasurer. Anyone having contributions or building

suggestions are requested to communicate with him.

We are pleased to report a little daughter born to Sr. Isabel (Boyer) O' Flaherty. Mother and daughter (also father) are doing nicely.

After the morning meeting at Seven Fountains on May 1 Bro. Sheets motored to Fairfax, Virginia and there he spoke to about twenty of the brethren of that vicinity who were gathered at the invitation of Sr. Kincheloe. It is rather planned to have meetings on the first Sunday nights of each month if the brethren so desire. This will necessitate a hundred-mile drive for the speaker, Bro. Sheets, but he is more than willing to make the drive to help the isolated. It is thought that the brethren would gladly gather in from seven to fourteen miles when he comes so far. Those interested are urged to correspond with Sr. J. U. Kincheloe, Fairfax, Virginia. Next meeting will be June 5 if desired.

* * *

ILLINOIS

Remember the services at the Salem church near Marshall for next Saturday night and Sunday, May 21 and 22; also at Casey for Monday night, May 23. Bro. Siple will be the speaker.

A telegram from Eldorado cancelled the meeting which was scheduled to begin there last Sunday. Just what made this necessary has not been learned at this writing.

Remember the Bible study this Wednesday night, May 18, at the Dixon church. Bro. Siple requests that each person be able to name the first fifteen books of the Bible. Opportunity will be given for any questions on Fundamentals.

Bro. Paul C. Johnson will be the speaker for the Chicago brethren at their regular fourth Sunday morning service, May 22. The service will be held at the home of Sr. Jessie Wilson, 625 North Long Avenue.

Bros. Paul and Arthur Johnson were pleasantly surprised last week by a visit from their brother, Cleo, who was enroute from Chicago to his home at Sac City, Iowa.

Some of our brethren make long drives in order that they may come together in worship with others of like faith. Those who are truly interested in the Lord's work are not hindered by distance.

Bro. Wm. C. McGraw and family arrived safely home in Oregon, Monday, May 9.

CONFERENCE DATES

Fonthill May Meeting—May 27-29.

Brush Creek, Ohio—June 5-12.

Minnesota—June 23.

Michigan—June 19-26.

Indiana—July 5-17.

Arkansas—Oklahoma, Cleveland, Arkansas

—July 28 to Aug. 7.

Illinois—August 2-14.

General—August 2-14.

Virginia—Maurertown—Aug. 17-28.

COMMUNICATIONS

Dear Household of Faith: The Mothers' Day issue of The Restitution Herald was especially good. Having a little more leisure than usual, I found time to read it all. Sr. Lottie Young's contribution on the "Realness of Life" is an admonition that is much needed in these pleasure-loving days. Then Bro. E. O. Stewart's suggestion that we "follow him carefully and be convinced that he is not a universalist, as some have understood," is a statement I was glad to see, for I am one that had been informed that he was a universalist, so am truly glad to be set right as, no doubt, others will be also, and not only that, but the truth concerning the flesh or veil, and the inability of the finite mind to grasp God's love until it is removed is an uplifting thought.

We are happy to see the splendid contribution by our esteemed Bro. J. H. Anderson. We need more just such concise, earnest expositions to strengthen our faith in these last, trying days of Gentile times. We know Bro. Anderson to be one who stands firm for the faith once delivered to the saints, and we trust he will come again and give us more meat in due season. Also Bro. Samuel E. Haney's "Humble Yourself and Be Lifted up" suggests self-examination to all in times of "pomp and pride in pulpit and pew."

Bro. F. E. Siple gave some good thoughts in "Does God Kill?" and also on the Berean Page.

The choice selections about "Mother" on almost every page contribute to make the heart of a mother, who has been successful in helping to rear children in the ways of truth and righteousness, swell with gratitude to the heavenly Father

for His guidance. We have five faithful children, who do not forget the first commandment with promise, and we feel that our constant admonition to them to seek first the kingdom of God and His righteousness, has not been in vain.

Then I would not forget Sr. Lois Hunt's splendid work on the Children's Page. We are thankful that our grand-children enjoy the benefits of the simplified Bible stories for which Sr. Lois has special talent in preparing.

Bro. F. A. Stilson, the assistant editor and manager, seems to have a faculty for keeping in the background, but we suspect that he is one of the most important cogs in the wheel, and we know him to be sure and steadfast in his undertakings. There are others, of course, who are helping to make our paper the medium of assistance to the brotherhood that it is, and we wish to do our part in extending the circulation.

Emma C. Railsback.

* * *

LEROY EUGENE APPLIGATE

On his mother's birthday anniversary, July 15, 1921, little Leroy Eugene came to brighten the home of Frank and Edna Applegate. He was the second child of a family of four sons. One brother, Virgil, died at the age of five days.

When only two years of age Leroy was bereft of a mother's love, but has been tenderly cared for by others. To Bro. and Sr. John Lehman, who had raised his mother, he was almost as their own child.

Having been sick but a few days, he was claimed by death on May 7, 1927. He leaves to mourn his loss, the father, step-mother, two brothers, Glen and Gaylor, and one half-sister, Rohena, besides other relatives and many friends.

Funeral services were held from the home in West Milton, Ohio, on May 9. An unusually large number gathered to pay their last respects. He was laid to rest by the side of his mother in the little Brush Creek Cemetery, there to await the summons of Jesus the great Life-giver.

M. W. Lyon.

* * *

HARRY J. MEAD

Son of Alfred and Mary Mead, was born at Duncombe, Iowa, May 3, 1878, and died at Eagle Grove, Iowa, April 19, 1927, age 48 years, 11 months, and 16 days.

When a small child he was brought to Eagle Grove with the family where he grew to manhood. He was married at the age of 29 to Miss Julia Flower, Nov. 12, 1907. Immediately after their marriage they went to Omaha, where he entered a barber's school. In 1908 they returned to Eagle Grove, where he immediately set up a barber shop and followed his trade continuously until his health failed and he was compelled to retire on December 8, 1924. In hope of improving his health they engaged in

chicken raising at the edge of town, but his health continued to fail under a serious combination of kidney ailments, and on April 27, 1925, he had to have his left foot amputated, but this did not give relief, and he steadily declined to the end.

He was the last survivor of his father's family, his only two sisters having died before him. Two sons, Willard and Raymond, were born to Mr. Mead, who with their mother survive him, the older son being a senior in high school and the younger a sophomore.

Mr. Mead was converted under the preaching of Evangelist Lowry in 1907, and he became a member of the Baptist Church, but later became a member of the Church of God, being baptized by J. W. Williams, May 25, 1917, at the same time as his wife. He remained faithful to his calling, and grew in truth and grace to the end, bearing his suffering meekly and repeatedly saying: he was ready, though he ardently hoped and prayed to live. He was zealous as a personal worker in the gospel, frequently speaking of the things of Christ to customers in his shop. His last hours were spent in Bible study with his family, almost his last words being the Lord's prayer. Hence all his family are sustained by the blessed hope, all being members of the church.

The brethren of Iowa and elsewhere who have been kind to the family of Bro. Mead will do well not to forget them now, as they have a heavy bill to pay. Sister Mead did have a good opportunity to help herself by taking care of an elderly man, but he died after she had been caring for him only a week, so now she is left in hard circumstances again. The older son has work to do after school is out, and the younger one will also be able to help some thus then.

J. W. Williams.

* * *

"Intellectual perception of religion is based on mental training and denominational education."

* * *

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THE RESTITUTION HERALD advocates: The near return of Christ, Acts 1:11, and life only through Him, Col. 3:3; the literal resurrection of the dead, John 5:28; the immortalization of those in Christ, 1 Cor. 15:53, 54; the final destruction of the wicked, 2 Thess. 1:9; the restoration of Israel as the kingdom of God under the kingship of Christ, Luke 1:32, the church being joint-heirs with Him, Rom. 8:17, and Israel to be made head over Gentile nations, Isa. 60:13; the "restitution of all things, which God hath spoken by the mouth of all His holy prophets since the world began", Acts 3:21. It also firmly advocates repentance and immersion in the name of Jesus Christ for the remission of sins, Acts 2:38, and a consecrated life as essential to salvation.

The Children's Page



PREPARED BY LOIS HUNT
1111 Blaine Ave., South Bend, Ind.

PETER UNDAUNTED BY PERSECUTION

WHEN PETER brought healing and happiness to the lame man were the great rulers and priests glad? No, indeed! They marveled at the boldness and power of such unlearned men, but were uneasy as the number of disciples grew. They were afraid they would lose their influence with the people, so planned to silence the apostles.

First, Peter and John were cast into prison. Then the following morning the same group of rulers who had condemned Jesus tried to frighten the two prisoners and threatened them if they continued to preach in the name of Jesus.

However, Peter and John said they would hear God rather than these mere men. Moreover, they did continue to preach to and heal thousands. This so angered the high priest that he and the Sadducees put Peter and John in prison again. But an angel delivered them this time and told them to preach, as usual, in the temple.

What a surprise for the council and officers—even the prison guards, or keepers—the next morning! Everything in the prison was in place except the prisoners, and there they were unconcernedly preaching in the temple.

Officers, with their captain, were immediately dispatched to bring the "culprits" before the council. They realized that the sympathy of the people would be with Peter and John and that the crowd might stone the officers.

Again, Peter stood before the council! Afraid? Not Peter! Was not he doing as God had commanded him?

The high priest said, "Were you not told to stop your preaching? Instead, you have filled Jerusalem with your doctrine, and are blaming us for the death of Jesus."

Without flinching Peter answered, "We ought to obey God rather than men. You killed Jesus, but God has placed Him at His right hand as a Prince, and Savior for Israel. We are witnesses of this; and so is also the Holy Ghost whom God hath given to them that obey Him."

Now this reply made the Council members even angrier—so furious that they wanted to kill Peter and John right there. However, there was one fair-minded man in the Council—Gamaliel, a Pharisee, and great lawyer. He stood before the people and asked that the apostles be put forth a little space. Then he proceeded

to give the would-be murderers some good advice. He said, "Ye men of Israel, take heed to yourselves what ye intend to do as touching these men. You would better let them alone. If they are frauds their teaching will not amount to anything, but if they are of God you cannot prevent their work, because you cannot fight against God." Right, was he not? At least the Council decided Gamaliel was right and ordered Peter and John set free.

Children, before Peter and John were allowed to leave, what do you think was done to them? They were beaten! Good, brave, sincere Peter and John! Are you sorry for them? But they were not sorry. They rejoiced "that they were counted worthy to suffer shame for his name." Was not Peter splendid?

And do you think the imprisonments, beatings, and warnings against their teaching silenced the apostles? The Bible says, "And daily in the temple and in every house they ceased not to teach and preach Jesus Christ."

WHAT EVERY BOY AND GIRL SHOULD KNOW WHERE TO FIND

7. Resurrection Chapter (1 Corinthians 15).
8. Where do we find the Shepherd Chapter?

WISP OF WISDOM

"Prudent persons are like pins—their heads prevent them from going too far."

Self ("Old man"), though in God's sight a vagabond, is often seen masquerading in the livery of heaven—hypocrisy.—*Haney.*

SMILE

*When you've done your best and you know you have,
Though all the world looks drear,
And though you've met rebuffs where you
Should meet with hearty cheer;
Although you cannot understand,
And things to you seem queer,—
Smile!*

*When you've done your best and you know you have,
Although you've not attained;
Though far, far in the distance lies
The goal you should have gained;
And though of all the boasted friends
But few have true remained,—
Smile!*

*When you've done your best and you know you have,
Smile anyhow! You'll see
That things are never quite so bad
But what they worse might be;
And smiles are braver far than tears;
And best, for you and me,—
So, smile!
Fannie Herron Wingate.*

ANGELS WHICH KEPT NOT THEIR FIRST ESTATE

By C. E. Rutland

AND THE ANGELS which kept not their own principality, but left their proper habitation he hath kept in everlasting bonds under darkness unto the judgment of the great day."—Jude 6, R. V.

Who, or whatever, these angels were that Jude writes of, one thing is certain: they belonged, up to the time of their transgression, to the *domain of a prince*, for that is the meaning given by expositors to the word *principality*.

Before we search for this prince and his domain it will be well to consider first some aspects of the term *angel*. "Thinkest thou that I cannot beseech my Father, and he shall even now send me more than twelve legions of angels?"—Matt. 26:53, R. V. To whom did Jesus refer? To the same beings, undoubtedly, that the prophet Micaiah speaks of when he says, "I saw the Lord sitting on his throne, and all the host of heaven standing by him on his right hand and on his left."—1 Kings 22:19. The Psalmist speaks of them as encamping around those that fear God, Psalm 34:7. The Apostle, in writing to the Hebrews, declares, 2:14-16, "Since, then, the children have one common nature of blood and flesh, he (Jesus) also, in like manner, partook of these; in order that, by means of his death, he might vanquish him possessing the power of death—that is, the enemy—and might liberate those who, by fear of death, were throughout their whole life held in slavery. Besides, he (death) *does not in any way take hold of angels*, but he takes hold of the seed of Abraham."—Diag'ott. Another rendering of this sixteenth verse in a footnote is, "For truly it, i. e., the fear of death, or death itself 'does not lay hold of' or seize on 'angels, but of the seed of Abraham it does lay hold.'" The Lord puts His finger of approval on this saying, in Luke 20:35-36, where it is recorded that those who shall be accounted worthy to obtain that future 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."

Perceiving, then, that death *hath no dominion over and cannot take hold of angels of heaven*, our salvation is assured to us in the nature of permanency—not uncertainty. In Genesis 3:22 the statement is found that reads, "The Lord God said, Behold, the man is become as one of us, to know good and evil"—intimating that "angelic" experience has been similar to that we are now passing through and their exaltation and deathlessness has been the result of a probation that has robbed life, for them, of all its terrors: *death hath no dominion over them!*

What God did with those of a previous probationary order who failed to fulfill the divine requirements is not directly revealed. Doubtless they were destroyed. One thing is certain—they are not roaming this earth, neither as men nor as angels, because unsatisfactory probation disqualified them for angelic or divine ever-

lasting nature. And, moreover, "the angels which kept not their own principality," whoever they may be, are not roaming at large; have not (since their fall) taken unto themselves the daughters of men; are not and never can be the cause of "Spiritism," nor the cause of the fall of our first parents as taught by many mouths: for the simple reason that Jude in this very sixth verse declares—"those angels who kept not their own principality, but left their own habitation, He (God) *has kept in perpetual chains under thick darkness* for the judgment of the great day." (Not A. V.—Ed.)

Peter, in his second epistle, 2:4, enlightens us also to this end by the words, "For if God spared not the angels who sinned, but *having confined them in Tartarus with chains of thick darkness*, delivered them over into custody for judgment." Tartarus—in mythology, abyss far below Hades; in later poets, Hades.—Encyclopædia.

"Perpetual chains in thick darkness"—"Confined in Tartarus"—"Delivered into custody." How like the language of Job 10:20, 22, "Are not my days few? let him cease and leave me alone, that I may brighten up a little (marginal reading) Before I go whence I shall not return, even to the land of darkness and of the shadow of death; a land of darkness . . . and the shadow of death, without any order, and where the light is as darkness." Fallen angels, are confined angels, delivered to death, and kept in the grave until by a resurrection from among the dead they shall come forth to the judgment of the great day.

Equality with the angels of heaven assures us of Religion and Salvation with a guarantee. Equality with angels who can fall guarantees us nothing and leaves our future as uncertain as our present.

Domain—what one is master of or has dominion over; an estate; territory—Chamber's Dictionary. So that in connection with these erring angels their transgression involved a something they had not kept in relation to a prince who had dominion or authority invested in him, and a domain or territory over which his authority was exercised, or was to be exercised.

Angels appear, disappear, and reappear at various stages and in many ages of the world's history. And in order to arrive at proper conclusions and avoid lameness—see Proverbs 26:7—it is well to notice some applications of the term "angel" itself in order to rightly apply it either to glorious, immortal—and therefore sinless—beings, or to angels of an inferior order who also have existed and performed their part in life, as we shall endeavor to show by drawing attention to but one of numerous instances.

Quoting now from Ecclesiastes 5:4-6, we release these words of inspiration, "When thou vowest a vow unto God, defer not to pay it; for he hath no pleasure in fools: pay that which thou hast vowed. Better is it

(Continued on page 528, column 1)

"FUNNY PAPERS"

By A. W. Beaven, D. D.

TODAY the "funny papers" create a distinct problem in connection with children's reading. Different attitudes may be taken toward the place of the funny papers in our modern life, but to say that they offer about the lowest form of humor and present not a particularly elevated point of view is to put it mildly. Yet for many a child they form the most regular reading outside of school. Youngsters rush for it daily, and it is the big event of the day for them when the funny sheet comes. And, what is worse, the Sunday supplement is becoming the big event of Sunday for many an American child. To say the least, such a condition is deplorable, from both the mental and spiritual point of view. Some homes may attempt to exclude it altogether and prevent their children from reading it. I, personally, advocate and practice this with the Sunday paper. But the comics are so ubiquitous that if a child wants them a way will be found to get them. A better way is to get the child to realize how utterly inadequate they are as a reading ration. We have had more results by appealing to a child's mental pride, by inquiring, after a child had finished with the paper, what he had read and learned from his reading, making him realize that he had passed over real current events of importance to gulp down material that, for the most part, was inane and comparatively useless.

Eventually, there develops in the child's mind a method of measurement by which the funny paper comes to be seen for what it is and practically discarded.

I have no hesitation in saying, unquestionably, that I believe the Christian home has a perfect right to see to it that neither the child's mind, nor the parents' minds, are saturated on Sunday morning by the Sunday "funnies." It would be hard to choose anything that would be less conducive to the spirit of devotion and reverence that God's day and God's house deserve.

The heroes of a child's reading are almost as real to him as though they lived and talked. If we realize this we, as thoughtful, Christian parents, will be as careful to see that our young people keep as good mental company as we are to see that they choose good living companionships.—*Adult Leader.*

EDITORIAL

(Continued from Editorial Page)

adopt. They want to be Christians in the highest and truest sense of the word, and feel that to be such there is more to do than merely theorize on some select doctrinal theories; they feel that they should also build houses and activities in which this Christian life may act and labor, were they can with zeal exert every Christian energy upon business, social, or schoolmate friends; a house and a consecutive system of work where they can convey to Christian seekers the rainbow beauties of Christ's love.

And they are right, Christianity is more—far more—than analyzing the theories of doctrine. To Christianity comes the duty of Christianizing others, and for this greatest of all great callings there is sore need of a workshop—a church—for use by these workers, and of a constant, systematic program of work under the supervision of a competent and God-fearing leader that will keep the workers working.

Waterloo is but one of several localities in need of some such vision and accomplishment for the education of its youth and its community.

True the families there have done exceedingly well, but when one beholds the growing youth he can not but feel anxious as to what position that youth is going to occupy in the Christian field. It is a problem that merits the best judgment of the most devoted Christians.

* * * *

BLAIR, NEBRASKA

THREE services were held on Sunday, May 8. Bro. Sydney Magaw had closed the Sunday previous a happy meeting which resulted in the baptism of nine persons into the all-saving name of Christ. Bro. Magaw has proven himself a worker of ability in this field. Not only did he proclaim Bible truths, but he personally announced his work to the whole community. He did not merely notify the old, established friends, but he scattered advertising everywhere. Any result? He increased the attendance by about three-fold. Thus he declared his teachings to three times as many ears as would otherwise have been possible. True, this advertising should have been done in advance for him, but it had not been, and so he did it. It was easier to speak to a house full than to a few, and, besides, the business men, clerks, street-walkers, etc., awakened to the fact that there was a real Church of God in town.

The Blair church of 47 was organized Sunday, May 1, under Bro. Magaw's ministration. Bro. M. D. Newell was recognized as the proper one for elder, Sr. Bates was made secretary, and Bro. Harvey Krogh, Sr., was made treasurer.

Blair has a nice brick church with auditorium and two side rooms that can be opened for auditorium as needed. The property which has been purchased in the last two years needs some alteration as soon as convenient.

Here is a fine opening for a young man of zeal and energy, well tempered and controlled by spirituality, to build a grand work to the honor of Christ. Such an one can train and develop others to lead in different lines—Sunday School leaders, class leaders, Berean leaders, elders, etc., Everywhere there is a call for leaders. The churches having regular services are in position to aid in such development.

At a Workers Meeting Sunday afternoon the house went on record anew as being heart and soul behind the General Conference in its constant effort to aid the churches of the country in their work.

There is a good class of young people here which will be the strength of the church to-morrow—if they are rightly trained.

God bless all.

ISRAEL IN THE DIVINE PROGRAM

(Continued from page 514)

things were so." R. V. To the indolent Christian the Bible will always prove a sealed book. To those who study God's purposes concerning the Jews, with earnest, prayerful effort to know His mind and will, it soon becomes a new book, a living book, an ever unfolding revelation of Light, and Love, and Grace.

Let such begin by studying the call of Abraham, and God's patient training and testing of the man whom He called His "friend." Compare that wonderful unconditional, everlasting covenant in Gen. 12 with the conditional and temporary one made with the idolatrous embryo nation in the wilderness. Ponder the proofs that they were chosen, taught, trained and tested with long-suffering paternal love and patience. At Sinai their crude thoughts of God are suddenly startled into overwhelming fear and awe as they are brought face to face with the fact of their sin and His purity. Notice what made the contrast between their terror and far-offness in the 19th and 20th chapters of Exodus, and the fearless eating and drinking in the visible glory of the Divine Presence in the 24th chapter, 10, 11. The answer will be found in verses 5 to 8. Then, as now, the only way of approach to God was through the atoning blood of the everlasting covenant.

The history of Israel is full of contrasts. Their sin and failure; God's love and mercy. Their continual "provoking him to anger and vexing his Holy Spirit"; His continual pardon alternating with threatening and judgment. Their short-lived repentance His long-suffering forbearance in answer to the intercession of His faithful prophets; until at last, even to the tender-hearted, weeping Jeremiah, He commands, "Pray no more." "Though Moses and Samuel stood before me yet my mind could not be toward this people; cast them out of my sight, and let them go forth."—Jer. 15:1.

Had ever a nation such a high and holy calling? Isa. 43:10, 12. Chosen to be His witnesses to the world at large that He was the only true God, they despised His judgments and corrupted themselves with the iniquities of the heathen around them, until "there was no remedy" (See His verdict in 2 Chron. 36:14-16) Then and ever since, He has been fulfilling Deut. 28:45-68.

But let no one forget, that, just as surely and literally as all these things have come upon them, so surely and literally will He forgive their iniquity and remember their sin no more. See Isaiah 14 and 15; Jeremiah 30 to 33; Ezek. 36, etc. Yes, "Israel shall blossom and bud, and fill the face of the world with fruit"

Meanwhile the church, of which Israel is a type, has been called to the position of privilege and responsibility which she threw away. And how is the church standing the test of "the world, the flesh, and the devil"? Alas! we may well bow our heads with shame over the wide, difference between things as they are and as they ought to be to-day, when we think of His very last words on earth—"Ye shall be witnesses unto me, both

in Jerusalem and in Judæa, and in Samaria, and in the uttermost parts of the earth." Are we witnessing? Does the world around us know what He is like by the meekness and gentleness of our daily walk together before Him? Do we shrink from judging and hurting one another. Are we careful to lay no burden upon another's shoulder that we do not help to bear? Are we patient under provocation; courteous under discourtesy; steadfast under all discouragement; bearing, believing, hoping and enduring all things? Finally, are we witnessing to the Jews that He is indeed the Christ? Are we denying ourselves in any way to help give them the Gospel? Or will He one day say to us, "Ye did it not to me"? Oh, at least, we can witness by intercession; though, if that is sincere, we must spend time, or strength, or money on their behalf. Remember that revival among them must begin with the spirit of prayer and supplication being poured out on ourselves. As of old, God's wrath upon them can and will be turned away in answer to prayer. *It did not fall then until no intercessor could be found, Ezek. 22:23-31.—P. lestine and Prophecy.*

EARTH'S LITTLE WHILE

*Oh, for the peace that floweth like a river,
Making life's desert places bloom and smile!
Oh, for the faith to grasp the bright forever,
Amid the shadows of earth's little while!*

*A little while of patient vigil-keeping,
To face the storm, to battle with the strong;
A little while to sow the seed with weeping,
Then bind the sheaves and sing the harvest song!*

*A little while to keep the oil from failing,
A little while faith's flickering lamp to trim;
And then the Bridegroom's coming footsteps hailing,
To haste to meet Him with the bridal hymn!*

*And He who is Himself the Gift and Giver,—
The future glory and the present smile,—
With the bright promise of the "glad forever"
Will light the shadows of the "little while!"*

Author Unknown.

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ANGELS WHICH KEPT NOT THEIR FIRST ESTATE

(Continued from page 525)

that thou shouldest not vow, than that thou shouldest vow and not pay. Suffer not thy mouth to cause thy flesh to sin; neither say thou before the angel (margin, messenger of God), that it was an error: wherefore should God be angry at thy voice, and destroy the work of thine hands?"

Moses previously affirmed the same thing in Numbers 30:2, "If a man vow a vow unto the Lord, or swear an oath to bind his soul with a bond; he shall not break his word, he shall do according to all that proceedeth out of his mouth." Likewise in Deuteronomy 23:21, "When thou shalt vow a vow unto the Lord thy God, thou shalt not slack to pay it: for the Lord thy God will surely require it of thee; and it would be sin in thee."

The Israelite making a vow and appearing before the priest, was appearing before the angel of the Lord, and was required to fulfill his obligations as laid down in Leviticus. Thus Solomon's warning was entirely in keeping with the spirit of the Mosaic law. The angel of God being composed in this instance of mortal men—as saith the prophet Malachi, 2:7—"For the priest's lips should keep knowledge, and they (Israel) should seek the law at his mouth: for he is the messenger (malak, angel) of the Lord of Hosts"

We, therefore, have scriptural grounds for beholding mortal angels, or messengers.

But the prince and his principality! It is written in Genesis 23:5-6, "The children of Heth answered Abraham, saying unto him, Hear us, my lord: thou art a prince of God (margin) among us"; and in Genesis 17:5—neither shall thy name any more be called Abram, but thy name shall be Abraham (margin, father of a great multitude)." Consequently, the father of a particular body of men—see Rom. 4:17—and therefore a prince among men.

The wife of a prince is a princess. To this end God said unto Abraham, "As for Sarai thy wife, thou shalt not call her name Sarai, but Sarah (princess) shall her name be."—Gen. 17:15.

Why bestow the titles "prince" and "princess"? Well, if a divine Being gave us all the land that lies between the River of Egypt and the River Upratus; if a divine messenger ordered us out of our own land to journey to it and to behold it, and to walk through the length and breadth of it; if he assured us that it was promised us by God, and to our seed for ever; if he declared that our seed would be so numerous as to be numberless: would we consider it out of place to receive a title befitting the gifts bestowed upon us? Genesis 15:18; 12:1; 13:17; 13:14, 15, 16—read in the order given place Abraham and Sarai, by reason of all these things, into the titled position of Abraham and Sarah—prince and princess—heirs of a principality, the territory of a prince. Our prince walks in Bible pages! Years roll on and we find that Abraham, Isaac, and Jacob have passed off the scene. Israel, under the leadership of meek and mighty Moses, has traveled from Egypt to Sinai, and from Sinai

to Moab, preparing to enter Canaan. Close to the borders of Canaan there is a pause—"And the Lord spake unto Moses, saying, Send thou men that they may spy out the land of Canaan which I give unto the children of Israel." The whole nation of Israel is going in to take possession of their prince's domain! Is it worth the having? It is written in Numbers 13 that twelve of you—a man for each tribe—shall spy out the land and see the people, whether they be strong or weak? few or many? what the land is that they dwell in? good or bad? Do they dwell in tents or in strongholds? Is the land fat or lean? Is there wood there? What is the fruit? Bring some out for your brethren to see. In other words, *Is the principality I gave to Abraham worth having and keeping?* Well, brethren, here we are again, the twelve of us—Shammua, Shaphat, Caleb, Igal, Oshea, Palti, Gaddiel, Gaddi, Ammiel, Sethur, Nabbi, and Geuel. The land truly flows with milk and honey. The fruit is a delight to the eye—look at the beauty of these grapes! Let us tell you, however—and all of us are agreed on this—the principality is not worth fighting for; the people are too strong for us; the land eateth up the inhabitants thereof; the men are of great stature—by comparison, what are we? Nothing but grasshoppers. Oh, to be in Egypt again!

O, foolish angels (messengers) of Israel, unwilling to wrestle for the prize, unworthy descendants of your great Jacob who agonized to overcome, even to the shrinking of his sinew. Keep not your proper habitation—Abraham's estate—ye shall die by the plagues, verse 37; ye shall indeed be kept in chains of darkness for the judgment of the great day, and Abraham, Isaac, and Jacob shall stand up in that great principality with that shining seed the Christ, whose kingdom is an everlasting kingdom, and whose dominion shall be from sea to sea, and from the rivers unto the ends of the earth.

In conclusion, brethren, do not, in the present life, overlook the possibility of entertaining angels unawares, Hebrews 13:2.

—○—
 "There are many careless, slang expressions of the world, and when a Christian begins to give way to those expressions we may know the downward grade has started in his life."—Chas. L. Caspel.

—○—
 THERE is no foundation, in the view of Morsigneur John J. Dunn, Bishop of New York, for the fear entertained by some people that the modernization of Palestine would spoil the atmosphere of sanctity which surrounds the Holy Land for the followers of three of the world's great religions. As bishop Dunn, who has just returned from a visit to Palestine, expressed it, it is as easy to experience the thrill and inspiration that emanate from the hills and valleys of Palestine when one travels through them by automobile as when one does it on the back of a camel. Ridding the country of malaria by draining its swamps, and adding to its fruitfulness by irrigating the dry places, will certainly not make the Holy Land any less holy to all those who turn to it for religious inspiration.—*The New Palestine.*

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NOT PEACE, BUT A SWORD

By Samuel E. Haney

"Think not that I am come to send peace on earth: I came not to send peace, but a sword."—Matt. 10:34.

A RATHER lugubrious announcement. And so different from the angel's statement to the shepherds at the nativity of our Savior, i. e., "Behold, I bring you good tidings of great joy, which shall be to all people", then "a multitude of the heavenly host praising God, and saying, Glory to God in the highest, and on earth peace, good will toward men". Luke 2:8-14. The perplexity increases by this "sword" (warring), Christ saying to His disciples, "Have peace one with another", Mark 9:50, and also, "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", John 14:27.

One might say—and many do—how conflicting the Bible is! In one place it makes a statement that is flatly contradicted elsewhere. No wonder we have to pay erudite preachers large salaries to explain the Gospel for us! Yet, to the unbiased Bible student with a common school education this apparent antagonism is as explainable as a man carrying a mackintosh and an umbrella on a cloudy morning and wearing a long duster on a clear morning.

The belligerent sentiment of this article's text expresses a condition that has obtained throughout the Gospel age, but at no time so pronounced as in these last days: a clash between spiritual light and darkness—righteousness and sin, right and wrong, love and hate. In a word, it is the Word of God which Christ delivered, and that is metaphorically called "sword", that has been causing all the strife. "For the word of God is quick, and powerful, and sharper than any twoedged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart."—Heb. 4:12.

The leaders, particularly religious, have always hated God's prophets and saints. Jesus, addressing this class, said: "Wherefore ye be witnesses unto yourselves, that ye are the children of them which killed the prophets. Wherefore, behold, I send unto you prophets, and wise men, and scribes: and some of them ye shall kill and crucify; and some of them shall ye scourge in your synagogues, and persecute them from city to city".—Matt.

23:31, 34.

The manner in which domestic life is affected by this "sword of the Spirit, which is the word of God", Eph. 6:17, Jesus describes thus: "For I am come to set a man at variance against his father, and the daughter against her mother, and the daughter in law against her mother in law. And a man's foes shall be they of his own household".—Matt. 10:35, 36. Such a condition is caused by one or more of a family living and acting in the spirit of God, and the others actuated by the spirit of the evil one and the world. In verse 38 the Lord sets the price of discipleship; and to have Christ as the Savior: "And he that taketh not his cross, and followeth after me, is not worthy of me". Six times this statement is recorded. Luke 9:23 makes it more emphatic and obligatory, "And he said unto them all, If any man will come after me, let him deny (note, deny) himself, and take up his cross daily (note, daily), and follow me".

For obvious reasons the price of potential heir to the kingdom has been stealthily advancing for seventy-five years, until to-day it is almost prohibitory. It is not a question of dollars and cents, but a sacrifice of self-esteem, pride, Babylon's commendation, etc. O, it's hard to part with such things, but it must be done voluntarily, or later on by painful, humiliating compulsion.

To follow Jesus means to suffer with Him, and copy His life. This looks as though there is never to be a day without the "cross". And such is the fact; the writer has found it so, so far. Jesus carried His "cross" throughout His ministry. And John tells us He carried His literal cross to Golgotha. John 19:17. "He is despised and rejected of men; a man of sorrows, and acquainted with grief".—Isa. 53:3. "If the world hate you, ye know that it hated me before it hated you."—John 15:18. "And being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross." Phil. 2:8. See Gal. 3:13.

All this is repulsive to the natural man. But God is not dealing with the old Adam man (flesh), but with the new creature in Christ Jesus who is submissive to God's will and conditions.

Matthew 10:39 is in direct opposition to the spirit of

the times, which is to save (preserve) life, make a great ado (showing) of it; and to eat, drink, and be merry. But Jesus says, "He that findeth (preserves, Em. D.) his life shall lose it: and he that loseth his life for my sake shall find (preserve) it." In a word, which is dominating our lives, our weak, sinful flesh, or the spirit of God? By yielding to the natural man (flesh) we shall lose our lives. But by losing (sacrificing) the things called worldly success—aggrandizement, emolument, and social attainment—we shall thereby find (preserve) our lives, and be copying our Master. "For ye know the grace of our Lord Jesus Christ, that, though he was rich yet for your sakes he became poor, that ye through his poverty might be rich."—2 Cor. 8:9. The point is emphasized by Jesus, "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, Em. D.

A summary of facts is, the spirit and letter of Christ and His apostles' teachings and lives are as impracticable and unpopular for every-day use for the mass of Christians as they are to Jewry. The gospel in its purity seems all right to die by, but too antiquated to live by. These facts are shameful evidences that we are in the last days, close to the end of Gentiles' allotted seven times, which is to have a retributive culmination, "For there shall be great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be".—Jesus.

But Jesus is soon coming again, and this time with a converse commission. To paraphrase, Think not that I came to send a sword on earth: I come not to send a sword, but peace. To quote the angel of the Lord, "Fear not: for, behold, I bring you good tidings of great joy, which shall be to all people". Then a multitude of the heavenly host sang, "Glory to God in the highest, and on earth peace, good will toward men". Luke 2.

Statesmen and others of affairs are racking their brains in search of means to eliminate the "sword". As well may they try to make water flow up hill. The "sword" between individuals and nations is sure to become more acute. Paul says, "But evil men and seducers shall wax worse and worse, deceiving and being deceived".—2 Tim. 3:13.

The cause Paul explains thus, ". . . . because they received not the love of the truth, that they might be saved. And for this cause God shall send them strong delusion, that they should believe a lie: that they all might be damned (judged, R. V.) who believe not the truth, but had pleasure in unrighteousness".—2 Thess. 2:10-12.

Isaiah's germane prophecy: "Behold, the name of the LORD cometh from far, burning with his anger, and the burden thereof is heavy: his lips are full of indignation, and his tongue as a devouring fire: and his breath, as an overflowing stream, shall reach to the midst of the neck, to sift the nations with the sieve of vanity: and there shall be a bridle in the jaws of the people, causing them to err."—Isa. 30:27, 28.

The pertinent question: How and by whom is this universal peace to be attained? Answer: There is but one individual, Jesus Christ, who is competent; and of Him, and an epochal schedule, it is written, "And thou, profane wicked prince of Israel, whose day is come, when iniquity shall have an end, thus saith the Lord God; Remove the diadem, and take off the crown: this shall not be the same: exalt him that is low, and abase him that is high. I will overturn, overturn, overturn, it: and it shall be no more, until he come whose right it is; and I will give it him."—Ezek. 21:25-27.

Then, the sentiment of the prophetic song of the heavenly host, "On earth peace, good will toward men", shall have become a reality; and, "Thy kingdom come. Thy will be done in earth, as it is in heaven", will also be a reality. There will be none to hurt or destroy—to hurt one's feelings or to destroy one's health—no strife, selfishness, malice, anger, hate, or envy.

It is impossible to visualize what it will be like to live forever in an atmosphere where God's will is operative—perfect love abounding everywhere, no sickness, no pain, no disappointments, no death.

But such blessings shall be the lot of all that repent, accept Jesus Christ as their personal Savior, and comply with God's conditions to become "heirs of the kingdom which he hath promised to them that love him."—James 2:5.

FOOLISH TALKING AND JESTING

By Auntie Wince

"Every idle word that men shall speak, they shall give account thereof in the day of judgment."—Matt. 12:36.

UGHT we to use them, we who pride ourselves on the purity of our language, and on the upright walk and conversation of our daily lives? Is it consistent with our profession as Christians? We think not, because to do so is to disobey God: He says, "Neither foolish talking, nor jesting, which are not convenient: but rather giving of thanks." God wants no foolish talking among His followers. Life is too precious a thing for any part of it to be wasted in senseless mirth.

I have heard of young men who have acquired fine educations while their companions were dawdling away their time playing cards. It is not wrong to play "Jump the Rope," or any harmless game that gives needed exercise to the shut-in student; but let all young people be sure their games are harmless ones that their fathers and mothers could heartily approve, and sometimes, mayhap, join in. It is such a pleasure to have "a conscience void of offence" before God and man. God wants no impure or idle speech or conduct among His followers. Keep thyself pure. In the words of the Psalmist, "Let the words of my mouth, and the meditations of my heart, be acceptable in thy sight, O Lord, my strength, and my redeemer."

THE LOST TRIBES OF ISRAEL

By Geo. Johnston

THROUGHOUT the Bible there are many prophecies concerning the return of the tribes of Israel to their own land at the end of the present age. But who are the "lost" tribes, and where are they at present located? These are questions which are being widely asked at the present time but to which no clear and decisive answers are forthcoming. Some people are of the opinion that the English nation is made up of the lost Israelites, and many efforts have been, and are being made to prove that such is the fact. But from a careful comparison of prophecy with history it is evident that only a limited number of Hebrews, belonging to one particular tribe, found their way to England's shores some fifteen hundred years ago. Those Hebrews were of the tribe of Benjamin, and in English history they are designated "Saxons".

In various parts of the Bible we are told of a certain peculiarity which marked the members of the tribe of Benjamin, and which marks them to-day—they were all left-handed. Now some two years ago it was observed by school inspectors in London, England, that many of the pupils were using their left hands with which to write, draw, etc., and on the matter being brought to the attention of the Board of Education an order was issued that those pupils should be compelled to use their right hands. Some months later, however, careful medical inspection revealed the fact that the mentality of every child forced to use his right hand instead of his left was being seriously impaired, and it was found necessary to withdraw the regulation. Those children were of the tribe of Benjamin, and it was divinely ordained that they should be left-handed.

There are numerous Scripture prophecies concerning various nations which flourished in Western Asia in ancient times, but those prophecies are disregarded by the majority of people owing to the belief that they were fulfilled long ago. But some of those predictions are being fulfilled before our eyes to-day, and the nations named in them are still alive and flourishing. Their identity is merely hidden from most people, and from themselves also, because they are now known by other names—names which may have no connection whatever with those which they bore originally. Every white man in existence to-day must be of the same nationality as his forefathers, back to the very earliest times. The explanation of this fact is simple. According to divine law as laid down in the Scriptures a woman when she marries forfeits both her individuality and her nationality. She and her husband become one; and if he be an Israelite and she a Moabitess, as with Ruth, whose story is recorded in the Bible, her descendants are ranked as pure Israelites. Hence, the inhabitants of a particular country may be of various nationalities, though all are

usually known by the name of the land in which they live. There are in France to-day three distinct nations, and in England two, which figure very prominently in Bible prophecies; yet the former are all known to us as French, and the latter as English.

It might be regarded as impossible to identify the nations of to-day with those named in the Old Testament, but such is not the fact. There is at least one sure method by which any nation may be readily identified—its characteristics. A nation may change its language, it may move from one country to another, but it never changes its characteristics. If it was noted for certain peculiarities in ancient times it is noted for the same to-day, whether they be in religion, in art, in science, in commerce, or in warfare. The commercial nation which ruled the seas four thousand years ago and established many colonies, has been doing the same ever since, though its seat of government has been moved to different lands on six distinct occasions. Its national characteristics have never changed, and neither have those of any other nation. It is beyond the scope of these papers to enter into this particular subject, but there is one singular circumstance to which attention might be drawn. It is well known to most people that every nation now in Europe, with some four exceptions, had its origin in Western Asia, but few are aware that the country occupied by each of these nations appears on a map of Europe in almost the same relative position that the original country of such nation appears on a map of ancient Western Asia. Thus in many instances the nations which resided side by side three thousand years ago in Western Asia, reside side by side to-day in Europe. This remarkable occurrence, however, is by no means accidental. It was specially designed by the Almighty for a particular purpose, a purpose which will be made manifest to all mankind within a very few years.

In endeavoring to identify the lost tribes of Israel it is unnecessary to study the characteristics of each tribe. There are two great prophecies in the Old Testament in which we are supplied with every detail necessary for the achievement of that object; the first was uttered by Jacob when on his death-bed, Gen 49; the other by Moses shortly before he died, Deut. 33.

In further papers I hope to reveal the identity of some of the "lost" tribes, commencing with those inseparable brethren, Zebulun and Issachar, as the descendants of the former have played a very important part in the history of the world, including that of North America.

—o—

The higher one climbs in this world, the more obscure becomes the kingdom of God, and the more unpleasant will become the inevitable drop that is but a few steps ahead.—Haney.

THE BETRAYAL AND CONDEMNATION

By Mrs. Richard Skeels

AND JESUS went out, as He was wont to do, to the Mount of Olives, and His disciples also followed Him. Jesus withdrew a little apart from His friends to pray, in the garden of Gethsemane, asking them to watch and pray until He returned. And there appeared unto Him an angel from heaven strengthening Him. As a man He needed and received strength from on high. The entire situation was known to Him, and in agony He prayed more earnestly, and His sweat was as it were great drops of blood falling down to the ground. It was possible for Him to escape, but Jesus was an obedient Son. He said, "Father, if thou be willing, remove this cup from me: nevertheless, not my will, but thine, be done."

He prayed long and earnestly, and when He arose and went back to His friends, behold, they were fast asleep. Jesus pitied them, and lovingly told them that just now it was more necessary to pray than to sleep; for they were facing a great temptation and were in danger of yielding.

A moment later the whole garden was in an uproar. Led by Judas, one of the disciples of Jesus, the guards of the Sanhedrin rushed upon Him. Judas threw his arms around his Master and kissed Him, a sign for which the soldiers waited. Then Peter, grabbed a sword and hit one of the servants on the side of the head and cut off his ear. The blood spurted from the ghastly wound, and Jesus, putting His hand upon Peter's arm told him there must be no violence, that the soldier was only doing his duty, and He touched the wound and healed it.

Jesus was led through the dark streets of Jerusalem to the house of Annas who, together with Caiaphas his son-in-law, was acting as high priest; and Peter followed afar off. They shouted for joy. Their enemy was now at their mercy. They at once began questioning Him. Why had He been teaching those pernicious doctrines? What did He mean by His attacks upon the old ceremonies? Who had given *Him* the right to speak and teach the way He did? Jesus answered quietly that it was useless to reply. The priests knew the answer to their own questions. He had never hidden anything from anyone, why waste time upon further talk? One of the guards who had never heard a prisoner speak in that fashion to a member of the Sanhedrin hit Jesus a terrible blow. Then the others took Jesus and bound Him even tighter than before and dragged Him to the house of Caiaphas, where He was to spend the night, for it was too late to call the Great Council together.

As soon as the excited Pharisees and the much-disturbed Sadducees heard of the arrest, they left their beds and rushed through the dark to the room where Jesus sat, peacefully waiting for what was to happen next.

Suddenly there was a commotion near the door. The guards had gotten hold of one of the disciples. One of the maids had told them that this fisherman was a great friend of Jesus, and had often been seen with Him when

they came to town. Poor Peter was struck by panic. The lights, and the noise, and the curses filled his heart with terror. Tremblingly he denied he had ever known Jesus. Angrily the disappointed guards put him out of the room. Jesus was once more alone with His enemies.

In this rough and tumble fashion the night was spent. But the next morning, as early as possible, the Great Council convened, and without examining the evidence or listening to any witnesses they condemned the lowly Nazarene to death. The main purpose had been accomplished, but their work remained as yet only half done.

Insistent messengers came from Roman headquarters. Pilate wanted to know what this commotion meant. He was told. He told them that no doubt this was very interesting, but he would like to remind the Pharisees that neither their king, nor their council had the right to execute a man without a hearing before the Roman governor of the district. Much against their will the Sanhedrin let go their victim, and Jesus was conducted to the royal palace, where Pilate was staying, to be questioned.

It was the time of the Passover, when no man should touch anything belonging to the heathen, so the pious Pharisees remained outside. Pilate was greatly annoyed. Ever since he had been in Judea there had been trouble over this man. He gave orders that Jesus should be taken into his private room. A few minutes talk with Jesus convinced Pilate that there was no cause for a death warrant. The charge was absurd. Jesus should be set free. Pilate sent for the spokesman of the Council and informed him bluntly that he had not been able to find Jesus guilty of anything known to Roman law. That was a terrible blow to the Pharisees. It looked as though their victim might escape, but they pleaded with Pilate, telling him that Jesus had been stirring up trouble all the way from Judea to Galilee.

That gave Pilate an idea. "Is this man a Galilean or a Judean subject?" he asked. "Galilean," he was told. "Then take Him before Herod Antipas, who is king of Galilee, and let him decide," Pilate answered, glad to have this excuse for washing his hands of this affair.

But "His Majesty" was as little inclined to take the responsibility as was the Roman official. He had come to Jerusalem to celebrate the Passover, not to judge people who were to be executed. He had heard of Jesus, of course, but imagined Him to be some sort of magician, and was even asking Jesus to show him the secret arts of sorcery, when he was interrupted by the crowd outside pushing into the courtroom with their foolish questions and accusations. They said, "Why! He says Himself He is a King and also that He is above the law!" Herod knew he would have a riot on his hands unless he acted quickly. Better sacrifice an unpopular subject than run the risk of losing the throne. "Take this man," he ordered, "and dress Him up like the King He pretends to be and send Him back to Pilate."

Somewhere a dirty purple cloak was found and it was thrown about His shoulders. The guards took Him in their midst and back the whole mob went to Pilate. Had

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JESUS CHRIST—WHO IS HE?

By R. H. Judd

No. 20

Behold the days come, saith the Lord, that I will raise unto David a righteous Branch, and he shall reign as King and deal wisely, and shall execute judgment and justice in the land. In his days Judah shall be saved, and Israel shall dwell safely, and this is his name whereby he shall be called JEHOVAH-TSIDKENU.—Jer. 23:5-6, R. V.

IN EARLIER papers (viz., No. 8 and others) it was pointed out how things were foretold of the Messiah, which, taken together, could only apply to one individual, for the possibility of all predictions made concerning Him finding their complete fulfillment in more than one person is beyond conception. It was thus made clear that in the setting forth of so many characteristics of the coming Messiah, it was God's purpose to put His identity beyond all question, and in this way frustrate the claims of others. In the article preceding this one we observed that prophecies concerning the Messiah in Isaiah 61 were fulfilled in Jesus Christ in a most remarkable and literal manner, thus adding further testimony to the truth that Jesus Christ, and Jesus Christ only, was the rightful claimant. This point definitely established, the inevitable result is that other prophecies concerning the Messiah must have their application to Him. A further point is brought out by a careful study of the subject, viz., if the literal fulfillment of prophecies is admitted proof of the Messiahship of JESUS CHRIST—and we cannot see how tangible and evidential proof can be otherwise obtained—then other prophecies which are admittedly Messianic, and are as yet unfulfilled, must of necessity find their fulfillment in the same literal manner.

With these preliminary remarks we can now come to close grips in the study of the passage heading this paper, of which Bible students are unanimous in declaring its undoubted reference to the Messiah. There is widespread belief among certain sections of the professing church to-day that the second advent of the Lord Jesus Christ has already occurred—that He is already here, the claim being made that the advent took place in 1874. Another group, perhaps the largest, viz., the Methodists, have practically given up any such hope. They do not expect, and do not look for, the return of Jesus Christ. In fact, any such event is emphatically denied. The best answer that can be given to both these schools of thought is to call their attention to the facts already stated; for apart from these even they are without definite proof of the Messiahship of Jesus who is called the Christ, and without which their own faith in Him is devoid of basic value. Have they failed to grasp the momentous issue that if their faith in Jesus as *the Christ* has for its foundation prophecy fulfilled, and fulfilled literally, and if this passage which we are now considering is also Messianic, then it, too, must be subject to the same literal interpretation? Such a conclusion is irresistible and in-

controvertible. It therefore becomes imperative to inquire, What in these verses is actually predicted of the Messiah?

The first prediction is that He shall be a righteous Branch of the house of David. This, it will readily be granted, can have no reasonable fulfillment except in actual fact. Therefore the very nature of the prediction is established at the outset. It was because some of David's descendants were not righteous that the kingdom was overturned, its subjects scattered and carried captives to foreign lands. The next thing predicted is that "he shall reign as king and deal wisely", and that wisdom shall be manifested in the execution of judgment and justice in the land.

Let us recapitulate for just a moment. We have already granted certain very important facts, viz., that we could only know of the identity of Jesus Christ as the Messiah from prophecy fulfilled literally; also that without question this particular prophecy has direct reference to the Messiah, and consequently to *Jesus Christ*. The question next in order is, Have the events there recorded ever taken place? The only possible answer is a most emphatic, No; for history past or present affords no record of them. True, Jesus Christ did claim His right to kingship both as to lineal descent and in fulfillment of prophecy concerning Him. That the claim had basis in the fact is also evidenced by Pilate's inscription on the cross, and the direct testimony of others. But it is one thing for a person of royal descent to claim the right to kingship, and altogether another matter for him to actually *reign as king*.

Not only is it predicted that the Messiah (Jesus Christ) shall reign as king, but the statement is added that He shall reign as king "in *the land*". Of the land referred to there can be no question, for "in his days Judah shall be saved, and Israel (see also 33:16) shall dwell safely."

In spite of the plain prophecies with reference to the land of Palestine and the city of Jerusalem in particular, only recently a religious journal, the circulation of which approaches millions, openly declared that "these events shall take place in America, and not in Palestine as many suppose."

It therefore needs no "special elucidation of a difficult passage" to determine the meaning of this prophecy, for its language is plain and its message is clear; so clear that a child may understand, look forward to and pray for its glorious consummation.

Events to-day in the land of Palestine may truly be likened to a fig tree putting forth its leaves, so that we may know that summer is nigh even at the doors, and we cannot refrain from recalling the closing words of the prelude to this series of articles, "Blind must he be who cannot read the writing on the wall, in that the kingdom is preparing, and the King *already lives*." When that King comes, as come He *must, if this prophecy, like others, is to have fulfillment*, we have the assurance that He will deal wisely, and that judgment and justice will

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EDITORIAL



F. L. AUSTIN, Editor.

F. A. STILSON, Ass't Editor.

REPORTS, OBSERVATIONS, SUGGESTIONS

Written aboard a Union Pacific train in Southern Utah.

THIS VISIT among the churches with a view to discovering their respective strength, workings and needs, in addition to proclaiming a gospel message, is presenting kaleidoscopic pictures to the mind of the writer. There is no uniformity of effort throughout the churches nor throughout the state conferences. In some places the hands of workers seem utterly tied because of local conditions. Anxious as some are in such places, and much as they may endeavor to move forward in Christian service, their efforts seem ineffective. There are a number of problems that merit careful consideration by the brethren assembled.

LINCOLN, NEBRASKA

There is no organized church at Lincoln. At the present time there are 14 known members of the Church of God there. At the regular weekly Bible studies this full number is not always present. Bro. J. E. Cowles, of Moorefield, Neb., occasionally preaches at one of their homes.

The meeting at the home of Sr. Nettie M. Daharsh, 1404 N. 24th St., on Monday evening, May 9, was well attended, with good interest. On Tuesday evening the service was held in the Seventh Day Adventist church, where several others attended.

There are some studious, active workers in Lincoln. They are to be encouraged for the efforts put forth.

The combined circumstances are responsible for all meetings being held in private homes. As a result there is accommodation for only a limited number. Accordingly, the labors of what in many places would be a public service are here limited in influence to the small number. Here are some of the unavoidable results in localities where these conditions prevail:

1. Announcement or advertising of meeting is made only to those of the class and to two or three close acquaintances.

2. The expense of travel and time to hold a meeting with a dozen is just as great as it would be with an audience of that many hundred, in which latter case the possible opportunity for doing good is one hundred times as great, and the expense would be easily borne.

3. These conditions limit the vision of the local workers till many fail to see the ever-increasing hunger for Bible Truth.

These conditions and results are not peculiar to Lincoln, they are much too common. They reveal the crying need of a closer unification of the brotherhood and a

methodical plan of work, having in mind the strengthening of all of the classes and churches and the wider proclamation of the Gospel.

HOLBROOK, NEBRASKA

IT WAS pleasing to note the happy, peaceful mood of the Holbrook church. Reaching town in the morning, devoting six or seven hours to writing and reading copy for our next Sunday School Quarterly, and taking the train in the evening after speaking, made it impossible to call on many of the brethren. But the earnest audience that filled Bro. Story's house was good evidence of the above statement.

Bro. Sydney Magaw, who recently held a series of meetings at Holbrook, has done some very beneficial work. The church appreciates very much his efforts. This, on top of the report that one of the most pleasing and satisfactory conferences in their history was held here last summer, is in part responsible for the hopefulness of this congregation.

Here, again, the lack of a church building or a public hall for services is one of the handicaps. The public cannot be invited to the services for lack of room. Even if there were room in the private homes for accommodation, the majority of non-members are more likely to attend a service at a public building. The Holbrook church often secures a hall for public service, but being irregular renters it is not always possible to get one on the particular night wanted.

A good part of the Holbrook membership live several miles to the north. Here a regular Sunday school is held in a school house. Good work is done in this Sunday school. One cannot help but imagine what might be done if a central effort could be conducted at Holbrook, as well

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HERALD RECEIPTS

Mrs. Lena Upton; Mrs. Luther Cunningham; Miss Helen Farrens; Mrs. Irvin L. Ferguson; Mrs. Lillian G. Woolf; P. L. Morron; J. K. P. Driskill; L. A. Wright; Mrs. Nancy B. Robison; Maude Bryan; R. N. Brown; Fannie S. Knight; Mrs. Mary Alexander; W. H. Upton; Earl Koontz.

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HE THAT HATH PITY UPON THE POOR LENDETH UNTO THE LORD; AND THAT WHICH HE HATH GIVEN WILL HE PAY HIM AGAIN.—PROV. 19:17. DO YOU LIKE THE SECURITY?

A RECENT STUDY of the lesson on joy causes us to stop and question just what joy is after all. The more joy one can receive along life's pathway, the richer and fuller life really is. This fact has caused many people to go out seeking the pleasures that the world has to offer, thinking thus to receive joy. Each such seeker, however, is doomed to disappointment.

* * * *

Joy is defined: The passion or emotion excited by the acquisition or expectation of good; that excitement or pleasurable feeling which is caused by success, good fortune, etc.

But things that are truly good never come unless they are merited, and success can be attained only by service and sacrifice. It must be recognized, therefore, that joy comes not to the one who goes out seeking pleasures, but to the one who practices self-control, and makes sacrifices for others. In fact, the seeker after pleasure eventually reaps the opposite of joy in regret and remorse.

* * * *

Since joy is proportionate to the receiving and anticipation of good, a true follower of Christ to-day is in position to have more actual joy than anyone else can possibly receive. Who else is qualifying for a reward that can compare to the Christian's hope?

* * * *

True joy may be found not only as a result of, but even in the face of bitterest trial and disappointment. In the case of our Savior, for instance, Paul explains in Hebrews 12:2, that "for the joy that was set before him" He endured the cross and despised the shame. And there are persons to-day, who for the sake of honor and right make sacrifices, the depth of which others can never realize, and the only possible recompense is the joy contained in the knowledge that the God who is thus served will bring the blessings in His own way and time.

* * * *

The thought of Rom. 8:17, "If so be that we suffer with him, that we may be also glorified together," shows us how Paul found it possible to fight bravely through the years of struggle and disappointment. He knew that his Lord had suffered still more, and was thankful for the opportunity of sharing in suffering for his Master's cause so that he might be worthy to be glorified with

Him.

* * * *

Actual joy during time of persecution is pictured in several Scripture texts. The words of Jesus Himself in Luke 6:22, 23 inspired the disciples to rejoice in the evil which the adversaries could bring, "for, behold, your reward is great in heaven." One who is successfully laying aside a large sum of money with which to soon enjoy some cherished blessing rejoices as the sum grows, even though he is tired with the labor. Why, then, should not we, as our record is being compiled for us in the Lamb's book in heaven, also rejoice in the things that make that record for reward grow, even though we are weary and worn from the struggle? For soon our Master shall come, and His reward is with Him to give to every man according as his work shall be. See Rev. 22:12.

* * * *

Other texts bearing on the subject of joy in face of sufferings and trial are found in Rom. 5:3; James 1:2 and 2 Cor. 7:4.

Smile, then, regardless of the price. It takes real courage to view life from that angle, but there is a joy in it that others cannot know.

WHAT IS LOVE?

*Love is filling from one's own
Another's cup,
Love is daily laying down
And taking up,
A choosing of the stony path
Through each new day
That other feet may tread at ease
The smoother way.*

*Love is not blind, but looks ahead
Through other eyes
And asks not: "Must I give?" but
"May I sacrifice?"
Love hides its grief, that other hearts
And lips may sing,
And burdened walks that other lives
May, buoyant, wing.*

—Pauline Frances Camp.

THE BETRAYAL AND CONDEMNATION

(Continued from page 532)

Pilate been a man of courage he might have saved Jesus, but Pilate was merely well-intentioned. He had talked the case over with his wife, who urged clemency, but there was only one small garrison in Jerusalem, and the members of the Council grew more and more threatening, for by this time the Sadducees had made common cause with the Pharisees. Their religion was only secondary. Their pride was political. They feared the practical consequences, if Jesus was allowed to go free, so decided that He must die for the good of the state. Darkly they hinted to Pilate of certain secret reports which were now ready to send to Caesar, and how their governor had openly taken the side of an enemy of the empire, which would mean dismissal without pension.

Finally Pilate weakened, then yielded. "Yes, take your victim and do unto Him as you like," he said.

So the Council met to debate on the exact method of execution. He had broken the law and could be stoned to death, but Jesus was an exception. There must be something humiliating in the form of His death. Run-away slaves were nailed to a cross, and then left hanging until they died of hunger and thirst, and it was decided that Jesus should be crucified. Roman soldiers and a captain were told to do the work. Pulling the faded purple robes across His shoulders again they made Him stand up while a hastily woven crown of thorns was pressed down upon His head, a cross made of two heavy beams was laid across His back, and then they waited until two thieves, condemned to die at the same time, had been brought from their prison cells.

Late in the afternoon the dreadful procession began to wend its way to the low hill called Golgotha, from the many human skulls lying around upon the ground, where the gallows stood. Jesus, weak from lack of food and dizzy with the blows and scourgings which He had received, was hardly able to walk. The road was lined with people watching Him dragging Himself up the steep, narrow path—one kindly assisting with the cross, others crying for mercy, but it was too late. Women also followed, bewailing and lamenting Him. Jesus, turning, said unto them, "Daughters of Jerusalem, weep not for me, but weep for yourselves, and for your children. If they do these things to the wholly innocent, what will be the distress, which under the just indignation of God will come upon those who are so exceedingly wicked as to murder His beloved Son?"

The tumult had died down. The ghastly drama had been enacted. An innocent man had been killed. Even as the nails were thrust through His hands and feet, Jesus lifted up His eyes to heaven and said, "Father, forgive them, for they know not what they do." He desired the salvation even of His murderers.

The Roman soldiers had placed a card above His head which bore an inscription written in Roman and Greek and Hebrew, which read, "Jesus of Nazareth, the King of the Jews." It was meant as an insult to the Pharisees and

Sadducees who were responsible for this terrible miscarriage of justice.

When the last nail had been driven into His tired, aching feet the soldiers sat down to gamble. They had "parted his raiment and cast lots." In a wide circle the people stood and looked; some of them were merely curious, others, with tear-stained faces, were Jesus' followers who stood helplessly by, venturing back into the town to be with their Master in His last hour. It rapidly grew dark. The rulers in derision were saying, "If He be the Christ the Chosen of God, why doesn't He save Himself?" One of the thieves begged Him to save Himself and them also, but Jesus only softly murmured words which few could understand. Then suddenly He cried aloud, "It is finished." "Father, into thy hands I commend my spirit." By a last and supreme effort He held His consciousness.

Joseph begged of Pilate to let him have the body of Jesus. He took it down and wrapped it in clean linen, and laid it in a new sepulchre, and the Sabbath drew on. The men and women who came with Him from Galilee followed Joseph, weeping for their crucified Master; and all His acquaintances with them watched Joseph as he laid His body away, and brought spices, and waited until the tomb was sealed with a huge stone. Then they went sorrowfully to their homes to rest over the Sabbath, according to God's commandment. They realized the teachings of Jesus were the noblest expressions of one seeking happiness. He had given Himself. How little the sorrowing ones knew what was in store for them until they visited the sepulchre very early in the morning when they found the stone rolled away—and the happiness of a risen Savior.

GRACE

REDEEMING GRACE. *Redeeming Grace* is beyond definition but, thank God, not beyond manifestation. No dictionary can define grace completely. It takes all the love of heaven and all the power of the Spirit to make it seen and felt.

Grace that destroys the tyrannies of sin and death is more than mere sentiment, more than apathetic favor. Such grace has vitality in it and power working through it changing the unholy and unlovely into the pure and beautiful, changing the man and woman of sin into the glory and brightness of eternal sonship and heirship. This grace is an eternal and infinite radiation of the Divine, changing the children of men into the likeness of God, and fitting them for fellowship with Him and equipping them for service for Him.

Living grace is the daily portion of all who have partaken of redeeming grace. There is grace to live by for all who have found the grace of salvation. No part of this grace is deserved or earned. It is all the gift of God. The grace that is freely given for the work of redemption continues to flow to the life that has been redeemed. A life redeemed by grace, by grace alone can live, and only lives as grace rules and reigns. As the surrender is

made to Christ for redemption the streams of grace flow through the life radiating and elevating in ways that are vital and eternal; qualities undreamed of begin to be manifest and holiness, once feared, becomes a glorious and conscious reality.

Giving Grace. Grace that lives must give; otherwise it cannot continue to live. The grace which was poured out as a free gift must continue to be poured out, or it no longer is grace. There is a spurious grace, not of God,

which shuts itself up to personal ecstasy and enjoyment, satisfying itself with credal hopes, but failing to demonstrate itself in sympathetic service, in living love for others. The well of grace which is of divine sinking is that which is unceasingly springing up with a manifestation of eternal life in it. Anything and everything which is of the grace of our Lord and Savior Jesus Christ has the blood mark in it, has sacrifice written across its face. —*Selected.*

With Our Sunday Schools

LESSON PREPARED BY F. L. AUSTIN

LESSON X.—June 5, 1927.

PETER PREACHING TO GENTILES

Acts, chapters 10 and 11.

Devotional Reading: Psalm 67:1-7.

GOLDEN TEXT.

For there is no distinction between Jew and Greek: for the same Lord is Lord of all, and is rich unto all that call upon him.—Rom. 10:12, R. V.

A STUDY OF THE SUBJECT.

Peter's Sermon. This was the first presentation of the gospel of Jesus Christ unto Gentiles. This presentation was made by Peter to whom had been promised the keys of the kingdom, and who had been commissioned to feed Christ's sheep, while the kingdom as such was not then, nor is yet being established. Nevertheless, individuals were being selected for the innermost group, or first-born, under the new covenant to administer that kingdom when it shall be established.

So new and different was this labor that Peter needed vision and instruction from God before he proceeded. He, therefore, taught to this God-fearing family the great truths of God concerning Christ and Christ's work, past, and future. It was the opening of the door to all nations of the earth that they might accept the gospel and share its blessings. The same requisites were placed upon these Gentiles as those that had been placed upon the Israelites. Faith was the first essential. Not man's racial features, but man's personal standing before God, either by faith or by lack of faith, determines God's selection of individuals for this marvelously great position in Christ. Cornelius had faith. He was willing to work. Therefore, Peter gave unto him every encouragement that he was acceptable to God.

Baptism Must Follow. Peter did not hesitate, he immediately witnessed God's approval of Cornelius through the gift of the Holy Spirit, and commanded him to be baptized. The element to be used was in Peter's language, water. This assures us that baptism (i.e., immersion, for baptism means to dip, to plunge, to submerge) was regarded by Peter as essential to the acceptance by God of Cornelius. This also serves as a divine commentary upon the meaning and use of

Christian baptism even down unto to-day; for Peter also stated, Acts 2:38-39, that these things extend unto "as many as the Lord our God shall call."

THE GOLDEN TEXT.

For there is no difference between the Jew and the Greek: for the same Lord over all is rich unto all that call upon him.—Rom. 10:12.

"God is no respecter of persons: but in every nation he that feareth him, and worketh righteousness, is accepted with him." He is rich to all that call upon Him. He can supply all our needs. To "call" upon Him means more than saying, "Lord, Lord".

One must recognize in himself his utter helplessness and that he needs the help of one greater than himself. Then, if from out of the depths of his heart he calls upon God in faith believing, he has the assurance that the Lord Jesus will not be ashamed of him, but will be his refuge, his sanctuary.—F. A. S.

PRACTICAL APPLICATIONS.

God's Grace Offered to All. "God is no respecter of persons." This was a most difficult lesson for Peter to learn. By birth, education, and tradition he was a Jew. He had been brought up to think that Jehovah was peculiarly and exclusively the "God of Israel". He believed that other races had no right to claim His love and protection, except as they might become Jews by adoption and circumcision. Yet, as in the case of Paul, "God made choice" of Peter, "that the Gentiles" by his mouth "should hear the word of the gospel and believe". Acts 15:7. Again, like Paul, it required a miraculous revelation, Acts 9:1-20; 10:1-28, to convince him that "in every nation he that feareth him (God), and worketh righteousness, is accepted with him."

The gospel is for "all the world", and for "every creature"; and to make it known "to the Jew first and also to the Greek" is at once the duty and the privilege of every disciple of the Lord Jesus. We are sometimes inclined, like Peter, to be more or less exclusive in our missionary efforts. We feel that a certain class of people would be more congenial to us as members of the church, so we confine our endeavors largely to an attempt to influence them to accept the truth. But as faithful followers of the Master, who went "about everywhere doing good", we must remember that every man and woman in the world, regardless of race, color, or condition in life, has the same right to the blessings and opportunities of the gospel as we ourselves do, or as do those toward whom we are more personally inclined. Our own local community presents an open and ample field for our missionary activities.—G. E. M.

Questions on the Subject. Is there evidence here that God was using Peter to introduce the gospel to the Gentiles and open their way unto the blessings thereof? Are Gentiles under the same requisite conditions with reference to salvation as are Israelites? Is the church made up of all races indiscriminately? Did Peter regard faith and baptism as required by God? Can uninspired man change or annul God's commandments regarding any given work?

TOPICS FOR STUDY AND DISCUSSION.

The spirit and influences that prompted Peter to say, "Not so, Lord."

Conversion from the viewpoint of Jesus' command to rise, kill and eat.

The relationship of the command to our own salvation.

Significance of command to "rise".—A. K.

DOINGS AMONG THE CHURCHES

ILLINOIS

Don't forget the services at Plum River church next Saturday night and Sunday.

Bro. Siple spoke to a gathering of Oregon and Rockford Bereans at the home of Sr. Martha Walls in Rockford Friday evening, May 20.

Bro. Jas. Browning of 4727 Gladys Ave., Chicago, has been confined in a dark room for the past week because of eye trouble. May he soon be able to be out again.

Another interesting Bible class was held at Dixon on Wednesday night, May 18. The next one will be held on June 8, the Wednesday following the next preaching Sunday at Dixon.

Bro. Earl Thayer of Oregon spent the week end in Indiana. He will bring back some canned fruit for Golden Rule Home which has been donated by the South Bend Ladies' Aid Society.

Sr. Margaret Moore spent Friday night with her niece, Aunt Mary Renner, at Golden Rule Home, enroute to her home in Waterloo, Iowa, from Washington, D. C., where she has spent the past several months with her daughter, Mrs. Carl Stuhler.

Bro. Paul C. Johnson filled the pulpit at Oregon Sunday night, May 22, after having conducted services for the Chicago brethren Sunday morning. Bro. Arthur Johnson had charge of the morning service at Oregon.

The Oregon church and Sunday School plans to have a basket dinner and picnic on Monday, May 30—Memorial Day.

The best weather and roads for many months were enjoyed for the Ripley appointment the 14th and 15th, and good attendance greeted each service.

At the close of the Sunday morning service Mrs. Melvin Burnett responded to the gospel invitation, and in the afternoon was buried with Christ in baptism. Thus another young wife and mother is added to the cause of truth, and another home united in Christian fellowship. Sr. Burnett is an earnest, eager student of God's Word, and we pray that the Father may use her largely. Address, Coopers-town, Illinois, Rfd.

F. E. Siple.

MICHIGAN

Sr. Catherine Richardson of Coats Grove, who underwent an operation some time ago, is recovering very nicely, for which we are all very thankful.

Sr. Pearl Benaway, of 2012 Coit Ave. N. E., Grand Rapids, has been quite seriously ill for nearly two weeks. At last report she was some better.

Sunday, May 15, was a cold, rainy day, and the Grand Rapids folk were complaining that the Sunday School was the smallest they had had for several months. There were only 135 in attendance. The preaching service following was well attended, considering the stormy weather.

Sr. Alice Chase was taken to the Hastings hospital a short time ago and underwent an operation. She is doing as well as could be expected under the circumstances, but word has just reached us that she will have to have her tonsils removed before she can leave the hospital. We are thankful, however, that she is doing so well and will soon be at home again.

The time for Bro. Patrick's preaching services has been changed. The services at Grand Rapids will be in the morning following the Sunday School. The Sunday School is held beginning at ten o'clock. The services at West Bowne and Coats Grove will be in the evening. Sunday, the 22nd, the service was at Coats Grove. The service at Coats Grove is held every four weeks. Brethren who are in reach of these services are invited to attend.

* * *

KANSAS

Bro. E. O. Stewart, of Sweetwater, Texas, visited the church at Arkansas City. Meetings began May 5, continuing over the following Sunday. We found Bro. Stewart to be a fine speaker and very earnest for the truth. We certainly enjoyed his stay with us, and his good sermons. We hope God will abundantly bless his work among the churches he is visiting, and that much good may be done.

Mrs. A. J. Chaplin.

* * *

BLACKWELL, OKLAHOMA

"Bro. Stewart was with us over two weeks, and we certainly did enjoy his visit and the wonderful Bible lessons he gave us."

* * *

S. S. QUARTERLIES

Remember to order your Truth Seekers' Sunday School Quarterlies early. Several were disappointed last quarter because their orders were received too late.

CALIFORNIA

The Editor was privileged to address about 125 of the brethren from in and about Los Angeles on Sunday morning, May 15. Following a basket dinner in a nearby park a slightly greater number gathered in the same new hall for afternoon services. House, or home, services were held on the 17th and 18th, where about 35 were gathered.

These gatherings, made up from all parts of the city and beyond, and called in the common interests of all, have been most pleasant.

The church opportunity in this part of California is very great indeed. A common, united, persevering work throughout this district, prayerfully and lovingly furthered in the name of God and His Son, has untold possibilities for good.

Before these lines will come to the eyes of Herald readers meetings will have been held, D. V., at Anaheim, Pomona, Pasadena, San Diego, and other points, closing with a central gathering in Los Angeles on May 29.

On Monday, May 30, we expect to start by auto northward, through California. Stops will be made at some points where isolated brethren live. At San Francisco the trip will be taken up again by train for points in Oregon and Washington. We expect to attend Wenatchee Conference, Wenatchee, Washington, June 3; other Washington appointments following, including Vancouver. We are also scheduled for Corvallis, Oregon, but date is not yet definite.

COMMUNICATIONS

Dear Family in Christ in the eternal hope of our Savior's second coming and His kingdom and reign on earth: What a glorious hope it is to me to look forward to that time when the church will be gathered to Him!

I enjoy all the good articles in The Restitution Herald. I wish there were more articles on Christ's second coming and the mission of His coming. We of the household of faith believe and understand why and what He is coming for, but there are so many people that do not know of the wonderful plan. And how will they know except someone teaches or tells them, or they read it somewhere? Some will say, They have the Bible and can read of Christ's coming; and if they have the good seed in their hearts, they can see and understand that what it

CONFERENCE DATES

- Fonthill May Meeting—May 27-29.
Brush Creek, Ohio—June 5-12.
Minnesota—June 23.
Michigan—June 19-26.
Indiana—July 5-17.
Northwest—Felida, Wash.—July 7-10.
Texas—Goldthwaite—July 15-24.
Arkansas-Oklahoma, Cleveland, Arkansas—July 28 to Aug. 7.
Illinois—August 2-14.
General—August 2-14.
Virginia—Maurertown—Aug. 17-28.

says about the second coming is as true as His first coming.

Please find enclosed a P. O. Order of \$2.00 for my subscription for one year. Yours in Christian faith, Fannie S. Knight.

Dear Editors of Truth Seekers' Sunday School Quarterly: I am sending just a note of appreciation to tell you how well

we like the quarterlies. We have been using them in our Adult and Young Folks classes since the first of the year.

In my class of fourteen young folks, of whom all but three have been baptized, I find that they are very good in helping them to grow in the knowledge of the truth. It will surely be fine if at some near future time you will be able to get out lessons for the beginners also. I am sure that anyone in Sunday School work would do well to begin using these quarterlies, if they are not doing so now.

Your sister in Christ, Mrs. Birdie Krogh.

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THE RESTITUTION HERALD advocates: The near return of Christ, Acts 1:11, and life only through Him, Col. 3:3; the literal resurrection of the dead, John 5:28; the immortalization of those in Christ, 1 Cor. 15:53, 54; the final destruction of the wicked, 2 Thess. 1:9; the restoration of Israel as the kingdom of God under the kingship of Christ, Luke 1:32, the church being joint-heirs with Him, Rom. 8:17, and Israel to be made head over Gentile nations, Isa. 60:13; the "restitution of all things, which God hath spoken by the mouth of all His holy prophets since the world began", Acts 3:21. It also firmly advocates repentance and immersion in the name of Jesus Christ for the remission of sins, Acts 2:38, and a consecrated life as essential to salvation.

REPORTS, OBSERVATIONS, SUGGESTIONS

(Continued from Editorial Page)

as this present Sunday school labor.

The writer prays that God's blessing will attend and lead at both Lincoln and Holbrook.

IDEALISTS

NOT IDEALISTS of the kind that dream of things beyond the reach of man and who even wait for those things within their reach to come to them; but the Church of God needs men and women with high Christian ideals. It needs more who, having visualized the high ideals revealed in the epistles to the churches, will, with God's help, grow in grace and knowledge and volunteer to the Lord of heaven and earth to undertake the most ideal Christian services. It needs men and women, Christians, who are willing, yes anxious, to grow into the highest positions in the church that have been marked out by God's word. "He that desires the office of a bishop, desires a good thing." Bishops are "shepherds", leaders. The teaching of a Sunday school class and the guiding of that class aright is of the same order as that of bishop; the superintending of a Sunday school is in the bishop order; presiding over the destinies of a Berean society is in the same order; an "elder" is a "bishop" in type of work.

The church needs leaders in these fields who will hold the highest ideal of the duties and who will not shrink from any effort to prepare for same. Far better take a university course—if need be—in training for highest ability in the work of the church than for similar training for commerce, state or profession.

What if some people Pooh! pooh! and others laugh, "Apple-sauce!" The fact remains that everywhere the church needs leaders with the highest Christian ideals and the best Biblical and spiritual training.

These positions are open to whoever rises to the needs.

BIBLES

BIBLE SCHOOLS will soon be in full swing in the different states. Now is the time to select a good Bible for the occasion, if you are going to need one. If you do not find what you want in our ad elsewhere in this issue, write for our special catalog of Oxford Bibles which is now ready. We offer a discount of 12 1/2 per cent on all Bibles with the exception of our Specials.—F. A. S.

"Temptations are sure to ring your door-bell, but it's your fault if you ask them to stay for dinner."

THE ROBIN'S SERMON

I HAVE one preacher whom I love better than any other on earth," once declared Luther. "It is my little tame robin, which preaches to me daily. I put his crumbs upon my window-sill, especially at night. He hops onto the sill when he wants his supply, and takes as much as he desires to satisfy his need. From thence he always hops onto a little tree close by, and lifts up his voice to God, and sings his carol of praise and gratitude, tucks his little head under his wing, and leaves tomorrow to look after itself." We see how bountifully God provides for even the least of living creatures: can we not realize that He will do no less for us? Let us count our blessings, and trust Him for the future.—Selected.

The Children's Page



PREPARED BY LOIS HUNT
1111 Blaine Ave., South Bend, Ind.

PETER PREACHING TO GENTILES

WHIO or what are Gentiles? My dictionary says Gentiles are people who are neither Jews nor Christians—heathen, who worship strange gods.

Up to this time, God had been chiefly concerned with the Hebrews—Israelites and Jews. His promises were to them alone. But now He is ready to present His greater plan to Peter, and give him a larger field in which to work.

Naturally, Peter, being a Jew, had been taught that God was the God of *Israel*, so God had to first teach Peter that He is the God of all who will accept Him. And this is the way God did it:

Peter was in Joppa, living in the house of Simon, the tanner. One noon he went up on the housetop to pray. He became very hungry, but while waiting for his food to be prepared, fell into a kind of sleep. Then God sent him a vision—a sort of dream.

He saw the heavens open, and a great sheet let down from heaven by the four corners. In this sheet were animals of all kinds, and creeping things. A voice told Peter to kill and eat these animals, but Peter said, "Not so, Lord." You see, the Jews were very particular, according to their laws, about eating certain foods or animals, especially pigs. So, to Peter this lot was very unclean. However, the voice said, "What God hath cleansed, that call not thou common." This was done three times—then all drawn up into heaven. God was teaching Peter that people of other nations were not unclean if God cleansed them; and that if He willed it so, all nations were to be welcomed into the church, "even as many as the Lord our God shall call."

Then Peter was prepared to receive three strangers, who arrived as the vision ended. These three were the servants of an Italian (Gentile) Centurian named Cornelius, who had come to believe in God and served Him. He, too, had been shown a vision in answer to his prayers, and an angel told him to send for Peter, that Peter might tell him what he ought to do to be saved. So he sent for Peter.

In the meantime, Cornelius called together all his relatives and friends, that they might hear all things that were commanded Peter of God.

Peter, with six brethren, soon arrived, and when Cornelius would have worshiped him Peter would have none

of that, for he said, "I myself also am a man."

Strict Jews would not have entered the house of a Gentile, and many would have refused to live in the house of a tanner who worked with the skins of animals. But Peter had learned differently.

After Cornelius explained to Peter about the angel telling him to send for Peter, Peter began to preach to those assembled. The first thing he said was, "I perceive that God is no respecter of persons," that He would accept righteous out of every nation. Then Peter told how Jesus had gone about doing good, how He had been crucified, and then raised from the dead; and how He had appeared to certain chosen witnesses, and had eaten with them, commanding them to preach unto the people. Peter said this Jesus was the very One the prophets had foretold would come.

And while Peter was speaking, the Holy Spirit fell on *all* of them—Jews and Gentiles. The Jews were surely astonished to hear the Gentiles speaking in different tongues and worshipping God.

Now, that the Gentiles believed, what was the next thing for them to do? Be baptized in the name of the Lord. And Peter did baptize them at once. Were Cornelius and his household Gentiles now? They were *Christians*—the first Gentiles to become Christians, and Peter had followed God's directions in helping them to become Christians.

SOMETHING TO DO

1. Memorize Galatians 3:26-29.

WHAT EVERY BOY AND GIRL SHOULD KNOW WHERE TO FIND

8. Shepherd Chapter—John 10.
9. Where is the Love Chapter?

WISP OF WISDOM

"A country is not made great by the number of square miles it contains, but by the number of square people in it."

BEYOND THE GOAL

DEAR BRETHREN: To all in Christ our Lord I am sending this greeting. In Revelation 21:4 we find these words: "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." Again, in Isa. 35:10 we have these words: "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." Beyond the goal of our lives, and even beyond death John was given a most beautiful picture of the city with gates of pearl and streets of gold; also the river and the tree of life. Also, John gives a most beautiful picture when

pain, sorrow, and crying are feared and felt no more. Beyond the goal there is a river of God and they who are there are all singing the songs of the Most High. May we all try to obtain this beautiful world.

Your brother in Christ,
Ora L. Worley.

WHAT IS CHRISTIANITY?

CHRISTIANITY might be defined as a system of religion based on the teachings of Jesus Christ. But Christianity is this and more—it is a life. It is something more than a profession of religion, whatever that may mean; something more than membership in a recognized Christian church; something more than mere education in things generally recognized as Christian; it is something more than any one or all of these, it is a life. First, it is a life as lived by Jesus Christ. Second, it is the life of Jesus as lived by His followers.

We are Christian in the proportion that we exemplify the life of Jesus Christ. The basis of the Christian life is love. All other graces and characteristics are only expressions of love. Nothing is needed more at the present stage of the human race than this one saving element, love, just good, plain, brotherly, Christian love. If possessed in a sufficient quantity by a sufficient number of people, it would put out the fires of jealousy, hatred, covetousness and war; it would stop carping criticism, check harsh judgment, make us kindly and considerate, help us to settle our differences and bind us all closer together so that we would be in a position to understand each other much better than at the present time.

The Christian life has something in it which differs it from anything else. The onlookers in the early days of the Christian church took knowledge of its members that they had been with Jesus, that is, they saw in them the same characteristics which had been exemplified by Jesus. The spirit of Jesus is the differentiating characteristic to which we have made reference.

Fellowship with Jesus Christ is necessary to the attainment of this characteristic. In the proportion that we fellowship with Him, we become like Him. This is accomplished through study of His teachings, prayer and meditation and a practical application of His teachings in our daily living. One cannot walk in the devil's highways, through his lanes and alleys or by-paths, nor play in his dens of vice and maintain fellowship with Jesus Christ.

Christianity is a life molded and developed under the power and guidance of the spirit of Christ; a character which partakes of the nature of Christ and emanates His characteristics. Such a character will meet with the approval of God and is above the reproach of men.

Christianity is not given to us to carry us off into wreathes of ecstasies, nor to bear us along in whirls of sentimentalism, nor to sit and spend our time in selfish moods and meditations. A needy world is all around us. Practical Christianity is at a premium. False ideas prevail. Christianity is not a form, but a service, a service

of love. Christ came, not to be ministered unto but to minister and give Himself for others. He expects His followers to do likewise.—Rev. J. William Denton, in "Our Hope."

Treasure

By Leah Kazmark

Some folks are proud of wealth and power,
The homage that they meet;
While some are proud of lovely homes
That top a winding street.
One boasts that she has artist's skill;
And one of learning deep;
And yet another talks of life
Whose ways she climbed so steep.

But I am proud of life's best gift—
The Mother that is mine—

Whose guiding made me seek the best,
Whose heart is all divine.

Her smile has made me laugh at fear;
Her faith renews each dawn;

No matter what the years will bring
Her love will light me on.

I long not for a treasure chest,
I have my Mother: that is best.

HOW DO YOU SEE YOURSELF?

AND IT came to pass that, as the people pressed upon him to hear the word of God, he stood by the lake of Gennesaret, and saw two ships standing by the lake; but the fishermen were gone out of them, and were washing their nets. And he entered into one of the ships, which was Simon's, and prayed him that he would thrust out a little from the land. And he sat down, and taught the people out of the ship."

"Now when he had left speaking, he said unto Simon, Launch out into the deep, and let down your nets for a draught." Simon was about to be well paid for the loan of his boat. "And Simon, answering, said unto him, Master, we have toiled all the night, and have taken nothing; nevertheless, at thy word, I will let down the net." "And when they had this done, they enclosed a great multitude of fishes; and their net brake. And they beckoned unto their partners, which were in the other ship, that they should come and help them. And they came, and filled both the ships, so that they began to sink." Neither their nets nor their ships were able to sustain the fruit of divine power and goodness. "When Simon Peter saw it, he fell down at Jesus' knees, saying, Depart from me; for I am a sinful man, O Lord."

(Continued on next page)

(Continued from preceding page)

Here, then, we have the great practical effect produced in Peter's soul by the combined action of grace and power. He is brought to see himself in the light of the divine presence, where alone self can be truly seen and judged. Simon had heard the word of Jesus addressed to the multitude on the shore. He had felt the sweet grace and moral beauty of His way towards himself. He had marked the display of divine power in the astonishing draught of fish. All told powerfully upon his heart and conscience, and brought him on his face before the Lord.

Now this is what we may call a genuine work of conviction. Simon is in the place of true self-judgment—a very blessed place indeed—a place from which all must start if they are to be much used in the Lord's work, or if, indeed, they are ever to exhibit much depth or stability in the divine life. We need never look for any real power or progress unless there is a deep and solid work of the Spirit of God in the conscience. Persons who pass rapidly into what they call peace, are apt to pass as rapidly out of it again. It is a very serious thing indeed to be brought to see ourselves in the light of God's presence, to have our eyes opened to the truth of our past history, our present condition, and our future destiny. Simon Peter found it so in his day, and so have all those who have been brought to a saving knowledge of Christ. Harkened to Isaiah's words, when he saw himself in the powerful light of the divine glory. "Woe is me! for I am undone; because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips: for mine eyes have seen the King, the Lord of hosts." So also in the case of the patriarch, Job. "I have heard of thee by the hearing of the ear; but now mine eye seeth thee. Wherefore I abhor myself, and repent in dust and ashes."

These glowing utterances reveal a deep and genuine work in both the patriarch and the prophet. And surely our apostle occupied the same moral ground when he exclaimed, from the very depths of a broken heart, "Depart from me; for I am a sinful man, O Lord." If Simon is to be called Cephas, he must be thoroughly broken up, and brought to the end of himself. If he is to be used to catch men, he must learn, in a divine way, man's true condition. If he is to teach others that "all flesh is as grass," he must learn the application of this great truth to his own heart.

Thus it is in every case. Look at Saul of Tarsus. What mean those three days of blindness, during which he neither did eat nor drink? May we not confidently affirm that they were serious days, per-

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IMPARTANCE OF PROPHECY

By G. F. Haines

PROPHECY is important as a means of strengthening the faith of the church in the Bible as the inspired Word of God. The Savior, after speaking to His disciples of the things they would suffer for His sake, adds: "But these things have I told you, that, when the time shall come, ye may remember that I have told you of them." Though called to pass through deep trials their faith would be strengthened by remembering that these things had been spoken before. "Now I tell you before it come, that when it come to pass, ye may believe that I am he."—John 13:19.

Again, the Savior expresses the same thought when He says: "So likewise ye, when ye shall see all these things know that it is near, even at the doors."—Matt. 24:33. Unwavering confidence in fulfilled prophecy would so strengthen their faith as to give it the value of absolute knowledge,—"know that it is near."

Prophecy has an advantage over all other evidence. For almost all external evidences we must have recourse to history; but when we see numerous predictions of events which lie entirely beyond the power of human wisdom to tell, literally fulfilled before our eyes, or when we have authentic records of the fulfillment of such events, we can no longer doubt. Faith in the Word of God is greatly strengthened.—*Selected.*

LOVING HIS APPEARING

LISTEN TO the clear, ringing, melodious voice of an old warrior as he is about to be beheaded on account of his loyalty to the one that his soul loves. He is free from fear; bounding with joy; exultant in the face of death; overflowing with love, so that he joyfully exclaims:

"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."

This was the victorious end of an old man who had felt the Roman lash, and had endured the cold, the dampness and privations of ancient prisons.

These loving, thrilling, soul-stirring words have echoed and re-echoed down through the ages. The vibration has played upon the tenderest chords of many a heart that was almost crushed by the enemy, and inspired fresh courage, brightened hope, and nerved them to face trouble and even death in the most cruel form.

Paul's joyful exclamation, his exultant shout, his triumphant death has flashed through many a dark cloud, penetrated and lit up many a gloomy dungeon, buoyed up many a weary traveler.

Yes, the hope of Christ's coming touches the tenderest chords, vibrates through the purest souls; it is rich music to a listening ear, and gives hope and brightness to a

watchful eye. It sets on fire the passions of love, joy and expectancy.

It keeps love pure, service joyful, expectation continuing. A true bride loves the thought of the bridegroom coming. Every sign that strikes the clock of the ages, every streak of light in the eastern horizon, sends a thrill of joyful expectation through the loving bride. She is ready to open the door and welcome the one that her soul loves.

Such love is life more abundant; it is the joyful life, the abounding life. A life that cannot be hid. It is active as well as watchful. The lips will speak forth His praise and tell of His salvation. The hands will be filled with blessings gladly doing for others. The feet will go joyfully on errands of mercy or carry the good news of salvation. The soul will be thrilled with the privilege of service. The wedding dress will be kept pure and white by loving service. Such service will generate an electric fire in that heart so it will always be ready at the slightest touch of the button for service or His coming.

That heart is always ready to say, "Here am I, send me," or ready to join in the song of the redeemed at His coming.

Are we so living that with Paul we may receive a crown of righteousness that is laid up for all them that love His appearing?—*Wm. J. Hutchinson.*

JESUS CHRIST—WHO IS HE?

(Continued from page 533)

be executed by Him.

Just another thought ere we close the study of this unique passage. Reference has already been made in earlier articles to the names given to the Messiah, and to the fact that some of them are yet to be His when "the government shall be upon his shoulder". The same truth is stated in almost identical language here. In Isaiah 9:6 the statement is made that "the government shall be upon his shoulder, and his name shall be called Wonderful Counseller . . ." In Jeremiah 23 we are told "he shall reign as king, . . . and this is the name whereby he shall be called, JEHOVAH TSIDKENU". If the passage in Isaiah 9:6 is to be fulfilled in Jesus Christ, we believe that in Jeremiah 23:5, 6 must also be. There is, however, a parallel passage in chapter 33 where Jeremiah applies the name JEHOVAH TSIDKENU to the city of Jerusalem. There is no necessary discrepancy, for both facts may quite possibly be correct. Christ Himself calls the city of Jerusalem "the city of the great king", Matt. 5:35, and it is not at all improbable that with a change of rule and dispensation that Jerusalem will also change its name.

In studying these prophecies and finding their fulfillment to be literal, in the certain knowledge of truth already fulfilled, we have the added pleasure that they are themselves the guarantee of that which is yet to come, continually pointing forward to the dawn of a yet more glorious day.

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LIFE OR DEATH!

By G. E. Marsh

SALVATION is really a matter of life or death! If we believe the gospel of the kingdom of God, as preached by the Master and His faithful apostles; if we "repent, and (are) baptized in the name of Jesus Christ for the remission of sins"; and if we "continue stedfastly in the apostle's doctrine and practice," "unmovable, always abounding in the work of the Lord," we shall "rejoice with joy unspeakable, and full of glory: receiving the end of (our) faith, even the salvation of (our) souls." "For the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord." Acts 2:38, 42; 1 Cor. 15:58; 1 Peter 1:8-9; Rom. 1:16.

Salvation is thus made conditional upon three distinct and positive requirements. The first of these is faith in the glad tidings of the kingdom of God; the second, repentance; the third, baptism. When these demands are met, there naturally follows complete individual consecration to God's service.

The Bible knows but one gospel with power to save men and women from sin and death, and that is the Gospel of the Kingdom of God. Jehovah has made this the first condition of salvation because it is necessary that those whom He is calling "out of darkness into his marvelous light," at the very beginning should realize something of the purpose for which they are chosen. From among all the inhabitants of the world, God is taking out a "people for his name." Those who are thus selected are destined to become "kings and priests," and "they shall reign on the earth," as co-rulers with Jesus the Christ, over the nations. What more necessary, then, than that during the period of their probation they should be thoroughly instructed in the "things concerning the kingdom of God," and be required to have an intelligent and fervent faith therein? Rom. 1:16; Mark 1:14-15; 16:15-16; Luke 24:45-49; Acts 2:1-4, 38; 15:14-17; Rev. 2:25-27; 3:19-21; 4:9-10; Acts 8:5-12; 1:1-11.

The Scriptures are as clear regarding the nature of salvation as they are concerning the means by which it may be obtained. While the kingdom of God is the great central theme of the gospel, there is a second element of truth contained in it, without which the splendid promises of the first never could be realized. Like all other earthly creatures, we are mortal; having

been made subject to death at our creation. Had our first parents continued obedience to God, no doubt they could have remained alive for ever, though they did bear in their bodies the possibility of death. But "sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned." In order, then, to make the "everlasting kingdom of our Lord" available to us, it was necessary that means should be provided whereby the penitent sinner might escape the penalty of sin. This was accomplished through the sacrifice of Christ, and His Mediatorship. Jesus earned the right to become our Savior, by the things which He suffered on our behalf. Anticipating His victory over death, before His resurrection He said, "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." Job. 4:17; Eccl. 3:18-20; Gen. 2:7, 17; Rom. 5:12; 2 Peter 1:11; 1 Cor. 15:3; John 11:25-26.

With tenacity of purpose, induced by a natural and passionate desire to live, all men, everywhere, "seek for immortality"; but it remained for "our Lord Jesus Christ, who abolished death," to bring "life and immortality to light through the gospel." We are not by nature deathless; but we may become so through faith in Christ, and in the message He came to proclaim. There is no other way provided by which we may obtain life after death: for our "life is hid with Christ in God. When Christ, who is our life, shall appear, then shall we also appear with him in glory." Let us not err. "God hath given us eternal life, and this life is in his Son. He that hath the Son hath life, and he that hath not the Son of God hath not life." 2 Tim. 1:10; Col. 3:3-4; 1 John 5:11-12.

Knowing that "all have sinned" and that a sinner cannot enter into the kingdom of God, we are driven to repentance. Repentance involves an actual turning away from sin as well as sorrow for it. So when we truly repent, we "cease to love and practice sin." "Godly sorrow worketh repentance unto salvation not to be repented of." Rom. 5:12; 2 Cor. 7:10.

Having believed the gospel of the kingdom of God, and repented of our sins, we must then take a very definite stand regarding our faith in the Lord Jesus, and our changed attitude toward sin. The act by which

we bear witness to our faith, and by which we symbolize our death to sin, and our resurrection to a new life of righteousness, is the ordinance of baptism. When we are immersed into Christ, in full understanding of the significance of this sacred work, our past sins are pardoned, we are "added to the church" by the Lord, and there-after if we sin "we have an advocate with the Father, Jesus Christ the righteous." Baptism is thus made one of the necessary requirements of salvation. Acts 8:12; 3:38; Rom. 6:2-7; Acts 2:47; 1 John 2:1; Mark. 16:16; 1 Peter 3:20-21.

When we have complied with the conditions of salvation—Faith, Repentance, Baptism—we have become "new creatures" in Jesus Christ; "Abraham's seed, and heirs according to the promise," "made unto the fathers," and "confirmed by an oath" by God Himself. This promise included the three chief needs of men, i. e., Life, Home, and Happiness.

At the coming of Christ life will be conferred upon all those who "died in faith, not having received the promises, but having seen them afar off, and were persuaded of them, and embraced them" hopefully, as they looked forward to the day when they, together with us, "should be made perfect." For "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."

The eternal home of the redeemed is the "world," which was promised to "Abraham and his seed, which is Christ." Filled with the "knowledge of the glory of the Lord as the waters cover the sea," peace, prosperity and contentment shall spread "from sea to sea, and from the river unto the ends of the earth." "The kingdom and the dominion and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High," under whose benign authority the "nations of them that are saved" shall seek the way of the Lord, and "walk in his paths. . . . And they shall beat their swords into plowshares, and their spears into pruning hooks; nation shall not lift up sword against nation, neither shall they learn war any more." 2 Cor. 5:17; Gal. 3:29; Rom. 15:8; Heb. 6:17; 11:13, 39-40; 1 Thess. 4:16-17; Rom. 4:13; Gal. 3:16; Isa. 11:9; Micah 4:4; Psa. 72:8; Dan. 7:27; Rev. 21:24; Isa. 2:2-4.

"What shall the end be of them that obey not the gospel of God?" Their "end is destruction"; for the "wicked shall perish," and "be as though they had not been." He that obeys not the gospel of our Lord Jesus Christ, is "condemned already, because he hath not believed in the name of the only begotten Son of God;" and he "shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power," "when he comes to be glorified in his saints, to be admired of all them that believe." 1 Peter 4:17; Phil. 3:18-19; Psa. 37:20; Obad. 1:16; 2 Thess. 1:6-10; 1 John 5:10-12.

"I call heaven and earth to record this day against you, that I have set before you life and death, blessing

and cursing: therefore choose life, that both thee and thy seed may live; for he is thy life, and the length of thy days." Jesus is coming! He who is the "way, the truth, and the life"! He tenderly pleads, "This is the will of him that sent me, that every one that seeth the Son, and believeth on him, may have everlasting life: and I will raise him up at the last day." Have you believed on Him as your Savior? Deut. 30:19-20; John 14:6; 6:40.—Selected from The Church of God Evangel.

A PLEA FOR FRIENDLY TOLERANCE

ABOUT 400 years ago Charles V. was emperor of the ancient German Empire, which then included most of Europe. He was the most powerful monarch of his time. But he found the job of bossing a large section of the world a strenuous and troublous occupation. In his old age he retired to a monastery to rest his frazzled nerves.

There he amused himself by tinkering with clocks. He had a room full of them. His pet ambition was to regulate them so that they would all strike at precisely the same moment. But in spite of the most persistent and painstaking efforts he couldn't make them do it.

Finally, he gave it up, and sat down and philosophized as follows: "I certainly was a fool, trying to make my subjects think alike on everything, when I can't even make these helpless clocks strike alike!"

Now, there are many people to-day who have the same mania as old Charles V. They do not rule empires or tinker with clocks, but they fret themselves into a state of bitterness, bad temper, and nervous prostration in their efforts to make their friends, neighbors, acquaintances, or the public generally, think as they do.

Friends wrangle, neighbors quarrel, and groups of the public angrily contend in futile efforts to convince the other fellow that he is wrong and they alone are right. And in the end, each is convinced of but one thing: that the government, or society, or business, or religion is going straight to the bow-wows unless his own pet idea, notion, theory, or doctrine is unanimously accepted.

Friendships have been broken, families disrupted, and civil wars incited, because of differences of opinion on religion and politics. The blame does not lie at the door of religion and politics, nor in the diversity of opinions regarding them, but in the folly of trying to force unwelcome beliefs upon those who are not ready, mentally or spiritually, to receive them. It is the same old folly as trying to make the clocks all strike alike.

Did you ever pause to consider what a sorry world this would be if everybody thought alike about everything? Try it. Select the most ideal living man or woman you can think of, and then deduce a la Sherlock Holmes, what would follow if every thought and action of every other human being were controlled by and

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BLESS THE LORD, O MY SOUL

By Lyman Booth

AFTER eight weeks of enforced rest from labor, while engaged in fighting an attack of neuralgia of the muscles and neuritis of the nerves, together with a struggle to prevent pneumonia from joining the fight, I am up part of the time, able to wait on myself mostly.

The greater part of the eight weeks I could do no reading on account of weak eyes. But I am thankful to say I can now see clearly to read and write.

After regaining my sight I took up my Bible and in Psalm 103:1-4 I find these words so cheering to me: "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."

When I read in the dailies of the terrible calamities that have visited the world in divers places, especially in the flooded district of our fair land, I can rejoice that my visitation was not more severe; in fact, that I am still spared to write these lines.

It is a true proverb that "we never miss the water till the well runs dry." Thirst sweetens its taste and places a higher value upon it. Starving, griping hunger makes stale food taste as good as fresh. So also, only they who have been afflicted can truly appreciate good health; only they who have met with adversity can properly appreciate prosperity. They whose hearts have never been touched with sorrow know but little of the sweetness of joy. The strong appreciate their strength most when weakened by disease or reduced to helplessness.

It requires several years to develop a strong, robust, manly body; but that form may be laid low and life be extinct in a moment, like snuffing the flame of a candle.

David said, "For he (the Lord) knoweth our frame; he remembereth that we are dust. As for man, his days are as grass: as a flower of the field, so he flourisheth. For the wind passeth over it, and it is gone; and the place of it shall know it no more." He uses the grass of the field to illustrate the extreme brevity of mortal life, and then adds the comforting words to those who fear the Lord: "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. The Lord hath prepared his throne in the heavens; and his kingdom ruleth over all."—Psa. 103:14-19.

When in health we may look at our bodies and say with David, "I will praise thee; for I am fearfully and

wonderfully made: marvelous are thy works; and that my soul knoweth right well."—Psalm 139:14. Truly the body is the most wonderful and complicated machine ever constructed and marvelous are the works it performs; and yet how frail and weak it is. David also knew this right well, for in Psalm 39:4-5 we read, "Lord, make me to know mine end, and the measure of my days, what it is; that I may know how frail I am. Behold, thou hast made my days as an handbreadth; and mine age is as nothing before thee: verily every man at his best state is altogether vanity." In and of himself he can do nothing. He has no might or power. All power in heaven and earth is given to the "mighty One" who sitteth in heaven at God's right hand, from and through whom we shall, if faithful, receive wisdom and strength, and a glorified body like unto His.

What a blessed example of patience and endurance we find in the "blameless Paul," to him of whom, after his conversion to God, we find there is not left on record a single sin or folly. What a wonderful experience was his. It shows that there may be conflict in a heart fully pardoned, that there may be in that same heart, regardless of its conflicts, a triumphant assurance of pardon, and that while one may groan under a fear of sin he can still look upon himself as an heir of glory. We find him complaining of himself and at the same time rejoicing in Christ, in whom, while in his wretchedness, he finds comfort. We might say that his misery brought him comfort, because it brought him near to God for relief. It brought him near to that blessed Comforter, than whom there is none greater, in whom there is found a full and ready relief for all sorrows.

If we look at Paul as he stands alone, he is "of all men most miserable." Look at him as he leans on his Lord and there is not a being this side of the kingdom so happy—full of sorrow, yet rejoicing all the while.

He says, and often repeats it with joy, "I thank God through Jesus Christ my Lord, He has given me deliverance." These were not boastful words, but truthful utterances. Throughout his conflicts his faith and fealty never once faltered. His trust in his Lord and the trust reposed in him were kept inviolate.

At the close of his most eventful career we hear him saying to Timothy, in calm and peaceful assurance, "The Lord shall deliver me from every evil work, and will preserve me unto his heavenly kingdom: to whom be glory for ever and ever. Amen."—2 Tim. 4:18. Oh, how happy we would be if both reader and writer could say the same with the same triumphant assurance! Then we could go down into the silent tomb without a murmur unless its dismal portals were closed to us by the coming of the Master to gather his loved ones home.

"RESURRECTION"

Selected by M. A. Woodward

HERE are some things in the stupendous resurrection quite beyond my poor power to comprehend—much more to explain. But this also I can truly say, for me not to believe in the resurrection requires greater incredulity than to accept it. For then I must explain away how three or four women in the space of a few hours on the first day of the week were made joyful; I must explain away why Mary Magdalene rushed away to tell the unbelieving disciples; I must explain away how two more unexpectant disciples were converted on a Sunday afternoon walk to Emmaus; I must explain away how the guard returned to Jerusalem and told the chief priests that the tomb was empty and how they were bribed to concoct a plausible story; I must explain away all the gloom and doubt and despair of the whole apostolic band for whom the tragedy of crucifixion meant an end of everything; and finally I must explain away the transformation of that gloom and doubt and despair into sudden resurgence of belief, into the most intense and lofty conviction, into a thrilling enthusiasm which unloosed their tongues, fortified their spirits, and sent them as flaming messengers to the ends of the earth not with the gospel of a code of ethics, but with the good news that death was a thoroughfare and that behold! He who was dead is alive again and reigneth for evermore!

For, notice this, my readers, the conviction that Christ was really alive again dates from the very morning of the resurrection. It was not a gradual growth, it was not the formulation of a dogma through long centuries of time, it was not an accretion of legend that progressively heaped itself up around a great event; it was a sudden, startling, stupendous, distinct conviction that beat down the natural skepticism of the disciples and made them new men from that very day! Oh, how glad I am that the disciples doubted and were hard to convince, that they were sad and unexpectant and unready for the great revelation; for their doubt fortifies my faith! Had they been gullible, I might have been a skeptic! But not so. Something happened. I can't explain just what it was. Don't ask me to. All that I am convinced about is that somehow or other after resurrection day you could no more have put a lid on those rejoicing disciples than you could have screwed a cover on Vesuvius! It actually takes more credulity to explain away the facts of Christian history, if Christ did not come back, than if He did. On Easter Day the burden of proof rests with the doubter.

It is told in the Alps that a tourist once fell into a deep crevasse. Sheer walls of emerald ice prisoned him in. He crept along under the immense mass as far as he could, following a stream which finally came to a great barrier of ice beneath which it plunged. What could the poor man do? There was no escape behind, above, below. Only one thing to do. To fling himself into the black, cold stream, hold his breath,

shut his eyes, and trust. He did it. There was intense, awful darkness; the rushing water filled his ears; it was terribly cold; his heart beat pitifully—and then—and then—it was all over and the prisoner found himself a free man in the balmy sunshine of the vale of Chamouni! What if death should be like that? What if Easter's most glorious pronouncement is that death is not a blind alley but that the grave is a thoroughfare? Then in the name of all that spells gratitude do you link up with Jesus Christ to-day!—Edwin W. Bishop, Pastor Plymouth Congregational Church, Lansing, Michigan.

FACTS FOR THINKERS

Man is called immortal in the Bible—not once.

He is said in the Bible to have an immortal soul—not once.

The words, "immortal soul," "undying soul," "deathless spirit," "immortal spirit," occur in the Bible—not once.

The words, "endless pain," "eternal torture," "everlasting sorrow," "everlasting misery," "eternal hell," and words and phrases of like import occur in the Bible—not once.

The wicked are said in the Bible to have eternal or everlasting life—not once.

It is said in the Bible that the righteous go to heaven at death—not once.

It is declared in the Bible that the dead are conscious—not once.

It is written in the Bible that the righteous when dead praise God—not once.

Death is spoken of in the Bible as an inferior sort of life—not once.

Life is represented in the Bible as continuous and uninterrupted for all mankind—not once.

The word "immortal" occurs in the Bible **but once**, and is then applied to the great God alone. 1 Tim. 1:17—"The King eternal, **immortal** and invisible, the only wise God," etc.

The word "imortality" occurs in the Bible but five times, all in the epistles of St. Paul.

First it is said that God alone possesses it, 1 Tim. 6:16. Second, that Christ brought it to light by the Gospel, 1 Tim. 1:16. Third, that to obtain it we must earnestly seek for it, Rom. 2:7. Fourth, that this mortal must put it on at a future resurrection of the dead, 1 Cor. 15:53-54.

The Bible declares of man what not only the plainest testimony of our senses confirms but what the profound researches of science have demonstrated, "Dust

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AS A MAN THINKETH, SO IS HE

By Samuel E. Haney

"For as he thinketh in his heart, so is he: Eat and drink, saith he to thee; but his heart is not with thee."—Proverbs 23:7.

THE rendering of three other versions, viz., R. V., Rotherham, and Masoretic, respectively:

"For as he thinketh within himself, so is he."

"For just as he hath thought in his own mind, so he is."

"For as one that hath reckoned within himself, so is he."

Only Rotherham differs in the other clause, e.g., "Eat and drink! he may say to thee, But his heart is not with thee."

How little the average person realizes the influence thought exerts over our bodies, lives, and spirits relative to health, sickness, and pain; to character, good or bad; to disposition, sweet or austere. Our mental apparatus is so constructed that if we cease thinking ten seconds we become drowsy, ten more seconds and we are asleep. Probably this accounts for us nodding when a preacher with a humdrum (lullaby) delivery sermonizes.

The momentous question is, What is our usual trend of thinking when not vocationally occupied? Is it concerning this world's will-o-the-wisps, or is it, as it should be, in ecstasy over our status in God's sight; and the fact that Christ redeemed us from annihilation; and that He is soon coming to be King over God's glorious kingdom?

Dr. Hugh Black, of Union Theological Seminary, New York, declares, "Mankind will not think; it will do anything to keep from thinking. The prevailing complaint of the Bible has been the inability to make mankind think. Men seek strenuously for something which will prevent thinking. They read. They burrow into business. Business men have told me that it is easier to be active than to think. Think of the way we drifted into the world war. Everybody realizes that now, but what have we done since the armistice to solve in any practical way the problem of peace? Complacent drifting with the tide never was more prevalent in the world than it is to-day."

The manner of thinking manifests itself in two ways, by talking and the general trend of one's life.

The most recent study of conversation and its topics was made by Dr. Carney Landis, assistant professor of psychology at Wesleyan University. To obtain the necessary data Dr. Landis and other psychologists listened to casual conversations in three cities, London, New York, and Columbus, Ohio, made their notes on the spot, then tabulated the subjects under various headings and subdivisions. The analysis thus made is interesting: "Money and business apparently lead the list of man-to-man conversations, both here and abroad. That famous dialogue, 'How's business?' 'Rotten,' for

example, might be heard in 35 per cent of the conversations between men in London; 48 percent in New York, and 49 per cent in Columbus. If two women were talking, however, it might be heard in 5 per cent of the conversations in London, 3 per cent in New York, and 12 per cent in Columbus; which leads to the conclusion that the New York woman is least interested of all her sex in business."

A summary report: "American men talk mostly to each other about business; to women, about amusements, including sports. American women talk to each other about fun, fine feathers, and men. They are least concerned with business. London women talk more about their own sex, themselves, and converse on a greater variety of topics than American women. Wives and sweethearts in London man-to-man conversations are limited to 5 per cent, in New York to 8 per cent, and in Columbus to only 4 per cent. One sixth of the London dandies' conversation is about women's smart clothes and make-up, while the American's similar discourse is only 3 per cent."

Did the learned gentlemen hear a word about Christ and the kingdom of God? We doubt it.

This commentary of two so-called Christian nation's metropolises is not traducible, but what might be expected. One should think there have been enough tragic phenomena in recent years to cause the most indifferent Christians to think and talk seriously and soberly instead of effervescing their self-esteem, vainglory, and apparel. They should be in a "sackcloth" humiliation, crying for mercy.

But the individual has become so selfish and self-centered that he is not concerned so long as he is not in the earthquakes, cyclones, floods, and epidemics. "That's the other fellow's hard luck," he says. However, he, in common with all indifferent ones will be "In It" ere long. Of such it is written, "And in those days shall men seek death, and shall not find it; and shall desire to die, and death shall flee from them."—Rev. 9:6. None but the "wise virgins" will "escape" the pending world-wide cataclysm. Luke 21:34-36.

A volume could be written enumerating earthquakes, etc., during the past fifty years. To mention a few: The Charleston, S. C., 'quake, 1886; San Francisco 'quake and fire, 1906; Japan's 'quake, that seems to still be vibrating; the Chinese floods, Hoang-Ho (yellow) river, 1887, that caused deaths totaling 900,000; and the flood of the Yangtse river, 1911, drowned 100,000; in the Galveston tornado-flood, 1900, 6,000 lives were lost. And to-day this continent is experiencing her nature's greatest catastrophe by floods of the Mississippi and tributary rivers, devastating much land and property and destroying hundreds of lives in adjacent states, besides accompanying earth tremors and epidemics. The writer has traversed much of this

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EDITORIAL

F. L. AUSTIN, Editor.

F. A. STILSON, Ass't Editor.

THE CHURCH OF GOD

THE above caption is chosen with purpose. Scripturally "the church of God" is a definite, comprehensive body of people, each of whom has by God been called out and accepted by God, yes, has been by God "set," 1 Cor. 12:18, as a member of the body of Christ. Of such it is affirmed, 1 Cor. 12:17, "Now ye are the body of Christ, and members in particular." As such the "many, are one body in Christ, and everyone members one of another," Rom. 12:5. Such compose the real church of God.

But the Church of God as designated by man must necessarily be considered differently. It is not likely that a single individual could anywhere be found who would deign to presume that any man, or any company of men, could unerringly judge as to God's acceptance and "set"-ing "in the body" of every member of what man may denominate The Church of God. Man is erring. He makes mistakes—many of them. He is biased by his own ignorance and short-sightedness. He has no authority to determine the members of God's ecclesia. Therefore, The Church of God as created and ordered by man can not possibly coincide, member by member, with "the church of God" as mentioned in Scripture.

True, every earnest follower of Christ longs for acceptance by God, longs to be one of the "members in particular."

All religious effort that is truly Christian results in "the edifying of the body of Christ." Eph. 4:12. It was to this end that Christ "gave gifts unto men." Eph. 4:8, 11. It is to this same end that every gift to Christian man should continue to be used. It is for this that it is given. He that uses his gift otherwise is robbing God of his service unto God and what the standing of such is, in the estimation of God, is clearly visible in 1 Cor. 6:8-10.

EDIFYING THE BODY OF CHRIST

This is the one great objective of "the gospel of God" in this dispensation. It is by far the greatest labor to which one can to-day dedicate himself in Christ. It should be the one only objective of every professed Christian, and very emphatically so of any group which may assert by its appellation that its members are

The Church of God.

This service is manifest in at least three steps, or phases of devotion. Each said step is undoubtedly incumbent upon each individual. They are:

First: Complete personal submission to God's guidance. Paul beseeches all such "brethren, by the mercies of God", to present their "bodies a living sacrifice, holy,

acceptable unto God." And this, he says in Rom. 12:1, is their "reasonable service." Such a presentation of one's self as a sacrifice to God is an initiatory step into an entirely new and different life and career. From such moment it is too true that "ye are not your own," 1 Cor. 6:19. Having recognized the "price" by which he has been bought and having delivered to Him as "a living sacrifice" that which was bought, one's whole duty is to "glorify God in (his) body and spirit." Not "spirit" only, but "body and spirit." 1 Cor. 6:20. Immediately, as the rising sun dispels the dark shadows that have enfolded blooming meadow and barren desert, and with its smiling rays of light and warmth not only caresses them, but draws the meadow to richer growth and beneficent yield, so the love of God shines forth into the heart. Gradually and rapidly the night shadows of all selfishness, Col. 3:5, are mortified and "the old man with his deeds"—"anger, wrath, malice, blasphemy, filthy communication", lying—is "put off", and there is "put on the new man, which is renewed in knowledge after the image of him that created him," Col. 3:5-17.

"Mercies, kindness, humbleness of mind, meekness, longsuffering" are the reflected beauties of the rays of God's love that rise up to greet the God of heaven and the other members of the body of Christ.

With such transformation, Rom. 12:2, that gladdening oneness of the members, Rom. 12:5, is ever more attractively manifested as all are busily active in the Christian's "Beauty Parlor" of Rom. 12. The crowning touch of all is—Overcoming "evil with good."

INTO ALL THE WORLD

The second phase of service is that of evangelizing the world—near and far.

From the earliest days of the Christian church this work has been recognized as a labor assigned by Heaven. In each and every generation this is necessary that those of each may be evangelized. Some six new beings are born into our midst every second. The Church of God is responsible for six per second if it is the one select evangelizing agency of God. What unmeasured responsibility! How can such be discharged?

Method and order of service furnish the only answer even if we are but one of God's agencies. And God only knows the right and true method. It is for this very purpose that gifts have been given unto man, Eph. 4:11-12. For this every kind of gift is needed—is needed in right proportion. God knows the gifts needed and the right proportion in each line. If all the church were by "gift" made "evangelists" the proportion would be such as to weaken the body instead of "edifying" it.

(Continued on Page 558, Column 1)

National Berean Department

H. C. Siple, Editor, Oregon, Illinois

OFFICERS OF NATIONAL BEREAN SOCIETY

Mrs. Lydia Railsback, Pres.
621 S. Fellows Street
South Bend, Indiana

Mrs. Idona Romine, Cor. Sec.
1506 South High Street
South Bend, Indiana

Mrs. Emma Garard, Treas.
714 S. Broadway
Dayton, Ohio

For Berean Literature address, "The National Berean Society," Oregon, Illinois

THE MORE WE GIVE OF OUR TIME, OUR THOUGHT AND OUR MONEY TO THE
SERVICE OF GOD THE MORE HE WILL GIVE TO US.

IT WAS the Berean Editor's privilege on May 22nd to visit both the Junior and Senior Berean classes at the Salem church, near Marshall, Illinois. Both were well attended, and a wide awake, active interest was evident. This kind of training has a wonderful effect on the attitude of young people toward church work. The many removals and changes of the past two years have greatly depleted the number of advanced young people, but it is very comforting to see the Junior Bereans file into the choir to fill the vacant seats.

* * * *

Don't forget that if you want an active church tomorrow you must train the children and young people to-day. We have yet to find any means as successful in this work as Berean classes.

* * * *

If anyone knows of any of our church people who have been affected by the floods please send the names and full information to the Chairman of the National Berean Relief Committee, Mrs. Orpha Sanford, 2934 W. Jackson Blvd., Chicago.

* * * *

Lesson 59 on Expediency furnishes a good field for thought. There are many things which a Christian might do which would not be directly sinful or wrong, but which in reality would be wrong because of their influence or effect on others.

"All things are lawful for me, but all things are not expedient: all things are lawful for me, but all things edify not."—1 Cor. 10:23. So Paul in deciding his course in life figured as to the effect of his actions on others who might be weaker than himself, and he not only sought to avoid the things which would hinder another, but he tried to choose the ones that would edify.

* * * *

What a wonderful and noble viewpoint of life that really is. No man lives unto himself alone,—he is either lifting or dragging down someone by his regular course of life. The way in which we view this responsibility determines our true worth of character.

* * * *

The thought of expediency is sometimes referred to

by the little word "tact," for he who is tactful in the proper way is doing that which is expedient. It was for this that Paul was a Jew to the Jews, and became as a Gentile to the Gentiles, etc., as he explains in 1 Cor. 9:19-23. "To the weak became I as weak, that I might gain the weak: I am made all things to all men that I might by all means save some."

Sarcasm and ridicule have no place in the service of God. You cannot gain a man's friendship or confidence by making fun of what he believes. But if you show yourself to be considerate and kind he is bound to come to respect the truth for which you stand.

Showing an interest in those whom you wish to interest is tact. It is also true expediency and should be practiced and developed by Christian workers until it becomes a natural habit of life.

* * * *

But we should always bear in mind that our most telling influence is our example in personal conduct. Words have their proper weight and value, and sermons their place in the world of influence, but each Christian's strongest sermon is delivered in his private conduct of life.

* * * *

One's attitude toward things that should be held sacred has much to do with the respect in which others hold him. Paul's condemnation of foolish jesting we do not understand to apply to simple, harmless pleasantries and fun, but to displaying the fool's attitude by making light of sacred things and thus being irreverent. There are many relationships in life which should be held sacred and ideal, but instead are too often the points of vulgar jokes, and thus become lightly esteemed. Expediency will prompt the Christian to avoid any encouragement to such jesting.

* * * *

Many of us are entirely too careless, also, in our attitude toward and conduct in the house of worship. If a building has been dedicated to the service of God, it is God's house, and we should respect it as such. Oftentimes one's sincerity in sacred things is seriously questioned because of his loud, boisterous or irreverent conversation and conduct in the church building. Expediency again warns us to remember the place and the occasion, and manifest due respect and reverence.

AS A MAN THINKETH, SO IS HE

(Continued from Page 549)

stricken region, and can visualize an indescribable sight.

Jesus refers to these conditions, "For nations shall rise against nation, and kingdom against kingdom: and there shall be famines, and pestilences, and earthquakes, in divers places. All these are the beginning of sorrows."—Matt. 24:6-8.

Do the average so-called Christians think on these things: God's alarm bells, and Christ's fulfilled prophecies? No; not so long as their feet are on terra firma, so engrossed are they in the gratification of "this body of death," where "dwelleth no good thing."—Paul. Instead, they are thinking of everything else; and will be ready for anything else but the return of Christ: "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."—Rev. 1:7.

We may be sure that Noah, "a preacher of righteousness," 2 Peter 2:5, sounded the alarm as the ark was in building; and equally sure that he was caricatured an old fossil. And those now striving to get people to think may expect some such sobriquet, for "as it was in the days of Noë, so shall it be also in the days of the Son of man."—Jesus, Luke 17:26.

It was wrong thinking that wrought havoc to Lot's wife, Gen. 19:26; and that caused five of the ten virgins to become "foolish"; and after the "door was shut" to vainly plead, "Lord, Lord, open to us." Present indications are, there will be a large crop of Mrs. Lots and "foolish virgins." The price of admission seems too high!

A knowledge of facial diagnosis enables one to distinguish the kind of a life a person has lived in the thought world; and oftentimes what he is thinking about. The face is an open indicator. Christians should not think of dying—substitute translation; sickness—think of health; doubt—slam the door in its face; anger—forbearance; selfishness—benevolence. One cannot have a sound body, and enjoy life while being harassed by wrong thinking. Proper thinking and dieting would soon bankrupt the medical fraternity. We should keep a jealous sentinel on our thought world. A couple of samples for admission, "Thou wilt keep him in perfect peace, whose mind is stayed on thee: because he trusteth in thee," Isa. 26:3; "Looking unto Jesus the author and finisher of our faith," Heb. 12:2.

Jesus raised the question, "What think ye of Christ? Whose son is he?" Matt. 22:42. And John the Baptist inquires, "Whom think ye that I am?" Acts 13:25. Jesus expects His disciples to think of Him, which is the secret of being ready to meet Him in person. By thus having our minds "stayed on him," we shall be immuned from all that is harmful to our souls; and joyfully cry out, "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 for-

giveth 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."—Psalm 103:1-5.

Such thoughts will produce the serene confidence of the godly: "The man who knows the almighty and the most high God to be his shelter and his home, can sing to him with grateful confidence: 'Thou art my refuge, my fortress, my God in whom I trust.'

"For he is mighty to deliver from perils of every kind. He can save thee from snare and deadly pestilence: his sheltering wings can safely cover thee. Thou needeth not to fear the terror of night, nor the arrow that flieth by day, nor the plague that stalks in the dark, nor the deadly heat of noonday. Ten thousand of godless may fall about thee, but the evil shall never touch thee; for Jehovah's faithfulness is to thee as a shield of defence. Thou shalt see with thine eyes how the godless are punished; but that is all. For thou thyself art safe; thou hast made the most high God thy refuge and thy home. No evil shall befall thee; no plague shall come near thy tent; for at his bidding, the angels preserve thee wherever thou goest, bearing thee up and keeping thee from stumbling on the stony ways. Over all that is strong and cruel and treacherous thou shalt have the dominion. Reptiles and adders, lions and dragons, shalt thou trample under foot.

"'All this,' saith Jehovah, 'I will do for the man who loves me and cares for me. I will deliver and exalt him. When, in his hour of need, he calls me, I will answer and stand by him. I will save him and bring him to honor, and spare him long to see the golden Messianic days.'"—John Edgar McFadyen's version of Psalm 91.

When the Roman emperor Hadrian rebuilt Jerusalem after its destruction in 70 A. D., he changed its name to Aelia Capitolina, and forbade any Jew to dwell in this city.—*S. E. Haney.*

FACTS FOR THINKERS

(Continued from Page 548)

thou art and unto dust thou shalt return."—Gen. 3:19; Psa. 146:4. "The dead know not anything."—Eccl. 9:5. "The dead praise not the Lord."—Psa. 115:7. "In death there is no remembrance of God."—Psa. 6:5. The man and beast die alike, all have one breath, all go to the same place—all are of the dust and all turn to dust again, Eccl. 3:19-20. There is no work, nor device, nor knowledge, nor wisdom in the grave whither (all go), Eccl. 9:10.

And finally, that there shall be a resurrection of the dead, both of the just and of the unjust, without which even the righteous have perished, Acts 24:15.

Which will you believe, man's traditions or God's Word.—Selected.

With Our Sunday Schools

LESSON PREPARED BY F. L. AUSTIN

LESSON XI.—June 12, 1927.

PETER DELIVERED FROM PRISON

Acts 12:1-17.

Devotional Reading: Psalm 34:1-8.

GOLDEN TEXT.

Many are the afflictions of the righteous; but Jehovah delivereth him out of them all.—Psalm 34:19, R. V.

A STUDY OF THE SUBJECT.

Peter. Peter's various labors of healing, converting, etc., had not only greatly magnified the name of his Lord and greatly angered the opposers of Christ, but they had increased Peter's faith and had made him to be even more reliant upon his Master than in earlier days, when he felt for the moment that he was in danger of sinking in the water. Real human greatness of achievement always emphasizes to the individual his whole dependence on God. The greater one becomes in the estimation of man, the less he feels himself to be before his Creator, and the more he realizes that "all things are of God."

Peter was indeed witnessing unto Jesus in every place and in every capacity. More, every work he performed not only benefited the believing ones, but naturally hardened the unbeliever, making him a more pronounced opponent of the Lord.

Prayer. We have here a vivid experience of not only the meaning of prayer, but of its benefits. It is hardly possible that God definitely altered His actions to correspond with the petitions requested by those who were gathered in the house of John Mark's mother. These people, with Peter, were daily living lives directed by their Lord. They were receiving testimony continuously, which convinced them that they were daily living true to their Lord. Therefore, their prayers could not possibly be with a view to having themselves pleased or especially eased. Their prayers must undoubtedly have been for God's guidance and blessing. It can be hardly otherwise than that those in the house, who at first doubted Rhoda's statement, must have been increased in faith and increased in devotion when they came to realize the fact of Peter's release, and when they came fully to rejoice in the intent and personal consideration of God for them and for Peter. God must have appeared unto them ever more personal, more intimate, near, as One with them. Thus their lives must have been enlarged Godward. Prayer had been a direct means to this end.

Herod. Herod was the chief provincial ruler. He had all the power of the state at his command. Officers and soldiers of every rank executed for him. The prison held and retained his prisoner during the days of unleavened bread; and yet with all of his human greatness, he

was unable to cope in the least with one unseen power. Chains, prison walls, swords, guards—none of them were effective or even usable against the Ruler of the universe or in opposition to His ways. How much more God's undying word can accomplish for the Christian than can be accomplished by all the united, laborious, finite efforts of said Christians.

Peter's witnessing for Christ, following the days of Christ's association, not only bore evidence of the above truths to Jerusalem and Israel, but likewise to Christ's followers everywhere throughout the days of true Christian experiences. Like Pharaoh and Judas, so also Herod was used of God in showing the utter inability of man to resist Him or those whom He leads.

Questions on the Subject. Recite Peter's works since Christ's resurrection. How had these works been approved by God? Had Peter in any sense been using the keys of the kingdom? Had he in any sense been acting as a shepherd to Christ's sheep? Was Peter's life and ability being enlarged, developed? Would such enlargement be for Peter's personal benefit or for the advancement of God's plans? Is prayer for the purpose of obtaining personal help or is it for the purpose of bringing one more truly into harmony with God? Is one benefited by being in harmony with God? Being thus brought by prayer, would prayer, therefore, benefit the individual? Would an individual thus benefited be a better servant of God than as though prayer benefited strictly one's personal life? Was Herod set apart by God and made by Him an opponent of Christ? Did Herod have opportunity to choose for himself the gospel as taught by the apostles? Was it his rejection and resultant character that made him an opponent of Christ? Did Herod's attitude benefit Christians both then and now? Did God use Pharaoh's opposition as a blessing to believers?

THE GOLDEN TEXT.

Many are the misfortunes of the righteous,

But out of them all doth Yahweh rescue him.—Psa. 34:19, Roth.

Christians are not immune from troubles, misfortunes, disappointments, and trials. In fact, they are to be expected, for, "whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth", but, "despise not thou the

chastening of the Lord", for, "if ye endure chastening, God dealeth with you as with sons."

It is for our profit, that we might be partakers of His holiness; and in the end it will yield the peaceable fruits of righteousness to them who are trained thereby.—F. A. S.

PRACTICAL APPLICATIONS.

God Protects His Children. "The righteous cry, and the Lord heareth, and delivereth them out of all their troubles."—Psalm 34:17. How often we, like Peter, are incapable of realizing our blessings. Prayers are made an outpouring of desire; but we cannot realize that an all-wise God is prepared to grant our wishes if they are in accord with His will. We send up a petition for a dear one who is ill; but when our prayer is answered, we look on in fearful amazement, lest it be but a fantasy of our imagination, which will fade before our eyes. We pray for help to overcome obstacles; but as the steps are mounted one after another, we fail to realize the progress we make along the way, until the "iron gate" of our lustful desires finally swings open, and we march out into the sunshine and freedom of the open road, to enter joyfully into the service of the Master whose unseen hand has guided us past the perils of the way. Then, at last, in full appreciation of His tender care, triumphantly we say with Peter, "Now I know of a surety, that the Lord hath sent his angel, and hath delivered me"!—G. M. M.

TOPICS FOR STUDY AND DISCUSSION.

Doctrinal belief and faith belief—the basis of each and the difference between.

Development into faith-belief.

Failure to reach faith-belief and the result in church life.—A. K.

A VACATION HINT

ATTEND THE GENERAL CONFERENCE
IN OREGON, ILLINOIS
AUGUST 2 to 14, 1927.

PLAN TO ATTEND

DOINGS AMONG THE CHURCHES

ILLINOIS

Don't forget the regular preaching appointment at Dixon for next Sunday, June 5.

Sr. Dorothy Lyon has resumed her work in Rockford, after having spent a few weeks in Chicago.

Bro. Wm. Hardesty, of Oregon, is suffering from a sprained ankle, and is getting around with aid of a crutch.

Word has been received of the death of Bro. Geo. Slack, Dundas, Illinois, father of Sr. Wm. Lansbery, of Casey. Obituary later.

Sr. F. E. Siple and three youngest daughters left Thursday, May 26, for a few weeks visit with her mother, Sr. Clara Smith, Adrian, Michigan. Bro. Siple and three oldest daughters are batching it at home.

We are very glad to report that Bro. Lyman Booth, of Dixon, is improving, and is again able to make his appearance among the Herald writers. Don't fail to read his article, "Bless the Lord, O My Soul", in this week's issue.

Bro. Siple filled his first regular fourth Sunday appointment with the Salem church, near Marshall, May 21 and 22. However, the Casey appointment for Monday night, May 23, was cancelled on account of the epidemic of Smallpox in the town.

Sr. Grace Flewelling is still receiving treatment in the hospital. We imagine she would enjoy receiving a card or letter from the young people she met at Conference last year, or anyone else who might wish to drop her a line. She may be addressed at 220 Lake Ave., Lancaster, New York.

* * *

INDIANA

REPORT FOR MAY

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

Marriage, 1.

Money Received: Pleasant View, \$30; Rensselaer, \$25; Burr Oak, \$5; Plymouth, \$15; North Salem, \$3.50; Hillisburg, \$12.50; M. Fetters, \$8.00; Conference Board, \$16.45.

Expense: \$15.45.

J. H. Anderson.

The South Bend church has planned for services Sunday, June 5. Bro. J. Arthur Johnson, of Oregon, will be the speaker.

Word has been received of the marriage of Bro. Paran Anderson, son of Bro. J. H. Anderson, state evangelist. We have not, however, received any further details, so cannot make announcement complete. The Herald extends best wishes.

* * *

A CORRECTION

In last week's Herald it was stated that some canned fruit had been given to Golden Rule Home by the South Bend Ladies' Aid Society. It was a member of the Society, and the the whole, who was the donor.

* * *

SUNDAY SCHOOL QUARTERLIES

Please send in your orders at once for Truth Seekers' Sunday School Quarterlies for third quarter.

To date there are many schools which have not yet reordered their Truth Seekers' Sunday School Quarterlies for third quarter.

These quarterlies must be mailed the middle of June in order to reach the schools in ample time for distribution the last Sunday in June. Please send in your order now so that we may know better how many to print. Several were disappointed last quarter because our supply of quarterlies was exhausted when we received their orders.

* * *

NEBRASKA

The Lincoln people enjoyed Bro. Austin's visit here May 9 and 10 very much.

A meeting was held each evening of his stay—the first evening at the home of Sr. Daharsh, the next at a small church building which we were allowed to use. The services were very helpful and much interest was shown, all feeling grateful that the opportunity came to us to have Bro. Austin here.

Alma Hall.

* * *

MINNESOTA

The Minnesota State Conference of the Church of God will convene at St. Cloud June 23 to 26. The St. Cloud church extends an invitation to all that will come. We will use our church dining room and kitchen to take care of the crowd.

The Ladies' Aid will take care of this part of the conference.

Bro. F. L. Austin, President of the General Conference, will be with us at this time, also our ministers.

Dear ones, come and help make this a time of rejoicing in the Lord.

Mrs. T. M. Savage, Pres.

* * *

IOWA

The usual appointments have been kept of late, except that we began again at Hickory Grove the last Sunday in April instead of continuing longer at Waterloo, as we did through the winter months.

At Gladbrook we have just finished studying justification, based on Romans, and are ready to begin some lessons on the Sonship of Christ.

The weekly lessons at Cedar Falls continue as usual, only the attendance has fallen off, owing chiefly to sickness among some who were especially interested.

Bro. Howe, of Waterloo, goes to Koszta on first Sundays now, and his work is well spoken of. Koszta was visited by a flood again May 8th.

Bro. Jones has been making regular trips to Gifford, and expected to renew his trips to Lake View and Marathon monthly.

At Stanhope we still meet in town at the home of Melvin Drake, but expect to begin at Saratoga church in June. Reuben Sealine and wife are excavating cellar and drilling well at their new building site, north of the old home.

We will begin our joint meetings again, the first at Pleasant Prairie, between Lake View and Sac City, May 29; then at Gladbrook the following Sunday, June 5; and at Stanhope June 12, at the Saratoga church. Let all come from other places who can.

Bro. and Sr. Eychaner are home from Florida, and we are glad to have them with us again. Earl and Nina Bowen have returned home from California to Maxwell, where he will resume his work in the print shop. He is improved in health. Tom and Stella Cummings and Crestor and Elsie Dickinson returned some time ago.

On the last trip to Stanhope I visited Sr. Myers, the aged widow of G. M. Myers, at Boone. She lives with her daughter, Mrs. Minnie LaShelle, at 109 Cedar St. She is past 80 years of age, but is not feeble, suffering only from a cough that remains after an attack of the "flu". It seemed like reversing the course of time many years to meet her again.

A brother in one of our congregations

has lately quit the use of tobacco, after having been addicted to it for 39 years. He has tried many times before to quit, but says he has found faith at last.

We hope to see a number from a distance at our several joint meetings.
J. W. Williams.

* * *

BE CAREFUL WHAT YOU SAY

By Herman C. Schroeder

In speaking of a person's faults,
Pray, don't forget your own;
Remember those with house of glass
Should seldom throw a stone;
If we have nothing else to do
But talk of those who sin,
'Tis better we commence at home
And from that point begin.

We have no right to judge a man,
Until he's fairly tried;
Should we not like his company,
We know the world is wide;
Some have their faults—for who has not?
The old as well as young;
Perhaps we may, for aught we know,
Have fifty to their one.

I'll tell you of a better plan,
And you'll find it works full well;
To try my own defect to cure,
Before of others' tell;
And though I sometimes hope to be,
No worse than some I know,
My own shortcomings bid me let
The faults of others go.

Then let us all, when we commence,
To slander friend or foe,
Think of the harm one word may do,
To those who little know;
Remember curses sometimes, like
Our chickens, roost at home;
Don't speak of others' faults until
We have none of our own.

—Selected by Etta Densmore.

CONFERENCE DATES

- Brush Creek, Ohio—June 5-12.
- Minnesota, St. Cloud—June 23-26.
- Michigan—June 19-26.
- Indiana—July 5-17.
- Northwest—Felida, Wash.—July 7-10.
- Texas—Goldthwaite—July 15-24.
- Arkansas-Oklahoma, Cleveland, Arkansas—July 28 to Aug. 7.
- Illinois—August 2-14.
- General—August 2-14.
- Virginia—Maurertown—Aug. 17-28.

* * *

THE DENIALS OF PETER.

There are several facts that have to be noticed before we can arrive at a clear understanding of all the denials recorded of Peter by the four evangelists:—

I. We have to note that the fact that

Peter would deny His Lord was foretold in three distinct prophecies uttered on three separate occasions, and differing both as to the occasion and as to particulars.

1. The first was in the upper chamber, recorded in John 13:38. It was absolute as to the fact, general as to the day, but particular as to the number of denials: "a cock shall by no means crow (from this time forth) until thou hast denied Me thrice."

2. The second was in the upper chamber, recorded by Luke 22:34. It was after the "strife," and immediately before leaving the room. It was absolute as to the fact, but particular as to the day and the number of denials: "a cock shall not crow this day, before thou wilt thrice deny that thou knowest Me."

3. The third was after the Lord had left the city and immediately before entering the garden of Gethsemane. It is recorded in Mark 14:30 and was particular in every detail: "Verily I say unto thee that (hoti) thou (added by all the texts) this day, in this night, before a cock crow twice, thrice thou wilt deny Me."

This last prophecy furnishes the key to the whole problem. For, note:—

(a) that a cock was to crow twice,
(b) that Peter would deny thrice;
i.e., before each of the two cock-crowings Peter would thrice deny His Lord. This is confirmed by the repetition in the fulfillment, Mark 14:72.

Thus, there would be six denials in all; three before each cock-crowing.

Note that the word "cock" has no Article in any of the four records: in each case it is not "the," but "a cock-crowing."

II. Consonant with these data, we have the remarkable fact that Matthew, Luke, and John each record three denials, and one concluding cock-crowing. Mark also records three denials, but mentions the two cock-crowings.

Consequently, in the four Gospels there are no less than twelve denials mentioned. And the questions are, which of these are duplicates, and which are the resulting six required by the Lord's third prophecy in Mark 14:30?

III. If we note accurately the marks of time in each Gospel, the place, and the persons addressing Peter, every condition required by each of the Greek words employed is fully and perfectly satisfied, without a shadow or suggestion of "discrepancy."

i. The First Series of Three.

1. The First Denial, John 18:17. Place: the door (thura) without. Time: entering. The questioner: the portress (Gr. thuroras).

2. The Second Denial, Matt. 26:70 (Mark 14:68). Place: the hall (aule). Time: sitting. Questioner: a certain maid. Luke 22:56-58 combines the same place and time, with the same maid, and another (heteros, masc.).

3. The Third Denial, Matt. 26:71. Place: the gateway, or porch (pulon). Time: an interval of an hour. John 18:25, 26 combines the same place and time, with another maid and bystanders, one of them being a relative of Malchus.

* * *

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THE RESTITUTION HERALD advocates: The near return of Christ, Acts 1:11, and life only through Him, Col. 3:3; the literal resurrection of the dead, John 5:28; the immortalization of those in Christ, 1 Cor. 15:53, 54; the final destruction of the wicked, 2 Thess. 1:9; the restoration of Israel as the kingdom of God under the kingship of Christ, Luke 1:32, the church being joint-heirs with Him, Rom. 8:17, and Israel to be made head over Gentile nations, Isa. 60:13; the "restitution of all things, which God hath spoken by the mouth of all His holy prophets since the world began", Acts 3:21. It also firmly advocates repentance and immersion in the name of Jesus Christ for the remission of sins, Acts 2:38, and a consecrated life as essential to salvation.

The Children's Page



PREPARED BY LOIS HUNT
1111 Blaine Ave., South Bend, Ind.

PETER DELIVERED FROM PRISON

WHAT kind of person is usually put into prison? Why is he put there? A bad person, because he has done wrong? However, this story is of a good man put into prison because he was doing good. Now, isn't that strange?

This good man was Peter, and his good work was performing miracles and preaching about Jesus. The rulers at Jerusalem had told him to stop his preaching, and had put him into prison before when he did not obey. But this time he was to be put to death.

The ruler, Herod, was a very wicked, strict Jew, and hated the Christians. He had already caused the death of James, but was holding Peter until after the Pass-over. He thought Peter's death would please the Jews so he had him fastened with two chains between two soldiers, and the prison doors guarded.

But Peter's friends were praying very earnestly, without stopping, and the One who answered their prayers was stronger than prison bars, soldiers, chains, and all. Peter's work was not finished, so God put forth His hand.

The night before Peter was to have been killed a great light shone in the prison, and the angel of the Lord smote Peter on the side, and raised him up, saying, "Arise up quickly." The chains fell right off Peter's hands. After dressing himself as the angel told him he followed the angel out past the two wards, even through the great iron gate which swung open of itself, and out into the street where the angel left him.

Peter had thought it all a dream, or vision, but now he came to himself, saying, "Now I know of a surety that the Lord hath sent his angel, and hath delivered me out of the hand of Herod, and from all the expectation of the people of the Jews."

Then he went to the house of Mary, John Mark's mother, where the prayers were being uttered. Peter knocked at the door. A little girl, Rhoda, came in answer to his knock, and when she heard Peter's voice she was so glad she did not stop to let him in, but ran to tell the others. In spite of their belief in prayer, they would hardly believe Rhoda, some saying, "It is his angel." But as Peter continued knocking, they finally opened the door, and when they saw Peter they were astonished. He told them all about his escape, and

then went into another place.

In the morning the jailers, too, were astonished, not knowing what had become of Peter. And when Herod heard of it, and talked with the keepers he became so angry that he ordered them put to death. Not long afterward, he himself was killed by the angel of the Lord.

Very little is told us further of the work of Peter. Yet we know he continued to serve the Master, because we have the letters he wrote to the Christians, which you may read in First and Second Peter.

WHAT EVERY BOY AND GIRL SHOULD KNOW WHERE TO FIND

9. Love Chapter. (1 Cor. 13.)
10. Where is the Tongue Chapter?

WISP OF WISDOM

Idleness travels leisurely, and poverty soon overtakes it.

LEATHERWOOD HILL

By Auntie Wince

LEATHERWOOD HILL is a hill on the farm adjoining our home place on the west. We knew when we reached that hill that we would soon be to the blackberry patch where my two brothers and I went for berries. Ettie was too little and was not allowed to go. She and mother could pick the berries that grew near the house.

How we loved Leatherwood Hill! It was called so because a shrub grew there that was called Leatherwood on account of its tough bark. You could not break it any more that you could break leather. It made fine harness when we played, "Horse" with each other as we often did. A beautiful stream called "Leed's Creek" ran not far from the hill. We sometimes took a bath in that, but not often for the water was seldom warm enough to suit us.

What pretty flowers grew on that hill!—nameless ones that have vanished now, and the little "Boys and Girls" in their white and yellow dresses. Some of these can still be found in the woods. They are quite pretty. And, as I had few playmates, I made playmates of these, and of the slender saplings that we could climb and bend over and jump off of. And how I did admire these!

But there was not much time for the pioneer's child to spend in play. The great spinning wheel had to be kept buzzing as soon as she was big enough to turn it. And she had to spin her twelve cuts a day, day after day, or she would have no winter dresses, and her father and brothers no winter coats, jackets, or pantaloons.

But God was not forgotten in the pioneer's home. Every day we read our Bible lesson with father, and offered up our grateful prayer to God for the loving

(Continued on page 560, column 2)

THE BIBLE

THE BIBLE is unlike any other book ever written or printed.

It treats of every phase of life in this world and of the world itself, of its creation, and of man and beast and fowl and of their final destiny, as no other book does.

Its history is the oldest and most accurate of any or all histories. It stands unimpeached and entirely reliable as no other history does.

H. G. Wells' revision of his wild and most popular history of our day has several pages so absolutely untrue that they were left out of the revision of this his "His-story" for his story was not a true story. But it is not so with the stories of the Bible. Every new discovery of monuments in Bible lands confirms the Bible stories as being True Stories.

Very recently a cylinder was found in the ruins of the suburbs of ancient Babylon containing an inscription of Nebuchadnezzar, telling of his greatness and power, very similar to what is recorded of him in the Book of Daniel.

This Book, the Bible, is really a library of many books, sixty-six in all, of its two general divisions of Old Testament and New Testament. Thirty-nine in the Old and twenty-seven in the New.

The subjects of the Old Testament are: history; law; prophecy; biography of men and women; social, moral, religious, civil laws; wars and commotions; rise and fall of nations and kingdoms.

Only those who are ignorant of the teachings of the Bible and of the facts of history are skeptics.

Wherever the Bible has been read and its teachings followed prosperity and advancement has followed.

Tyndale in A. D. 1625 translated the New Testament into the English language, for which he was strangled and then burned to the stake by order of the Roman Catholic priesthood, even to-day the Roman Catholic priests do not allow their members to read the Bible.

The Laws of ancient Israel given by Moses are in many respects admitted to be the wisest and best for the regulation of man in his relations to his fellow man. We read in Leviticus 19:18, "thou shalt not avenge nor bear any grudge to the children of thy people, but thou shalt love thy neighbor as thyself."

In its social and religious laws God was to be recognized in all their doings. The firstfruits of their land and herds was to be given to the Lord; the tenth of all their increase given to the Lord for the support of the priests and this was for the benefit of themselves, for the priests were the board of health, the lawyers and executors, or administrators of the governmental affairs of the nation.

This Book contains the revelation which the God who rules over all His creation has given to the men whom He created in His image in which He has given them a knowledge of His will concerning and for whom He has plans that it is of the highest importance that

they concern themselves to ascertain what they are, and conform their lives to the same. He has said: "My people are destroyed for lack of knowledge." We may know His will concerning us. And if we know and do His will it will be well for us now, here, and hereafter.

Say ye to the righteous it shall be well with him, Say ye to the wicked it shall be ill with him.—Selected by Mrs. A. J. Chaplin.

THE BEST TRAINING

"Professor Bruce, in his book, 'The Training of the Twelve', gives us an adequate idea of the comprehensiveness of the training that the disciples had before they were sent out to preach.

"They were three and one-half years with Christ as His disciples and learners. They heard Him preach the Word to the multitudes. He expounded it to them in private. They saw Him perform mighty miracles. They had evidence of His Love and compassion for the sinful and needy. They saw Him pouring out His life in daily service and finally dying on the cross as an offering for the sin of the world.

"They drank in the spirit of that great personality. They grew in knowledge and experience under the tutelage of the Lord. He opened their understanding, and He opened their hearts. This training was the avenue along which the power came. Spiritual power never comes out of a vacuum either in the head or in the heart. There are always antecedent causes.

"Now it is pertinent for us to ask ourselves if we have this training. We may have all that the schools could give us and hold the highest degree. But have we this training? Have we been in the school of Christ? Have we learned in His school to pray, to trust, and to obey? We should get all the training we can in other schools, but we cannot neglect this school."

Can we do less and expect to be successful in our labor for our Lord?—Selected

UNITY

By Ed. F. Elton

IS IT possible to have a World Church Union? It would be easy if we dropped all theology and embraced Christianity. The Theological speculation is what has caused the numerous doctrines and beliefs that have made religion a battleground of intolerance, hate, prejudice, and bloodshed throughout centuries.

When God started to write a creed for us, He did it not in words that might change their meaning; but He set before us a life as though to teach us that whereas theology is a science which may be argued about, Christianity is a life that can be lived only. But someone says, "Be ready always to give an answer to every man that asketh you a reason for the hope that is in you." Certainly, but don't overlook this: "But

foolish and unlearned questions avoid, knowing that they do gender strife."

When intelligent people differ on a subject it is reasonable to believe that they are all partly right. They view the subject from different angles. They ought to be tolerant of the views of each other, as they know that each has knowledge of the subject that they ought to add to their knowledge. If they all have patience they will discuss all angles until they see all sides, and then an agreement can be reached as to which course to pursue.

"The number of physicians in Palestine is now 534, according to a report at the recent conference of the Jewish Medical Society of Palestine. Of this number 373 are Jews, 40 Arabs, and 123 Europeans. About one-third of the Jewish physicians are women."

THE CHURCH OF GOD

(Continued from Editorial Page)

Diligent "in business" is a part of the duty of the body. See Rom. 12:11. Some are gifted therefor. Their full abilities in "the body of Christ" are as much given in "reasonable service" as are those of any other gift. Method and order in the combination and use of all of the members of the body of Christ has been instructed by God, 1 Cor. 12. And The Church of God to which most of the Herald readers subscribe is greatly in need of recognizing and practicing these.

ELDERS

There needs to be Elders in every group. Men of scriptural qualifications should be here found. Read Paul's inspired specifications for Eldership in Titus 1: 5-11. Such setting "in order" in the churches is for strength. It not only strengthens those members already established, but strengthens the church for efficient evangelization.

The writer knows of several who, in the last few months, have associated with others than The Church of God of which they were formerly members and with which they chose to labor. This change has, in every instance, been because The Church of God has not been sufficiently interested to render the service that is due and proper to be rendered.

Third: The church should coach and aid and build those whom its evangelists draw to gospel obedience. For this God's order is that elders, or pastors, should be dutiful and faithful to the body. In no sense should such be seeking to provide himself with the esteem and favor of the flock, but to give his all if need be for up-build of all.

The Church of God

Insofar as The Church of God answers to God's true church it is the greatest body in all this world. Its opportunities and its duties are to do the work of God for this age. Question:

How ably is The Church of God performing?

A PLEA FOR FRIENDLY TOLERANCE

(Continued from Page 546)

reflected the thoughts and actions of your ideal. What progress in art, industry, literature, politics, religion, science, etc., could be reasonably expected from a single mind?

It is clear that human progress demands great and still greater diversity of thought and action. One-man thinking is well enough if we are satisfied to stand still in our tracks.

Regarding any matter upon which opinions differ we are like dwellers around the foot of a big mountain. None of us can see all sides of the mountain, just as none of us can know all the truth about any matter. So, instead of wrangling among ourselves as to whether the mountain is covered with trees, or is bare of vegetation, or is cut by rushing torrents, or has no streams at all, how much wiser it would be to get together and compare notes from our different viewpoints.

If these remarks help to inspire a gentler, friendlier spirit of tolerance for the honest convictions of others, it will have served its purpose.—Selected.

PALESTINE RICH IN GOLD AND OTHER MINERALS

"Palestine has gold mines and precious stones and is a veritable Transvaal, is the opinion expressed by Commander C. Crawford, a British naval officer who spent twenty years of search in Palestine. Lecturing to the United Services Institution Commander Crawford said he found the lost lands of Ophir whence the Queen of Sheba brought to Solomon her magnificent gift of thirty-three tons of incense, spices, gold, jewels, apes, peacocks, pearls and other valuables. Ophir, he said, is in Arabia, about 400 miles east of Aden.

"The city, with its ruined temple of God, is now little more than ruins, which have been visited by many seamen and political agents he said, but they have never identified it. The commander suggested that excavations on the site would be richly repaid, and said that the land, which was minerally wealthy, should be developed.

"The city is ideally situated," he said. "It has a harbor to the north and has a river which gives wharf space for a seaport. But a thin ribbon of coral sand is drawn across the harbor mouth. It is this strip of sand that strangled the life of Ophir. There is great wealth in Ophir still.

"Palestine now is the Palestine of King Saul. It lies in our power to develop the land to the prosperity of Solomon."—The New Palestine.

"One hundred and five Polish Jews left for Palestine during the month of April, according to figures published by the Palestine Bureau of the Polish Zionist Organization."

"JERUSALEM" PAST, PRESENT, AND FUTURE

By Albert Weaver

Some Indisputable Proofs of the Fulfillment of Prophecy and of the Closing of the Age

JERUSALEM, until recent years, has been one of the most inaccessible cities in all the world, situated twenty-three hundred feet above sea-level, and fifty miles inland; without a harbor, railroad, or carriage road leading up to it; simply a donkey trail.

The Past and the Present

Not until 1855 was there a house outside of the old city, and the gates in the wall around the city, through which the public entered, were closed at sundown. No person could gain admittance after that time without a pass from the Governor. Landing, too, at Jerusalem's nearest port, Jaffa, originally called Joppa, has been exceedingly difficult. During stormy weather steamers have been unable to land passengers without great danger to life and property, and as Jaffa is still without a harbor, the situation remains the same. With the exception of the harbor, everything else referred to has been changed. A railroad and a carriage road (or, better still, automobile road) have been in use many years from Jerusalem to Jaffa. Mr. Rolla Floyd, of the State of Maine, was the first person to drive a horse and carriage over this road, carrying with him Emperor Joseph of Austria. It was customary when any royal personage came into the country to prepare the way for him, and this coincides with what the Prophet Isaiah says, chap. 62:10-11, "Prepare ye the way of the people, cast up the highway, gather out the stones." This is quite significant, agrees with Scripture, and has a spiritual application concerning the preparation necessary for the coming of Christ.

The gates of the old city of Jerusalem are open day and night, with an additional gate (or, better, breach) in the wall of forty-five feet, cut in for the entrance of the ex-Kaiser, a few years ago. A much larger city than that of old Jerusalem is now without the walls. Nor is it necessary any longer for people visiting the country to come across from Port Said, Egypt, to Jaffa by steamer, and be compelled to trust for mild weather for a safe landing. A railroad has been built from the Suez Canal, Egypt, by way of the Sharon Valley, Palestine, to Ramleh (a junction on the Jerusalem and Jaffa railroad), over which trains are run daily. Now one can make the journey from Port Said to Jerusalem in less time and with less trouble by train than by boat. Greater changes have taken place in the last fifteen years, especially since the war, than at any previous time. Jerusalem, strictly speaking, is not the same city that it was.

Orientalism Disappearing

Orientalism in all its forms has largely given way to modernism, and Western civilization has supplanted it. Twenty years ago, Jerusalem itself at night-time was

quiet and shrouded in darkness, with the exception of a few people moving about, carrying a light to guide their footsteps, and an occasional street lamp, or Oriental light. Nothing could be heard to break the silence of the night but the barking and howling of an almost innumerable number of hungry wild dogs, jackals, and hyenas, that infest the country. They came out from the clefts of the rocks and hillsides to devour and fight over the carcasses of the dead animals which were carted out during the daytime to the outskirts of the city. These wild creatures acted as the scavengers of the city, cleaning up the refuse usually thrown into the streets. Nothing disturbed them excepting as they disturbed each other. They had it all their own way for the night, but made is quite unpleasant and uncomfortable for some people who could not accustom themselves to such an experience. The whole thing, however, was rather quaint and interesting to most travelers, the writer included.

This is almost a thing of the past, and now in place of these unwelcome nightly disturbances Jerusalem has noises of a different character. It is, therefore, interesting to note that almost everything which goes with what we call civilization in city life is to be seen in Jerusalem, only on a smaller scale from that of other cities. Instead now of darkness at night, as in former years, we have a city beautifully lit up with gas and electricity.

Other Changes

Other changes can be mentioned, such as the telephone, telegraph, police protection, both in and out of the city, and even on the highways. Better still are the roads, which compare favorably with our Western highways, making it possible to travel from place to place by motors (which are almost numberless) in a much shorter time than when one had to resort to camel or donkey. Of course, this all helps to deprive travelers of the Oriental aspect of the country, which, naturally, foreigners crave when visiting the Holy Land. The water supply has also been improved, and the Palestinians are anticipating a yet greater improvement in the near future. Already water has been piped into many of the streets and houses.

Another notable change is the language. Before the war very little English was spoken, excepting by foreigners and officials. Now, one who knows no other language can get along almost anywhere in Palestine, and especially in Jerusalem. This is largely due to the influx of English-speaking people; and to the schools and institutions of learning, carried on by churches and missionary societies, where thousands of bright young men and women have been, and are being, educated in the English tongue.

Harnessing the Jordan for electric power is being considered and anticipated. This power will be used to supply the country with electricity, and, if successful, will add greatly to its welfare. The wise and just rule of the English, is largely responsible for these material improvements.

Under British Rule

These improvements include better sanitary conditions, prison improvements, traffic police, and police protection in general, courts of justice administration of the law, and, on the whole, everywhere a better spirit of enterprise.

The rapid development in colonization, agriculture, manufacturing, and building, is, in a large measure, due to the untiring efforts of the Zionists. When one recognizes what Jerusalem and Palestine in general have been under Turkish domination, and the great changes and improvements that have been wrought for comfort and protection in recent years, he feels just as safe now in Jerusalem and the country with England in control as he does in London, New York, or elsewhere. This cannot be said even of the Trans-Jordanic territory; for while there is a certain amount of protection assured there, the moment one crosses the Jordan River, leaving British territory, he quickly senses and notices the difference.

Palestine extends not only from Dan to Beersheba, and from the Mediterranean to the Jordan, seventy-five by one hundred and fifty miles, its prewar area, but from almost the Nile in Egypt to the Euphrates in Mesopotamia, a distance of about eight hundred miles. This peculiarly sacred country, God's own land, has not only a marvelous and eventful past and present, but a still more marvelous and glorious future. Therefore, the most significant feature of the late war was the retaking of this whole territory, originally promised to the Patriarchs, Abraham, Isaac, and Jacob. When this was accomplished by General Allenby and the forces cooperating with him, war ceased; a noted fact not recognized by many people (not even Bible students), although it is a fulfillment of prophecy.

This unique stretch of country is now nearly all under the control of England, awaiting the time for her to pass it over to the Jewish people; this fulfilling Scripture. It is a remarkable fact that England has always befriended God's chosen people. This undoubtedly accounts for her prosperity. Therefore England has a great responsibility, we believe, resting upon her; and to her a trust has been committed perhaps unequalled and unparalleled in the history of the world.

God's Hand in Present Events

Prophecy is rapidly being fulfilled, and God's program, we know, is being quietly carried out. There is no doubt but that He will see to it, irrespective of men or nations, that what has been written will come to pass, and to the very letter. There is seemingly a lull at present; nevertheless, everything is going on slowly but surely to its final consummation, because God is in the movement. The Jewish people are gradually returning to Palestine, colonizing and developing the country, and employing modern methods. We believe that they will continue to do so, eventually becoming a nation once more, in their own long-promised land.

When Christ Returns

This has all been prophesied, as is so well known.

Where are we, then, in point of time? Down at the very close of the age, but not at the end of the world, as some claim and teach. In the light of Scripture, the signs of the times and conditions world-wide give every evidence that these are the very last days of this dispensation. The world is growing worse, and wickedness is in the ascendancy.

This we must admit, if honest. It is quite noticeable wherever one goes. Men and nations seem powerless to stem the tide of iniquity. Instead, "we seem to drift with it," as an American statesman of repute has recently said. We have world-wide unrest and disorder, injustice, lawlessness, rebellion, oppression, anarchy, and everything that is characteristic of the Great Tribulation days which are to come upon all the world. There are things visible and permissible to-day in civilization which would have shocked the civilized world not many years ago.

Therefore, the next great change and event, to which all previous changes and events in this dispensation lead up, is the return of Jesus Christ to translate His redeemed people—that is, all who are prepared spiritually. Then will follow the awful tribulation, a time in which the Antichrist, or Man of Sin, spoken of in Scripture, 2 Thess. 2, will rule this world, and woe be to its inhabitants then! We do not expect any great improvement until after this period, which cannot be of long duration. Christ will then again return; this time with His saints, to judge the nations, put an end to the unrighteousness of this age, to lawlessness, oppression, etc., and to destroy the Antichrist, Jude, 14th and 15th verses. Following this will come the long-looked-for time mentioned in the Lord's Prayer, "Thy kingdom come. Thy will be done in earth as it is in heaven," the Millennium or thousand years of peace. During this time Christ will set up His kingdom on the earth with headquarters in Jerusalem. Then universal peace and happiness will prevail.

Jerusalem as a Storm-Center

For this we long, hope, and pray. With all this in view, one can readily see why Jerusalem has such a marvelous future, and why these momentous changes have taken and are taking place in the city of the Great King, and in the land. Jerusalem is yet to be the great storm-center of the world, and the seat of the King of kings, Jesus Christ.—Palestine and Prophecy.

LEATHERWOOD HILL

(Continued from Page 556)

care He took of our otherwise unprotected family.

I was four years old, I think, before we had any preaching save that of my father. Then Bro. Greenleaf and others came; and love and reverence for God matured in my heart, and at last I gave myself to Him, never to turn back.

But what has all this to do with Leatherwood Hill? Very much; for love of nature rightly directed leads to love of God. "Remember now thy Creator in the days of thy youth." No one will ever be sorry for doing this.

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Great and Marvelous are Thy Works, O Lord

By Lyman Booth

LONGFELLOW WROTE:

*"We are living, we are dwelling,
In a grand and awful time;
In an age on ages telling,
To be living is sublime."*

HOW MANY in these days fully realize the truthfulness of those lines? How many see any sublimity in life? How many realize the grandeur of the time in which we are living? Very few, I dare say. Only they who have kept their eyes on the prophetic Word which reveals the wonderful things that shall transpire in the last days of Gentile rule can appreciate the things the world is witnessing to-day. Some hearts are failing. Some eyes behold with mournful dread the tragic scenes: earthquakes, pestilences, distress of nations, wars filling the hearts of statesmen and rulers with appalling anxiety, calamities of extreme proportions, cyclones, and floods—all taking their toll of life and leaving misery and ruin behind.

While society in general is swiftly moving toward the demoralized condition of Noah's day, and of the cities of the plain, still there are many good people, and many things for which all should be thankful. While immorality and infidelity are increasing rapidly, still many are hungering and thirsting for the Word of life. While there is a downward trend in many respects, still there are rapid strides of improvement in the arts and sciences, in medicine and surgery, in mechanics and engineering, all of which are the results of increased education. Indeed, they are wonderful achievements of ingenuity and skill, and if properly applied are of great benefits to the world.

When steam was first used as motive power the people wondered. When Morse sent his first message over the wire people were astonished. When Field made it possible to communicate through the waters of the Atlantic from continent to continent the fact was accepted with great surprise. When Bell introduced the telephone to the world people were skeptical, and yet it was accepted with admiration. When Marconi revealed the wireless system of communication to the doubting public they looked on in dumb silence and awe. And last of all, the radio is captivating the people with an irresistible force.

Its work is indeed marvelous.

We praise the telegraph, both the wire and wireless, and the other wonders of our twentieth century. What can be more astonishing than the fact that we may sit in a room with windows, doors and all openings closed and distinctly hear a number of voices a thousand miles or more distant?

Marvelous as all these things seem to us, a greater was witnessed nearly two thousand years ago in the land of Palestine. In Capernaum dwelt an honored and respected citizen, blessed with all the comforts of life, whose son had been very ill and for whom all hope of recovery had been abandoned. When the father heard that Jesus was in Cana of Galilee he started to find Him. When he found Jesus he requested Him to come down to Capernaum and heal his son. What was Jesus' reply to this request? "Except ye see signs and wonders ye will not believe." But the man did not seem to comprehend it. He thought it necessary that Jesus should go to the child's bedside. He had faith enough to go to Jesus, but did not believe He had power to send help so far away. Growing still more anxious he said, "Sir, come down ere my child die." To this request Jesus replied, "Go thy way; thy son liveth."

With those words of mercy there went a healing power which was instantly felt in that sick chamber that caused the child to revive and leap from his couch. Imagine that father's joy when nearing home he was met by a servant who said to him, "Thy son liveth." On his arrival at home he compared the time the lad rose from his couch with the time that Jesus had spoken the words that cured his son, and found them to be the same. Is it any wonder this nobleman and his whole house believed?

Again our Lord's voice was heard from heaven saying, "Saul, Saul, why persecutest thou me?" Saul wanted to know who was speaking, and the Lord said, "I am Jesus whom thou persecutest." This was the voice of conversion and healing from sin, combined.

Wireless and radio messages are broadcasted by the aid of intricate and costly machines, while our Lord's words operated unaided by any instrument.

Lindberg crossed the Atlantic at a single bound, but it was done with the aid of man-made machinery. A greater feat was performed when our Lord walked on

the waters of blue Galilee and in a gentle voice spoke peace to the angry waves.

In Luke 24 we find Jesus appearing to two men on their way to Emmaus who know not whence He came, nor did they know whither He went after breaking bread with them in the village of Emmaus; for He vanished suddenly out of their sight, only to appear in the midst of the eleven at Jerusalem and those that were with them.

In our Lord's conversation with Nicodemus He said, "The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: So is every one that is born of the Spirit."—John 3:8. In this we have the assurance of our Lord that everyone who shall be born of the Spirit will be given the power to come and go with the same

freedom as the wind. Angel messengers from heaven appeared in this same manner to Abraham and other ancient worthies. We know not when, nor to whom they may appear. Paul admonished the Hebrew brethren not to be forgetful to entertain strangers: for thereby some have entertained angels unawares, Heb.*13:2.

God's mercies and benefits were all prepared for the children of men in the dawn of creation and were held in store until such time as they could be used for our good and His glory. Great and marvelous as our present benefits may be, still greater are held in reserve, to be revealed when we shall have been prepared to receive them. Of this we are assured by Paul in 1 Cor. 2:9, where those who love the Lord shall behold, with extreme delight such glorious scenes as mortal eyes hath never seen. and where the sweet strains of heavenly melody will charm the enraptured ear.

The Authorized Version of the Bible, Is It Inspired?

By R. H. Judd

THESE are those who believe that the Authorized Version of the Scriptures is divinely inspired, word for word. No one can question the beauty of the translation, nor the affection with which it is regarded by Bible loving Christians. One esteemed correspondent of mine regards it so highly that he says he "never questions a single word as it appears in the Authorized Version . . . I do not attempt to alter it in the least." Whether he actually lives up to his ideal thus expressed may be a matter of doubt in the minds of some of his readers, but his sincerity of purpose cannot be disputed.

Thus the natural question arises, "Is the Authorized Version, as our friend supposes, thus divinely inspired to the exclusion of other translations of the Scriptures?" That such a conclusion is hardly logical is evidenced by the fact that the Authorized Version is itself based on other translations, viz., the Bishops Bible and the Geneva Version of the Scriptures; the former being a revision of the Great Bible. The Great Bible is in turn credited with being a revision of Matthew's Bible, containing also several new renderings (in the Old Testament) from Munster's Hebrew Latin Bible of 1524, and (in the New Testament) from Erasmus and the Vulgate. In addition to the foregoing Tyndale, Wycliffe, Coverdale, and others have each contributed their quota in affecting the translation so well known to us by the name of King James' or the Authorized Version.

The writer has more than one purpose in calling attention to these facts. One is to show that in translating from one language to another each individual translator will give what *he* considers to be the thought in the mind of the original author. Another reason is to show that there is a possibility of more than one correct meaning to be gathered from the language used in the original, or what we are pleased to call the original Hebrew and Greek.

Whether some of the best known and best loved

portions of the New Testament first appeared in the Greek is an open question; for, according to various writers of note, Syriac was the language in which they were written. Still another point worthy of notice is that where two or more possible renderings of a passage may be considered legitimate, so far as the translation itself is concerned, *those only which bring the passage into strict harmony with others that can have but one meaning can be Scripturally correct*; for otherwise the true harmony of Scripture interpretation would be destroyed.

Two very distinct advantages will be gained by a recognition of these undoubted facts. One is, it will be found that frequently difficulties of considerable importance find a solution by comparison of allowable translations, without which even the statements of Paul as they now stand in the Authorized Version are self contradictory, hence mutually destructive. This phase of the subject the writer has often desired to take up in connection with doctrinal subjects, for it would provide a helpful, soul-strengthening series of short articles. The other advantage to which we allude is the possibility of any given theme being *enriched* by the variations of admissible translations, thus giving a view of any subject under consideration, different perhaps but still in harmony with that indicated by another translator.

There are many beautiful illustrations of this. We find one in Psalm 32:5-7—"I said I will confess my transgression unto the Lord; and thou forgavest the iniquity of my sin. For this shall every one that is godly pray unto thee in a time when thou mayest be found: surely in the floods of great waters they shall not come nigh unto him." Now notice another rendering of verse 6 in the margin, and keep in mind its relation to verse 5, which points out how confession of sin resulted in forgiveness. The marginal reading of verse 6 reads, "For this let every one that is godly pray

unto thee *in the time of finding out sin*, when the great waters overflow they shall not reach unto him." "Thou art my hiding place; thou shalt preserve me from trouble; thou shalt compass me about with songs of deliverance." The two translations certainly differ, but comparing them and placing one alongside of the other what do we get? We get a combination of helpful thoughts that mutually blend.

The *godly* men of the Bible are *not* paragons of virtue, but their contrast to the ungodly lies in the fact that the tenor of their life is Godward, with them there is a "time of finding out sin"; but the sinner sins all the time. With them it is the time for approaching God in prayer, with the sinner, sin is the prelude to his *continuance* on the downward and broad road to destruction. The sinner flees from God. Have we not here abundant proof that the New Testament has its foundations laid deep in the Old? Listen to the following and then tell me if there is not a wonderful harmony between the two, and that the human authors of the two Testaments have unconsciously given unerring proof that One Author is the Author of them both. "If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." 1 John 1:9. "If any man sin we have an Advocate with the Father, Jesus Christ the righteous."

The 23rd Psalm is another beautiful illustration of helpful phases of thought brought out by variations in translations, each legitimate so far as translation goes, and each contributing to the full richness of thought embodied in the original Hebrew or Greek. Note the following and compare it with the Authorized Version—"The LORD is my shepherd I shall not want, he maketh me to lie down in pastures of *tender* grass." (Grass may be green, but not all green grass is tender.) "Pastures of tender grass" appeals to us as a better translation. "He leadeth me beside the waters of quietness" or waters of "rest". Both these readings, while in full harmony with the Authorized Version, give us a deeper significance to the message. "He re-viveth my soul" (or life). Evidently a better rendering for David's life—or soul—had not been taken from him. "Yea, though I walk through the valley of deep darkness I will fear no evil, for thou art with me." Much the same as the Authorized, but by most of us will not be considered as expressive. The Variorum Bible gives a remarkable rendering of the 6th verse. Here it is: "Surely goodness and mercy shall follow me all the days of my life, and (after that, in the glad morning of resurrection) I shall *return* into the house of the Lord for ever." People tell us that resurrection is not to be found in the Old Testament, but surely those who seek shall find.

Still a further thought which the writer gives as a *suggestion*, and upon which the comment of others might be helpful. We have often been puzzled by the words of the Lord Jesus, "In my Father's *house* are many mansions." Have we not here in this statement of King David, "I will *return* into the *house of the Lord* for ever", a clue to what Christ meant by the words "my Father's house"? Can it not be proved that all Christ's teachings

were based on the Word of His Father, which He knew and quoted so intimately? How could David RE-turn to a house he had not occupied before after "all the days of his *life*"?

When we consider the numberless helpful thoughts that are given to us through the variations of honest translators, it would almost seem to the writer *that GOD had a purpose* in allowing them; for had we been given a volume stereotyped in phraseology and meaning, religion would have meant in course of time little less than a form of words. Trusting that many may incorporate and add to the thoughts given here in their own private *study* of the Wonderful Word of the Living GOD, and *find blessing* is the prayer of the writer.

The writer does not think, nor does he suppose that any reader of *The Herald* will think, that he comes under the condemnation of Revelation 22:18-19 by penning the foregoing article.

HIGH STANDARDS IN THE MINISTRY

THE National Council of the Congregational Churches has authorized a committee of seven of its members to study means of establishing and maintaining in the ministry of the church the highest ministerial standards. The Rev. E. B. Robinson, of Massachusetts, said that in his part of the country there were several scandalous examples of unfitness in the pulpit from which the church should be protected.

There is hardly another personell to which the individual character and conduct is of such importance as it is to the ministry of the churches. There are others of trust and responsibility, but occasional disclosures of unfitness, turpitude, misconduct, etc., cannot affect the whole body so injuriously as is the case with black sheep in ministerial ranks.

Clergymen are ordained to an exemplary life. It is the pride of their calling that they are expected to come most nearly to the discipline they indorse and the teachings they expound. The example of their habit of life must be consistent with the ideals of their faith. The black sheep are not many in any ministry. A picaresque novel of the life of a lecherous rascal in the pulpit is not an interpretation of clerical life in America. It is merely what it is, the life of a rascal whose adventures may be considered the more interesting for their background of evangelistic hypocrisy. The one to which reference is made is not so interesting as the record of the Lost Dauphin and the Duke of Bilgewater for the one sufficient reason that the author was not Mark Twain and the book was not Huckleberry Finn. But if this picaresque novel has made the ministers more sensitive to possible lapses from the high standards of ministry they need not regret any vogue it has had.

It would be difficult for any church authority to guard with too scrupulous care the gate by which applicants for its cloth enter to obtain it and ordination in its service.—*Editorial in Chicago Tribune.*

CAN AN ACTRESS BE A TRUE CHRISTIAN?

By Melba Glanton Arlington

MANY times during the last few months has the question been asked of me, "Why, after years of experience, marked success, and devotion to the dramatic stage, have you given it up to live the more simple life?"

My father and mother were married on the stage, after the performance of "The Wife", a Charles Frohman production with a New York cast, more than seven hundred people witnessing the ceremony.

Naturally, after I arrived, the theatre became my play-house and at the age of six I began to study seriously under the tutorship of the one time famed Shakesperian actor, C. Garvin Gillmaine. Mr. Gillmaine was of the old school, whence came the saying, "And they were actors then."

His talent was of a high order and he was indeed a fine teacher. Many successful actors and stars owe their start to his careful training. Among his proteges is John Bowers, of cinema fame; Mr. Gillmaine discovering him and giving him a professional start in the "Royal Slave". My father administered his first make-up in "Nugget Nell".

The drama always appealed to me most and I took great delight in viewing the performances of the greater dramatic stars, as a part of my schooling. Mr. Walter Law, star of "The Sign of the Cross", paid me a wonderful tribute when he said, "Of all the thousands of people whom I have appeared before, none has ever given such earnest attention."

My sincere ambition was to devote my time and talent to the very best dramas; dramas that would inspire and uplift. At sixteen I was heralded as the youngest emotional leading lady in stock, in such plays as "The Lion and the Mouse", "The Rosary", "The Third Degree", etc.

The degeneration of the play world has been a great disappointment.

Then came my opportunity in New York, but it meant leaving father and mother, my closest companions. Mother had guarded my life too closely all those years to give up then, and when my manager insisted that I go alone, the offer was declined. For some reason, the girl who took the place is now a mental and physical wreck.

The life of the theatre was not the life my mother had hoped I would choose, but she gave me my wish and sacrificed her own desires to accompany me. Young girls are never safe in this business, alone.

Father's ancestors were of the House of Merton, in England, my great-great grandfather, the third Earl of Merton, gave up his title to marry an American girl for love. Mother's ancestors were teachers, preachers, and soldiers.

From this source came my love for the Bible and it always tended to predominate my life, though many times the glamour of the life almost engulfed me. My Bible always went into the theatre with me, yet I soon learned that it was an unwelcome guest as far as most players are concerned.

And now we come to the question, "Can an actress be a true Christian?" The statement has been recently made that an actress may appear in her half-nude role, before a gluttonous, salacious public every night in the week and lead a flock of innocent children on Sunday.

There have been hundreds of stories published by crafty press-agents, to gain world fame for their clients, but this one tops the list. The church and the theatre have vied for years and years, in fact, they are direct opposites. It is like mixing water and oil. If the true spirit of the Bible is in the heart, the theatre will be left in the wilderness. When the Bible enters the theatre confusion at once arises—one or the other must be forsaken.

My last engagement with a western company was closed when the Bible entered the theatre. Through my mother's earnest endeavors in the religious direction, the manager closed his company to enter a Bible school. Most of the others scoffed and went their way.

The word Christ means "The divine manifestation of God.; the Messiah. The Christ Jesus honored and worshiped as the Son of the Almighty is the great example. Whether men choose to worship Him as such, or not, all must admit that He was the world's greatest Teacher.

Could you picture Jesus as an actor in a dusty, sin-harboring theatre?

In no other worldly profession will one find as much jealousy, as much ungodly living, or any more dissipation, yet actors have good inclinations and are often generous to a fault.

An actress, several years ago featured in a ministerial lead, was an habitual drunkard. Some of the finest and most cultured actors that I have ever known were drunkards and dope fiends. Some of their best work was displayed while under the influence of liquor, and they were unable to put on their own make-up.

The drunken condition extends beyond the theatrical profession, but this article has to do with the theatre and its people.

For some reason, men and women with sensitive natures, fine mentalities and talents seek consolation in narcotics and strong drink.

With doctors it is usually the terrific strain on nerves and brain and the irregularity of hours. Often it is the sympathetic nature which revolts at so much suffering. In a measure we can find excuses for these persons—they are giving their lives to humanity's cause.

Ministers of the Gospel are called upon daily to administer to the needs of their parishioners and they, too, undergo a mental and physical strain. Yet, of all professional peoples, it seems that ministers (real ones) are the only abstainers. The reason is obvious.

In the professions of artistry, authorship, musicianship, or actorship there are no logical reasons or excuses for dissipation. The name of the art has nothing to do with it, though with thousands the name seems to fur-

nish authority.

With traveling performers there is lack of pride, too much idle time with bohemian associates, and too much carelessness, with those stationed for a period of time, too much money, too much applause from fickle public.

Girls and women in the show business are compelled to entertain their gentlemen friends in a public hotel parlor or in their boudoir. Too much familiarity always breeds contempt. These things and the compulsory mode of nudity bring about a blindness to the actual sin. One may be steeped in sin up to the ears and not realize it until the character is warped beyond straightening.

Those higher up in the stardom like to call these faults temperamental weaknesses. But that is only a polished name for plain, unadulterated temper and dissipation—lack of self-control. It is often said that actors and musicians are the most temperamental, and the better they are, the worse they are. I know that to be true—I am one of the former class (or was) and I married one of the latter class.

Scientists claim that when one is extremely gifted along a certain line, the brain is overly developed at that place. Perhaps that is true, in which case the rest of the brain would be undeveloped, as it were. This would indeed explain the childlike outbursts of character deficiencies.

It seems strange that because one becomes a star, the same old time-worn indecencies should be transformed into fictitious traits and be over-looked or even expected.

If talented men and women would spend a few minutes each day before the mirror of character analysis and then exercise a little common sense, which even animals possess, they would surely see that so much more could be accomplished in every way without dissipation.

Close on the heels of illicit living trots that little fat fellow, jealousy. This one is jealous of the other one's success, the other one received too much applause, or he has the part that some one else would like. My father stood in the presence of a prominent musical comedy star at one time and saw her thrust a hat-pin into the arm of her stage manager because she had not been received by her audience as she had expected.

Chorus girls come to blows and destroy their costumes in jealous fights. Among the most common causes of professional jealousy and one many times to be pitied, is the "has been" stage. The thrones of fame are of short duration and the masses demand new faces. It is sad, but stars should realize and quit before they are thrown out, the hurt would be less great.

(Continued next week)

There is no substitute for the Bible as an infallible guide to the nation and to the individual. There are books and books, but the Bible is the Book; the only safe and sure "guide to our feet and lamp to our pathway". The careful reading of the Bible and a practising of its precepts, together with a wise application of the principles therein given, will unerringly point the way to the proper solution of all the troubles of a disturbed world."

SEQUENCE TO THE PARABLE OF THE RICH MAN AND LAZARUS

By Alma Orr

THE TRACT by Bro. Siple, as reprinted in *The Herald* of May 3, dealing with the parable of "The Rich Man and Lazarus", must have been written in accordance with the instructions given to Habakkuk—"Write the vision, and make it plain upon tables, that he may run that readeth it."—Hab. 2:2. He has made it plain, so plain that one can readily understand it even by a hasty reading. No doubt Herald readers are almost unanimous in their acceptance of its teachings, and are at a loss to understand how anyone could entertain the idea of its being a literal narration. But I wonder how many realize just what it means for Israel to be "dead". When a person or thing is dead God has no more dealings with it. God is not the God of the dead, but of the living, Matt. 22:32. Yet there are many passages of Scripture which clearly teach that God will deal with Israel again, even after the death shown by the parable. Since He does not deal with the dead, there must necessarily be a resurrection before these prophecies can be fulfilled.

If a writer of fiction should represent his hero as dead and buried and afterward show him to be active in the affairs of the world, one would say such an author was inconsistent. In order to make such a story at all reasonable the author would need to show that the hero had, in some manner been made alive again. Should God be less consistent than man? Having been given a parable denoting Israel's death, the natural sequence would be a parable denoting a resurrection of Israel.

We find this parable in 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." We know this is a parable because Jesus is addressing the multitude, and we are told that He never spoke to the multitude without a parable, Matt. 13:34; Mark 4:34. If it is a parable it cannot be taken literally. Paul understood this parable; for he says in Rom. 11:15, "If the casting away of them (Israel) be the reconciling of the world, what shall the receiving of them be, but life from the dead?" (or a resurrection.)

I consider it as great an error to attempt to apply this parable literally as it is to give a literal interpretation to that of "The Rich Man and Lazarus." Many false theories have arisen from such an attempt.

Many reject the advice of others, so must prove it in their own experience.

WE "call certain experiences 'disappointments', and we grow glum over them, when in reality they are the very best and most useful thing that could possibly happen to us. We refer to certain 'difficulties' which are only the platform on which we must climb to reach our destiny."—The Dearborn Independent.

EDITORIAL

F. L. AUSTIN, Editor.

F. A. STILSON, Ass't Editor.

WE ARE publishing an article this week by Sr. Melba Glanton Arlington, of Huntington, Ind., on the "theatre" question from the Christian viewpoint. We are glad to give this article space, for it seems to us one of the greatest adverse influences of the day against Christianity, and we agree with her that "the 'movie' world has taken such a grip on the people of to-day that everywhere boys and girls are sacrificing honor, position and home in an effort to get into the whirl."

Sr. Arlington's information, advice, and warning on these things should be authentic and for this reason we appreciate it so much the more.

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The Minnesota Conference will convene at St. Cloud over Sunday, June 23 to 26, at which time Bro. Austin is scheduled to be present.

You cannot afford to miss these gatherings if it is possible for you to attend.

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BRO. AUSTIN is scheduled to speak at Corvallis, Oregon, Sunday, June 12th. He will also speak at Vancouver on the 17th.

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SPIRIT GUIDANCE INTO ALL TRUTH

By A. H. Zilmer in "The Faith"

AMONG the things which the Comforter, the Spirit of truth, was to do for the followers of Jesus was to guide them into all truth. Before leaving His own, and ascending to His Father, Jesus said, "I have yet many things to say unto you, but ye cannot bear them now. Howbeit when He, the Spirit of truth, is come, He will guide you into all truth; for He shall not speak of Himself, but whatsoever He shall hear that shall He speak; and he will shew you things to come" (John 16:12, 13). The outstanding thought in this promise is Spirit guidance into all truth for the followers of Jesus.

To guide is to lead or direct in a way. The Greek word for guide is *hodgego*, to show the way. The same word is also rendered "lead". "If the blind *lead* the blind" (Matt. 15:14). A guide is one who leads or directs others in a way; it may be in a mountain climb, in a city, or a factory. The guide is familiar with the places to which he is to conduct the party, while those who follow do not know the way, and would lose themselves, if not endanger their lives. While the guide can go over the ground quickly, they are able to follow but slowly, and the guide must regulate his speed according to their ability to follow him.

Just so it is in divine matters. The Spirit of truth covers the entire field or range of truth and there is no

limit to the Spirit's ability to "guide" the subjects into all of it; yet it is a question of how fast they can follow who are to be guided into all truth.

It was so in the days of the apostles, and with the apostles themselves. We mention a number of instances in the life of the apostle Peter. He, along with the rest of the apostles, received the Holy Spirit in fulfillment of the promise of Jesus, "And behold, I send the promise of my Father upon you" (Luke 24:49); and "Ye shall be baptized with the Holy Spirit not many days hence" (Acts 1:5). It is written, "And they were all filled with the Holy Spirit, and began to speak with other tongues, as the Spirit gave them utterance" (Acts 2:4). The apostle Peter at different times referred to the fact that he and others had received the Holy Spirit (Acts 10:47; 11:17; 15:8).

How quickly did the Spirit guide Peter into all truth? Just as fast as he was able to follow, and no faster. There was some of the "all truth" which it took Peter years to grasp and understand. There was the "truth" embodied in the commission given to the apostles that the gospel was for "all nations", for "every creature" (Matt. 28:19; Mark 16:15, 16; Luke 24:47), and also the fact that the promise of the Spirit was to "all flesh"—the Jews, their posterity, and all afar off, as many as the Lord God shall call (Acts 2:33, 38, 39); and yet how long did it take even Peter, one of the "pillars" (Gal. 2:9), to learn and follow the "truth" that the gospel and its privileges were for both Jews and Gentiles, without difference or distinction? Years of Spirit guidance were necessary to lead the apostle Peter and others, who were in possession of the Spirit, into this truth. Between Pentecost and the visit of the apostle Peter at the house of Cornelius was a period of possibly eight or ten years. As we know, a special revelation was necessary to show Peter that what God had cleansed he must not call common or unclean (Acts 10:9-16). Up to this time, despite the fact that Peter possessed the Holy Spirit, his Jewish exclusiveness and his prejudice against the Gentiles made it impossible for him to cross the barrier, and carry the message of salvation to those of other than Jewish blood. This fully demonstrates what was said above, that the Spirit can only guide persons as fast as they are able to follow.

HERALD RECEIPTS

Mrs. May Moore; Beulah Slater; Mrs. M. Fetters; Mrs. A. C. Stites; Letitia Waller; Mrs. J. D. Hogarth; G. W. Randall; L. C. Patterson; Mrs. E. L. Griffin; Samuel Haney; Rufus A. Curtis; Mrs. M. D. Newell; John Saylor; Inez Titus; Mrs. John Lehman; Wm. F. Gross; Mrs. Maurice Luthy; John Bergstrom; Mrs. Mary Kidwell; B. F. Skeels; Elta M. Fitz; Mrs. S. A. Horn; Mrs. H. G. McGee; Jacob Christensen; Frances Wynne.

National Berean Department

H. C. Siple, Editor, Oregon, Illinois

OFFICERS OF NATIONAL BEREAN SOCIETY

Mrs. Lydia Rallsback, Pres.
621 S. Fellows Street
South Bend, Indiana

Mrs. Idona Romine, Cor. Sec.
1506 South High Street
South Bend, Indiana

Mrs. Emma Garard, Treas.
714 S. Broadway
Dayton, Ohio

For Berean Literature address, "The National Berean Society," Oregon, Illinois

WHERE THERE IS NO VISION THE PEOPLE PERISH.—PROVERBS 29:18

A RECENT lecturer, using the above text as a basis, brought out some valuable thoughts. And the more we have meditated upon the subject the more we have been caused to realize the strength of that truth as applied to our church and Berean work.

* * * *

"Where there is no vision the people perish." No boy ever started out in this world and made a real success of anything without a vision. Imagination, when properly used, is the strongest force in any person's activity and success. Columbus, because of a vision, braved the ocean and the opposition of friends and foes. Lindbergh, because of a vision, flew his little forty-six foot monoplane out of New York at daybreak one morning and landed in Paris thirty-three and one-half hours later, the most popular young man in the world.

* * * *

Twenty-five years ago Henry Ford, a poor mechanic, saw a vision. Faithfully he worked against discouraging odds to make his gasoline buggy. Detroit authorities forbade him to run it down their important avenues, as it frightened the horses. Mr. Ford, inspired by his vision, told them there would come a day when they would not see a horse on those avenues. That day has come, and the man who saw it in imagination twenty-five years ahead, rose from obscurity and poverty to the control of more business and finance than any other man in the world.

* * * *

It makes little difference where you live, or what your surroundings may be. Use your imagination to visualize what those conditions should become, and then set out to make them become that. All religious movements worthy of note in the world's history have been the results of vision. And wherever there is a single church or Berean society doing successful work, it is because someone saw the need and the opportunity.

* * * *

To be able to look ahead and see things that ought to be done, and then do them, is what makes success. Each believer of the gospel thus has a great opportunity of devising ways for advancing that truth to others. But when we fail to look for these opportunities or to live up to them, the cause suffers and fades away, for "Where there is no vision the people perish." A great nation is built and maintained by people who have vision, but success

and prosperity eventually dull the vision and the nation goes down. No empire in the world's history has ever held sway more than fifteen hundred years. Every church or society is a success in proportion to the vision of its members. It is because the most of us have been willing to sit idly content that greater success has not been attained.

* * * *

One evidence of the truth of the above reasoning may be seen in the degree of success attained by our General Conference and National Bible Institution in the six years since its inception. The church had idled along for generations with no central effort and no definite accomplishment. But a few workers had a vision of larger opportunities, and they set about to live up to the vision.

But the accomplishment is still small compared to the possibilities. If more of us could get a larger vision the Master's name would be much more fully exalted before the world by and through us.

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Don't forget that "Where there is no vision the people perish." Let us open our eyes, and see!

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The trouble with many Christians is that they refuse to obey the danger signals.

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A social evening occasionally in connection with Berean work is a valuable asset. Persons who really know each other can work together to much better advantage. The Rockford class, recognizing this, had a social evening recently, and about thirty from Oregon drove up to help them enjoy it.

* * * *

One of our active and studious young Bereans recently wrote in the following question: "Is there any truth to be derived from the fact that at the time of the plagues in Egypt Aaron stretched forth his rod to bring about the first three; the fourth and fifth were handled apparently by God alone; and the sixth, seventh, eighth and ninth were begun by the stretching forth of his rod by Moses; the last one being again of God alone?"

Personally, the Berean editor is ignorant of any particular significance to these facts, but if any of our readers have any thoughts on the subject we will welcome comments.

REPENTANCE

By J. H. Leavitt

HAVE YOU REPENTED? Repentance is one of the first principles of the gospel. John the Baptist and Jesus came preaching repentance. Jesus said, "Except ye repent ye shall all likewise perish."—Luke 13:3. No one can come into a saved condition without repentance. It is absolutely necessary. If any one can be saved by living a good moral life, by being honest and truthful, kind-hearted, and generous, and a good neighbor, and a worthy citizen—without repenting—then we can dispense with the gospel and preach salvation through personal merit and works. Jesus said, "Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven."—Matt. 18:3.

The Bible informs us that "all have sinned and come short of the glory of God." Therefore, all are sinners in the natural state. "There is none righteous, no, not one." See Rom. 3:9-18. "Put off concerning the former conversation (conduct) the old man, which is corrupt according to the deceitful lusts."—Eph. 4:22. This is God's estimate of all men in the unconverted, unregenerate condition. "The old man" is the Adamic, fallen, fleshly, carnal nature which "is enmity against God: for it is not subject to the law of God, neither indeed can be," Rom. 8:7. Before any one can become a fit subject for the kingdom of God he must be converted, changed, have a spiritual nature which is holy. Being baptized does not bring about that nature. But repentance does. For it brings the repentant one into an attitude toward God where He can forgive, and justify, and give the Holy Spirit. Then he becomes "partaker of the divine nature", and through obedience to the Holy Spirit he will "mortify (kill out) the deeds (sinful doings) of the body." Rom. 8:13.

Reader, even though you have been baptized, and have joined some church, unless you have repented you are in no more saved condition than you were before you were baptized. On the day of Pentecost some of the Jews were deeply convicted of having committed a great crime in killing the Lord Jesus "and said unto Peter, and to the rest of the apostles, Men and brethren, what shall we do? Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Spirit." Acts 2:37-38. Peter doesn't leave repentance out, and say baptized. He knew that unless they repented baptism would avail them nothing.

It is the same now as then. When any one is convicted of sin, realizes that he is not living right, is not right with God, and that he is in a lost condition; when he resolves to abandon the worldly life and wrong doings and turn to God to love and serve Him by believing on Jesus Christ, and obeying Him, then he has repented.

"God has commanded all men everywhere to repent, Acts 17:30. Therefore, all should repent. "Repent ye therefore, and be converted, that your sins may be blotted out."—Acts 3:19. Those which do not repent will not

have their sins blotted out. Let us who profess to be Christians see to it that we have truly repented. And those that are unbelievers should hasten to repent that they may not "perish", but have "eternal life". "For what is a man profited, if he gain the whole world, and lose his own soul" (life).—Matt. 16:26.

OBEDIENCE

By Mrs. H. H. Kent

"We ought to obey God rather than Men.—Acts 5:29.

WHEN so much false teaching is adrift, it is our duty, as well as our privilege, to search the Scriptures daily to know how we shall be able to stand before God and man. Knowledge is being increased, Dan. 12:4, but with the truth always come Satan's lies.

But it gives us joy to know we are in the end time, for the Word of God is being revealed in most wonderful ways. God said it would be that way. We know there is just one path that leads to life, but there are many that lead to death.

If we are to remain in the narrow way, it will mean that we must be rooted and grounded in the truth and continue in it till Christ comes. It will mean that we must live above the awfulness of sin as we see it to-day. This can only be done through the help which we get from the Captain of our Salvation; for no human eye can see the path of the just. Sometimes two paths, so nearly alike appear before the child of God, and we hardly know which one to take, for they seem so much alike. But we know that God's ways always require patience, and that our strength comes through quietness and confidence. True repentance is the constant turning away from self to God.

We are in the world, but not of the world. Our Lord avoided the crowds as much as possible. After having spoken to the multitudes He always resorted to quietness. It is evident to us now, as we grow in the knowledge of the truth, why He should spend much time in quietness.

Bro. Harshman who has written so much to expose sin, says that "sin is very corrupting and contact with it is dangerous." The world is steeped in sin to-day. One could not long remain pure and holy so that God could use him unless he spend time in quietness, looking to God for strength, guidance and confidence. All who are not listening to and obeying the voice of God are in Babylon. Many people think that because they do not attend picture shows, play cards, or dance they are God's children. They cannot see the results of sin. One can hear them criticizing others who do these things. This shows that they do not understand salvation, and have not had the personal touch of God. If they had, they would see the impossibility of doing these things while walking with God.

It may take time for the young Christian to see the
(Continued on page 573, Column 2)

With Our Sunday Schools

LESSON PREPARED BY F. L. AUSTIN

LESSON XII.—June 19, 1927.

PETER TEACHES GOOD CITIZENSHIP

1 Peter 2:11-17; 4:1-5.

Devotional Reading: Psalm 146:5-10.

GOLDEN TEXT.

Love worketh no ill to his neighbor.—Romans 13:10.

A STUDY OF THE SUBJECT.

Temperance. Peter's epistle strongly directs the elect in Christ to withdraw themselves from the promptings, the inclinations, the desires of all unhealthy abnormal, and injurious promptings of the flesh. He regards them as strangers and pilgrims in the same sense that Jesus mentioned in his prayer, John 17:14, 16. They being in the world—and as such, a part of it—are, nevertheless, non-citizens, strangers, pilgrims.

Peter, therefore, urges that such shall no longer live as directed, prompted, and urged by the voice of the natural flesh, but live as prompted and urged by the Spirit of God. To heed these warnings is to have every Christian removed from intemperance of any and every class. As such, the Christian church would to-day be the largest, brightest, and grandest light in the world.

Prohibition. One great United States question to-day is that of the execution of the 18th Amendment to the Constitution. In no other way could this amendment be so forcibly aided as by every professing Christian giving heed to Peter's earnest pleadings; for if the professed church of to-day would thus do, it would not only conform to the spirit of this amendment, but would become such an influence that the non-church citizen could in no way expect to overthrow it. For the Christian, the whole question resolves itself into mortifying the deeds of the flesh and personally living the true life of Christ.

Here is one place in life where the Christian is in duty bound to God to do that which the State also requires—refrain from serving the flesh by use of alcohol. To refuse is to disobey both God and country. For a Christian judge, or lawyer, or officer to uphold or defend the drinking or commercialization of liquor is both non-Christian and non-American.

Questions on the Subject. Do Peter's admonitions teach temperance? If so, in how many ways or phases? Does God to-day deny the Christian the privilege of doing any beneficial thing? Is it well to do a thing not beneficial? Are liquor, drugs, vice, criminality, beneficial to one's life? to Christian living? If not, are they denied by Peter's teachings? If the Christian lived Peter's instructions, would the 18th Amendment be profaned as it is? Can any law-abiding citizen, even though not Christian, ignore the 18th Amendment?

THE GOLDEN TEXT.

Love worketh no ill to his neighbour.—Romans 13:10.

On the other hand, love worketh good to his neighbor. Love is the fulfilling of the law. It completes the law. Love is all we owe to our fellow man. If we have love, we will not be guilty of any part of the law, for the whole law may be summed up in one word, "love". True love works out in the every-day acts of our lives. "My little children, let us not love in word, neither in tongue; but in deed and in truth." If any one hath this world's goods and sees his brother in need, and refuses to help him, the love of God does not dwell in him.—F. A. S.

PRACTICAL APPLICATIONS.

The Christian Witness. "For even hereunto were ye called: because Christ also suffered for us, leaving us an example, that ye should follow his steps."—1 Peter 2:21. A delegate to a convention, seeking to impress his assembled associates with the importance of the body which he represents, will make many sacrifices to accomplish his purpose. His clothing is of the best material, and in good condition; his conduct is discreet; his speech is carefully guarded. All this that no word of discredit may be reflected on those who have entrusted their business to him.

The Christian, a pilgrim among those who do not "know the Lord" in the true sense of the word, will clothe himself in a shining garment of virtue, pure and white; he will make the "fruit of the Spirit", Gal. 5:22, 23, so much a part of his life that no law will be required for him. His speech will be free from ribaldry, obscenity, lies, and malicious gossip. He will show respect for the laws of the land, and to those who represent those laws, that all men may by his "good works, which they shall behold, glorify God in the day of visitation".—1 Peter 2:12.—G. M. M.

TOPICS FOR STUDY AND DISCUSSION.

Revolutionary progress and evolutionary progress.

Peter as a revolutionary. Peter as an evolutionary.

"Honour all men." "Honour the king." Why?—A. K.

The proper Christian standard regarding personal abstinence.

The proper Christian standard regard-

ing national prohibition.—F. L. A.

GENERAL THOUGHTS

Peter shows plainly that there is a difference between the Christian and non-Christian.

The world "think it strange that ye run not with them in the same excess of riot." The world is, perhaps, honest in such thought.

Christians should heed Peter's distinction.

"YOUR FAITH SHOULD NOT STAND IN THE WISDOM OF MEN, BUT IN THE POWER OF GOD."—First

Corinthians 2:5.

Man acts only on seeming faith. This faith is either in his knowledge of life as gained from man's wisdom or in his knowledge of life as gained from God. Throughout the centuries God has offered to draw man toward Himself so that man could place faith in Him. Peter was thus drawn during Christ's ministry. He had faith, he walked on the water, but his faith failed—he sank. He had faith, he followed Christ to the judgment hall. The questioners surrounded him, his faith faltered, he denied his Lord. Jesus was raised. Peter saw, knew, and, more, his faith increased. Peter's persistence in following Christ, even though his natural reasonings frequently caused him to falter, was later rewarded in that Peter became thoroughly converted and being converted was qualified to receive of the Father the Spirit of God. With this Spirit constantly increasing if necessary, Peter was able to more and more know God. Paul says, 1 Cor. 2:11, "For what man knoweth the things of a man, save the spirit of man which is in him? even so the things of God knoweth no man, but the Spirit of God". Herein is seen the difference between Peter's understanding of the marvelous miracles and works in his own life following Christ's ascension and the understanding of those who were persecuting Peter. They, being of the natural man, not followers of Christ, not recipients of His Spirit, received "not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned", 1 Cor. 2:14. The life of Peter which we are now about to study reveals to the student very strikingly the truth of these statements. Peter saw and knew, his persecutors saw not, did not know, lived below their opportunity.

DOINGS AMONG THE CHURCHES

Bro. Sydney Magaw has been holding a series of meetings at Eden Valley, Minn., and reports four baptisms. Let the good work go on.

* * *

An extra preaching service was held at Dixon, Ill., on the night of May 29, which was arranged for hastily after it was found that the roads made it impossible to get to Plum River.

* * *

Bro. Siple and the Plum River people were all disappointed on May 29th because the weather and roads prevented the scheduled meetings from being held. Since he could not get there then, and there is no other opportunity in the near future Bro. Siple plans to go to Plum River next Sunday, June 12. That is the regular Adeline Sunday, but Bro. J. Arthur Johnson has kindly consented to fill the Adeline appointment.

Let's have a good attendance at both points.

* * *

The ministers in Oregon and different ones connected with The Herald have received a large number of graduation invitations and announcements the past few weeks. In fact, the number has been so large that under the stress of labors they have not even been able to acknowledge them all with individual letters as should be done. Our hearts have warmed, however, with the receipt of each one, for they spell effort and success on the part of our young people, and carry us in memory and thought from Virginia in the east to Louisiana and Texas of the south, and even to the far west. We are praying the Father to help these young people use this present success as a stepping stone to higher and better service.

* * *

FROM LOS ANGELES

To All of Like Precious Faith: I am glad to announce that this part of California was favored with a visit from Bro. Austin, who has brought spiritual sunshine to his many hearers.

We Californians like the natural shine of the sun and while it is good for the physical, yet in addition we need that which reaches beyond that which we see and enjoy in California. This, which was lacking, we received by Bro. Austin rightly dividing the Word of Truth.

He gave us the sure word of prophecy as recorded in Daniel, and made plain the age in which we are now living. In this discourse the writer, with many, will

say with Peter, that this is a light to which we should take heed as unto a light that shineth in a dark place. And his analysis of Daniel in regard to the consummation of the age, made it plain that it is near at hand.

As he went from place to place he grew in favor with all—both from his true Christian spirit that was manifested and also in his knowledge of the written Word.

As it was at the wedding in Cana of Galilee, so it was in Los Angeles—the best of the wine came at the last, in which he made plain the glory of the new Jerusalem and the restoring of all things spoken of by the prophets.

And the church in this part of the state will welcome his return and will long remember the precious words that he has said in agreement with the Word of God, for Bro. Austin is a brilliant and logical speaker, with unquestioned sincerity in his devotion to the principles and doctrines of the Christ. The enthusiasm with which he taught a higher standard of Christian living and righteousness was infectious to all who heard him, and only in the age to come will the full benefits of his visit among us be made manifest.

J. E. Robbins.

* * *

MORE FROM CALIFORNIA

For two weeks, from May 15 to 29, Bro. F. L. Austin labored in this section of the Master's vineyard, and the results so far have reached beyond the highest expectations. Beginning May 15 in Los Angeles, with two services in a commodious hall, his first address on God's Eternal Purpose warmed the hearts of all present. Meetings were held at Anaheim, Pomona, Pasadena, San Diego, Santa Ana, Seventh Day Baptist church in Los Angeles and ended in Los Angeles with a general meeting in the Walker Auditorium. Pomona being the most central location, the largest number of Church of God people ever assembled in this locality enjoyed two wonderful discourses on Forgiveness and Redemption. He called upon and visited many former acquaintances and friends, as well as all others of the faith whom he could possibly reach in so short a time. All have been strengthened and encouraged, and a much better understanding of the general work and the strength to be derived from a united effort was made clear. We trust that the feeling of fellowship, which he labored so studiously to create among all, will be of lasting benefit to all who are looking toward the prize of the high calling of God in Christ Jesus. Bro.

Austin is putting all his energies and his wonderful talent into this work, and he deserves the hearty cooperation of the entire household of faith.

On Sunday afternoon, the 29th, Bro. Walter Gray who has been a faithful attendant of Berean class and who heard most of Bro. Austin's sermons, took upon himself the name of the Savior in the waters of baptism. This will rejoice the heart of his mother, Sr. Cordelia Gray, of Lanark, Ill.

Bro. Austin motored north to San Francisco, starting on May 30, and stopping at Tulare, Fresno, Concord and San Mateo to visit brethren for the purpose of encouraging the isolated and enlisting their support also in uniting for the promotion of the work in the Master's vineyard far and near.

* * *

The Pleasant View church, Warren county, Ind., has organized a Sunday School at Hedrich.

* * *

ABOUT BLAIR, NEBRASKA

To the Brethren of Blair and Vicinity: For some time the conviction has been growing that there is in Blair an opportunity for service to Christ that is not being fully realized. Sunday, May 29, the matter was discussed after Sunday School. It was pointed out that the basic purpose of believers in a community is to spread the Christ's influence among the people of that community, bringing to those the peace that results from faith in God, and the joy that accompanies lives lived in fellowship with God through Christ. Ways and means of bringing this influence more fully into our own lives and of sending it out to others were then discussed. The result was that the few gathered decided to ask the brethren and any others who can in any degree cooperate in such local work to be on hand for Sunday School on June 5 at 10 a. m., ready to contribute their spirit and interest toward laying plans whereby some of that which has been granted to us may be sent to others.

Sr. Alta King of Lincoln, Nebraska, was with us. The question of hiring a minister by the year was discussed and it was decided to invite every member to attend on June 5, and immediately after Sunday School the question would be discussed as to the method of raising funds. We, of the church at Blair, feel that with the support of a minister and the cooperation of others we will be able to do things worth while.

Laura Bates, Local Sec.

MICHIGAN ANNUAL CONFERENCE AND BIBLE SCHOOL

Let us remember the Annual Conference and Bible School, June 19th to 25th, inclusive.

It has been planned to hold the Bible School at Grand Rapids, starting Sunday, June 19th, and continuing until the Thursday evening meeting, which will be held at Dutton. Also the Friday, Saturday and Sunday services concluding the Conference will be held at Dutton.

It is thought that much good may be done by holding the Bible School at Grand Rapids, as quite a few are already interested.

Bro. F. E. Siple will be with us to work with Bro. Patrick, so we look forward to an interesting series of meetings.

All are invited and even urged to come. Your support is needed.

Fred Hall, Sec'y Michigan Conference, 410 Fernando St. N. E., Grand Rapids, Mich. Telephone 75642.

* * *

REBECCA HUFFER

Daughter of Abraham and Sally Clark, was born in Clinton county, Ind., July 26, 1854, and died at her home in the same county on May 26, 1927. In 1875 she was united in marriage with David Sandford Huffer, who fell asleep in Jesus last August. Four children—Albert, Delilah, Iota and Dennis—were born to them. All are living. She united with the Church of God at Hillisburg, Ind., in 1895, and was faithful until her death.

Funeral services were conducted by the writer in the Hillisburg church at

2:30 p. m., May 28. Then she was laid beside her husband to sleep until Jesus comes.

J. H. Anderson.

* * *

GEORGE SLACK

Was born near Ingraham, Ill., May 10, 1860, and grew to manhood in the vicinity of his birth. In 1884 he was united in marriage with Miss Mollie Woods. To this union 7 children, 5 boys and 2 girls, were born. Two of the boys died in childhood; the others—Henry, Lucy, Earl, Alfred and Mary growing to manhood and womanhood and were all present at the funeral services.

When a young man in his "teens" he united with the Christian church, and some years later he became a member of the Church of God, to which church and its doctrines he remained loyal and steadfast during the remainder of his life, until he fell asleep at his home in Dundas, Ill., some thirteen miles from the place of his birth, May 23, 1927. Of his immediate family there survives him his wife, 3 sons and 2 daughters, above named; also 2 brothers and 1 sister, with other and more distant relatives to mourn the loss of a faithful husband, a devoted father and a brother, a safe counsellor and friendly neighbor.

Bro. Slack was firm in his convictions in what he believed to be truth and his responsibility thereto, and did not hesitate when called upon to give reasons for the hope that he entertained, not boastfully, but with meekness. He fell asleep without murmur or complaint, and in full assurance of faith in the Lord and

His promises of eternal life and incorruptibility.

Appropriate services were held in the Christian church house in Ingraham, near the place of his birth, and he was laid to rest and await the call from his returning Lord.

L. E. Conner.

THE RESTITUTION HERALD
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THE RESTITUTION HERALD advocates: The near return of Christ, Acts 1:11, and life only through Him, Col. 3:3; the literal resurrection of the dead, John 5:28; the immortalization of those in Christ, 1 Cor. 15:53, 54; the final destruction of the wicked, 2 Thess. 1:9; the restoration of Israel as the kingdom of God under the kingship of Christ, Luke 1:32, the church being joint-heirs with Him, Rom. 8:17, and Israel to be made head over Gentile nations, Isa. 60:13; the "restitution of all things, which God hath spoken by the mouth of all His holy prophets since the world began", Acts 3:21. It also firmly advocates repentance and immersion in the name of Jesus Christ for the remission of sins, Acts 2:38, and a consecrated life as essential to salvation.

BIBLE SCHOOL—CAMP MEETING—CONFERENCE

Bible Schools and Conferences are now being announced for the summer season. It is time now to make your plans to attend one or more of these gatherings. You owe it to yourself and to the cause. There is a wonderful inspiration in meeting with, studying and working with others who are engaged in the same effort and have the same hope. Our Lord is coming soon, and the inspiration is needed. The following remarks are very appropriate:

I hope these words look as good to many Bereans as they do to me—pleasant memories of the past and a hope for the future of similar experiences.

But what do they mean to you? The meeting of friends, new and old? The meals eaten together with plenty of talking and laughing added? The hearty singing of large numbers? The boat-ride and social evening, with music and fun? Yes, I hope all of these good times are in store for you, as I believe, "All work and no play make Jack a dull boy." But are these the chief reasons for your leaving home and duties, taking the automobile or train and journeying few or many miles?

I sincerely trust all have the highest ideal set before them: Firstly, that of learning more of the truths of the Bible, getting such knowledge of them that you will never

be confused when you are asked to give a reason for the Hope that is within you, and making a reconsecration vow of loyalty to Jesus Christ for all time, and, secondly, rendering loving service to those with whom you come in contact. The joyful face, the kindly word, the little attention, especially to the older people, will make others happy and surely won't make you miserable! Remember, somebody is working hard to make your stay a pleasant one. And, boys and girls, be not only prompt and constant in your attendance at classes, but don't leave the chopping of wood, the drying of dishes, etc., to the older ones who deserve a vacation from the daily routine of house duties. Get to work wherever you can. Be a lifter, not a leaner, and see if your stay will not look brighter after it is over!

May your faith be brightened, your hope strengthened, and your love deepened for the grandest work in the world, and then you will be truly able to say in the days that follow these gatherings, "It was good to be there."

Lottie E. Young.

"In the insignificant village or in the mighty walled city—a rich fool can always find a poor fool to praise him."

The Children's Page



PREPARED BY LOIS HUNT
1111 Blaine Ave., South Bend, Ind.

PETER TEACHES GOOD CITIZENSHIP

PETER wrote a letter to the Christians in which he warned them against yielding to sin.

He said that Jesus is our Savior and all Christians should strive to be like Him, to heed His call and follow Him.

Peter told these Christians that they should not live like those who did not know about God. He said that those who did not know Jesus thought it strange that Christians would not go with them into sin and wickedness.

Lovers of strong drink speak evil of those who will not drink with them.

Drunkenness leads to every kind of sin and trouble.

Everyone must give an account of his life to God, who is the Judge of all.

Christian boys and girls should follow the example of Daniel and his friends and refuse rich food and strong drink.

When we see that sin brings sickness, pain, and death, we should turn away from sin and try to live true, noble and right lives.

Peter wrote that all should be sober, watchful, and prayerful.

All Christians should love one another, for love helps us to be kind and good.—Selected from "Little Learner."

WHAT EVERY BOY AND GIRL SHOULD KNOW WHERE TO FIND

10. Tongue Chapter. (James 3)
11. Where do we find the Armor Chapter?

WISP OF WISDOM

Truth is elastic, but don't stretch it unless you want it to fly back and sting you.

SOMETHING TO DO

Do you remember when we began this series of Peter Stories that I wanted you to keep a "Peter Book"? Now, who will write a little story of Peter's life and send it to me? I want, oh, so many of them! Please!

FATHERS' DAY

The third Sunday of June is called Fathers' Day, and

we wear red roses for father.

Who were the fathers of the following:

- | | | |
|------------|------------|--------------|
| 1. Jesus | 6. Joseph | 11. David |
| 2. Cain | 7. Jacob | 12. Solomon |
| 3. Abraham | 8. Joshua | 13. Isaiah |
| 4. Noah | 9. Samson | 14. Jeremiah |
| 5. Isaac | 10. Samuel | 15. Moses |

How many can you find?

*"Jesus taught us how to live,
Honest, sober, true, and pure;
How to work, and pray, and give,
Shunning evil while we live."*

ADAM AND EVE

By Auntie Wince

A STORY FOR THE CHILDREN

A LONG time ago, nearly six thousand years, the world was made and ever so many kinds of animals and birds placed upon it. But there was not a single man or woman to be found anywhere. God knew there must be some one to take care of it; some of the plants He had made would have to be cared for all the time. God said, "Let us make man, let us make him to look just like myself, to walk on two feet, and with arms and hands to work with." So Adam, the first man, was made.

God made the loveliest garden you ever saw and gave it to the man and told him to take good care of it. God told Adam and Eve that they might eat of the fruit of every tree except the apples on one tree that grew in the middle of the garden. They would die if they ate them. They had never seen anything die, but they knew it must be something terrible or God would not talk about it as He did.

They got along nicely for awhile. But God had made the serpent also on the earth. The serpent thought he would see if the man and woman would mind God or not. So he said, "Can you eat the fruit borne by every one of these lovely trees?" And the woman said, "No, we are not to touch the apples on that tree in the middle of the garden. It will kill us if we do."

But the serpent made Eve think it would not be anything very much out of the way to eat some of those pretty apples. Eve actually took some and ate them, and she gave Adam some to eat.

I guess the serpent laughed when his wicked task was accomplished and death had entered the world. It would be thousands of years before we could have no death again. Time must go on until Christ comes the second time and reigns a thousand years with His resurrected ones.

The poet says:

*"When we've been there ten thousand years,
Bright shining as the sun,
We've no less days to sing God's praise,
Than when we first begun,"*

We think it will be so,

THE CREATOR

By E. O. Stewart

TO THE agnostic we wish to say, that there is external proof sufficient to remove your doubt as to the existence of power which is far superior to your own power.

There is absolutely no proof that man has ever yet by his own power brought into existence one single molecule, atom, electron, or any element out of which he has formed the different useful machines for the benefit of mankind. Man had a cause to begin with. You, who doubt, or call in question the existence of a power which is far superior to your own, tell us if you can, whence came the molecule, atom and electron? Can you do it? Of course you cannot. This question at once loses you in the giddy whirlpool of fanciful and visionary imagination.

Imagine, if you can, the great machinery of the universe arranging itself so as to move as it does. You might as well claim that automobile and flying machine elements arranged themselves into a systematic working order, or that a promiscuous number of printers' types arranged themselves so as to print a book.

If the theory that everything sprang from a one-cell germ be true, why do we have to obtain different kinds of seed to get different things? And if men are descendants of apes and monkeys, why has not the process of evolution developed the seed out of the monkey and ape state? Why do we still have monkeys and apes, and why are they still producing monkeys and apes which never evolve into men and women? Just think of one cell containing within itself the progeny of snakes, cats, dogs, hogs, hyenas, bats, rats, mice, elephants, alligators, lizzards, ants, trees, oil, gas, electricity, sugar, syrup, beets, cabbage, iron, steel, and many other things. We just wonder who, or what conceived the idea of creating such a wonderful cell.

Can man with all of his wonderful intellect collect all of these diferent elements together now, and put them into one cell? If he cannot he will have to admit that some power higher than man after all of his development in evolution did at one time that which he cannot now do.

Man can collect all of the food properties of an egg, but he cannot create these properties, neither can he fix the egg so it will hatch. And that fact that he cannot make an egg that will hatch proves conclusively that the power of life comes from another source. With his power of collecting these egg elements can he arrange them so we can distinguish between duck eggs, hen eggs and turkey eggs and proportion them so they will hatch out ducks, chickens and turkeys?

TO THE BRETHREN

I am writing a book along this line together with many other interesting subjects, pertaining to God's revealed plan concerning the human race, and objections which men hurl against our position on the nature of man, and eternal torment. A full exposition of the Rich Man

and Lazarus. The book will cost you about seventy-five cents. It will contain about 400 pages; will be arranged so as to be used in class work if you so desire. I would like for each congregation to get together and make out an estimate of how many of the books they would like to have and let me know, so I will be able to know about how many to have published. Address me Sweetwater, Texas, Box 485.

O B E D I E N C E

(Continued from page 568)

good that comes from walking in the narrow way, for the world was never so attractive to the young as it is now. But, oh! it will pay in the end. Although the way seems hard at times, and it is through great tribulation that we enter into the kingdom, yet it will pay immensely in the end. Even now, all the world's glory and honor would not be exchanged by any true child of God for the peace and joy he has in knowing he is doing His will. I am sure none of us would exchange it for the earth's millions.

And should the Lord tarry so that many of us may have to be laid beneath the sod, think of the comfort it will mean to know at the end that we have done God's will. Fame and money will vanish then, but those who do the will of the Father shall abide forever. If we be in the body, we will be resurrected, if fallen asleep, when He does return.

There seems to be more confusion every day as to what to do to be saved. God's way is plain, but man has made it appear complex. Some say we must do one thing, others say something very different. We ought to know that those who obey the voice of God agree, at least on the essentials of salvation. The Holy Spirit would not teach one person one thing and another just the opposite.

God's plan of salvation was completed at the cross. Nothing could be added to that wonderful work. Christ died for everyone who will accept Him as his Savior. Salvation is a plain path in which there is peace and rest. God talks to us through His Word, and we obey it rather than man's voice. Salvation is doing God's will daily, no matter what may fall to our lot. It is leaving the mad, rushing world behind, and going on with God, as we learn His will through His word daily. We may make mistakes, but God's children are willing to correct them whenever God, through His Word, shows them that they are wrong.

Many are striving to do God's will in their own strength. So many voices are calling to-day that people do not recognize the voice of the true Shepherd when He speaks, hence it is easy to be lost amidst the strife and confusion of tongues, because they are not willing to be quiet long enough so that God can talk to them through His Word. "My sheep hear my voice, and I know them . . . and I give unto them eternal life; and they shall never perish." "Be still and know that I am God." Psa. 46:10.

THE TREE OF LIFE

By T. A. Drinkard

AND HE shewed me a pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb. In the midst of the street of it, and on either side of the river, was there the tree of life, which bare twelve manner of fruits, and yielded her fruit every month: and the leaves of the tree were for the healing of the nations." Rev. 22:1, 2.

Many theoretical opinions have been given relative to the subject matter of these two verses of Scripture which do not appeal to me as very satisfactory or reliable. I do not feel however that we should cease considering the points involved therein, but continue to press forward in an earnest endeavor to learn their true meaning. I am of the opinion that these words and a number of others following thereafter are only a continuation of the preceding chapter and should be considered as such. John is shown "a pure river"; this river contains water, the water of life, which is given to those accepting the Master and becoming one like Him. John 4:10, 14; 1 John 3:2.

Kindly note the several expressions, such as "water of life", and "tree of life", as used in these verses. Not only this, but the words of John 4:14, "well of water". Here are the words "tree", "river" and "well", which bring to us a deep meaning of far greater importance than generally thought. The statement of verse one, "In the midst of the street of it", to my mind refers to the city of the preceding chapter. The tree of life of verse one is herein seen to be located in the midst of the street; not only so, but is located on "either side of the river". This tree is seen bearing twelve manner of fruits, and the leaves of the tree are for the healing of the nations.

The promise to eat of the tree of life is only for the overcomers, according to chapter 2:7, and you will note that chapter 21:24 refers to nations of them that are saved. God is the source of all life, as revealed to us in Psalm 36:9, and through His Son He has offered this life to those accepting it. 1 John 5:11, 12. By reference to John 7:38, you read, "He that believeth on Me, as the Scripture hath said, Out of his belly shall flow rivers of living water". Note the "rivers of living water", which is quite similar to "river of water of life" as mentioned in Rev. 22:1. In the 39th verse of this chapter Jesus explains His meaning. May not this same meaning apply to the case in Revelation? This river of water of life proceeds out of the throne of God, and surely no reference is made to rivers of water such as the Missouri, Mississippi, and the Amazon as some of our brethren have taught.

The leaves contain curative elements specially prepared for the nations mentioned herein. In this connection kindly note Psa. 107:20. "He sent his word and healed them, and delivered them from their destructions." May not the leaves of this tree refer to God's word, which contains His commandments? It would seem so, inasmuch as Jesus says, "The words that I speak unto you, they are Spirit, and they are life." John 6:63. The source

of these words is Spirit, and their aim is to give life through Jesus the Christ. Christ is referred to as "our life", and He even calls Himself "The Life". Col. 3:4; John 11:25. Let us keep in mind that only those who overcome will be given the right to the "tree of life, which is in the midst of the paradise of God." Rev. 2:7.—*Selected by R. H. Judd from an old "Herald"*.

HARP-STRINGS

By Henry Crocker

WHY SO many strings to your harp?" said the stranger to the musician as he sat, tuning his instrument for its part in the orchestra. "What need is there for so many little ones? They are so weak, so expensive, so often out of tune and discordant. Why not braid or blend the many into one grand, vibrant string, that rightly used might yield notes loud, deep and glorious? O, for instrumental, musical unity! O, for the music of a harp with but one strong, golden string!"

The musician listened, smiled, gave no answer, but leaned a little nearer to his loved instrument's gilded frame; reached for the farthest, finest string, and with gentle pressure keyed it into harmony with all the rest. To him each string was needed; each had its distinctive voice amid the multitude of notes that make up the symphony. If all were one string, where were the harp? If all were short and fine, where would be the majestic bass? If all were the deep-toned bass, where would be the finer notes that sing the emotions of the melody?

Is this a senseless parable? Why do many cry so earnestly for unity-ecclesiastical? Was it for this that the Savior longed when He prayed "That they all may be one; as thou Father art in me, and I in thee, that they may be one in us"? Was it for one great church, without distinctive parts? Was it for the oneness of union-with Him? Was He yearning for one great organization, or for one blessed organism—"That they may be one", yes, one as the harp-strings are one with the harp; one as the branches are with the vine? "Abide in me, and I in you", I am the vine, ye are the branches."—*Selected by Mrs. A. J. Chaplin.*

GOD'S FAITHFULNESS

HIS faithfulness fails not, it meets each new day With guidance for every new step of the way. New grace for new trials, new trust for old fears, New patience for bearing the wrongs of the years; New strength for new burdens, new courage for old, New faith for whatever the day may unfold; As fresh for each need as the dew on the sod, Oh, new every morning the mercies of God.

—Annie Johnson Flint

HAPPINESS

EVEN a strong faith in God . . . will not make a man happy unless he works out his faith into life. To be candid a man never wins happiness by seeking it. Happiness is a by-product always. If one seeks the good of others, happiness comes to him without being sought. The more you are willing to spend yourself for people who are in distress or in want, or who are near to despair, the more your own sorrows will be relieved and your joy will be promoted.

And yet it must be said that the habit of happiness is one that should be deliberately fostered. It is easy to cultivate a habit of looking on the dark side of things. It is equally easy to cultivate a habit of looking on the bright side of things, and that habit, John Bright said, is worth more than ten thousand a year. It is more comfortable for one's self to view things cheerfully, and since feelings are contagious it is vastly better for those who are about us. I knew of a woman who had many sorrows in her life, and yet was noted for her cheerful disposition. She said in explanation of it: "You know I have had no money with which to help people. I had nothing to give but myself, and so I made the resolution that I would give the best part of myself to people. I determined that I would never sadden any one else with my troubles. I have laughed and told jokes when I could have wept. I have smiled in the face of every misfortune. I have tried never to let any one go from my presence without a happy word or a bright thought to carry with them. And I have found that happiness makes happiness. I not only have helped to make the world happier for other people, but I have myself been much happier than I would have been had I sat down and bemoaned my fate, and rehearsed my sorrows to everybody who would listen to me." That is good sense, and it is thoroughly Christian as well. Not only our own happiness, but the happiness of other people is in our keeping. We dishonor God and we cast a shadow on the lives of others if we view things pessimistically. I have no slightest doubt that some day we shall look back and wonder why we ever spent a day in sighing. If we could now see the plans God has for us, we should see that we ought to do as Paul bids us—"Rejoice in the Lord always." And we should not find it difficult to do it.—*Selected.*

WHEN GOD CANNOT ANSWER PRAYER

Prayer is—

- Powerless where there is no sincerity.
- Powerless as a substitute for action.
- Powerless where the desire and motive are carnal.
- Powerless to change God's decrees.
- Powerless when the divine will is set aside.
- Powerless in the presence of unbelief.
- Powerless to avert necessary chastisement.
- Powerless to recall lost opportunity.

—W. Graham Scroggie.

Beginnings

*The mighty river, broad and deep,—
How humble was its birth!
The giant oak tree once was but
An acorn tossed to earth.
Within the bud is tucked away
The beauty of the rose;
Just so, the wisdom of great minds
From Childhood's thinking grows.*

—Isabel C. Allam.

Myself

By Edgar A. Guest

*I have to live with myself, and so
I want to be fit for myself to know.
I want to be able, as days go by,
Always to look myself straight in the eye
I don't want to stand, with the setting sun,
And hate myself for things I've done.*

*I don't want to keep on a closet shelf
A lot of secrets about myself,
And fool myself, as I come and go,
Into thinking that nobody else will know
The kind of a man I really am;
I don't want to dress up myself in sham.*

*I want to go out with my head erect,
I want to deserve all men's respect;
But here in the struggle for fame and pelf
I want to be able to like myself.
I don't want to look at myself and know
That I'm blunder and bluff and empty show.*

*I can never hide myself from me;
I see what others may never see;
I know what others may never know;
I never can fool myself, and so,
Whatever happens, I want to be
Self-respecting and conscience-free.*

Happy is the man who can still hear God speak to him in his disappointments.

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THE PHARISEE'S PRAYER

REV. CHARLES E. JEFFERSON, pastor of the Broadway Tabernacle, New York, recently spoke on the parable of the Pharisee and the Publican, in part as follows:

"Here is a little parable of seven sentences," said Dr. Jefferson. "I was curious to see how many words it contains, so I counted them—140 in the English, 118 in the Greek. Anybody can speak it in a minute. You remember how Portia says in *'The Merchant of Venice,'*

"How far that little candle throws its beams!"

Well, how far this little parable throws its light! It seems remarkable that a man talking nineteen hundred years ago in Palestine to fishermen and peasants should say something that to-night gleams for us through the mists of centuries. How far indeed this teaching sheds its beams!

"Two men went up into the temple to pray; the one a Pharisee, and the other a Publican.' This sounds just like Jesus. He was the supreme teacher of history. His teaching had graphic content. 'Two women were grinding at the mill. One was taken, the other was left.' Everybody remembers that. 'A certain man had two sons. One said, I will go. The other said, I will not go.' Nobody can forget that. 'A certain creditor had two debtors. One owed him five hundred, the other fifty.' Nobody forgets that. 'A certain man had two sons. One went into a far county, the other stayed at home.' Everybody remembers that.

"The Pharisee and the Publican were as different as possible. We have to translate the terms, for this is not the English of New York of the twentieth century. We do not read of Pharisees and Publicans in our newspapers. One man was highly respectable, the other disreputable: one high in social life, the other very far down.

"Two men went up into the temple to pray,' the one scornful and bitter, the other cast down. But they both went up to the temple, a beautiful place, and holy. Of marble and cedar, it was the gem of the Near East. In this wonder of the world, the two men remained the same men they had been in the street, one haughty, one humble. You do not change your disposition by changing your locality, or your soul by changing your environment. If you are not happy where you are, a fine house would not make you happy.

"It doesn't make so much difference what we are doing. It is all in how it is done. Two men come into the house of God. One pays attention and makes application of what he hears and goes down to his house enriched. The other loafs, using his eyes, but neither his mind nor heart, and gets nothing. One man reads the Bible by the inch or foot, thinking of business or pleasure. Another meditates on what he reads and builds it into his life.

"Now let us think of the Pharisee's prayer. 'God, I thank thee that I am not as other men are . . . I fast twice in the week, I give tithes of all that I possess.' It is all 'I'. The man is shaking hands with himself. He thanks God that he is not a profiteer, a libertine, or like

this cur in the corner. He is satisfied with himself. Is that the way he prayed with his lips? No such nonsense; the man was not a fool.

"He did not brag in that way with his lips. Rest assured that the Jewish faith provided a beautiful liturgy, and that his words were reverent and devout. What is, then, this prayer of the parable? It was the prayer of the real man, what some philosophers call the subconscious self. He thanked God that he was a decent kind of man, superior to a lot of people in Jerusalem.

"The Publican's prayer was not complicated. Conscientious of lowliness, he threw himself upon God. 'God be merciful to me the sinner!' That is the Greek. Conscientious of his shortcomings, he makes no comparisons. This kind of prayer the great God of heaven desires. Our Lord, who never makes mistakes, tells us: 'This man went down to his house justified.'

"What does this parable mean to us? If we are to advance in life, we cannot afford to measure ourselves by others, to place our characters against the background of the character of some persons we know. We can always think of people worse than we are. The contemplation of those below you gives you that inflated feeling the Pharisee enjoyed. When we measure our attainments by what God expects of us, by the ideal life, then we say with Peter, 'Depart from me, for I am a sinful man, O Lord.' No one can hold up his head when he measures himself by Jesus. That is the first lesson of this parable.

"The most holy men have been most conscious of sinfulness. St. Paul wrote of himself to the Corinthians, 'I am the least of the apostles.' Later, to the Ephesians, he spoke of himself as 'less than the least of all saints.' And after thirty years of communion with Jesus, he could write in the Epistle to Timothy: 'Jesus Christ who came into the world to save sinners, of whom I am chief.'

"The worst man in New York to-night is unconscious of sin. Those who have tried hardest and prayed longest know sin for what it is. Some of us get a great deal of praise. Can God praise us? Are we fulfilling His will?"—*The Christian*.

—o—
"The hardest job your child faces is that of learning good manners without seeing any."—*Los Angeles Times*.

SENTENCE SERMONS

Rev. Roy L. Smith

Where There Is—

- Faith there is a heart more courageous.
- Love there is a world more beautiful.
- Happiness there is a man who has turned his back on bitterness.
- Peace, there must be a clean conscience.
- Charity there is a spirit of thanksgiving.
- Tolerance there is a mind open to new ideas.
- Progress there must be men who do more than they're paid for.

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LOOK NOT BEHIND THEE

By Samuel E. Haney

"And it came to pass, when they (the angels) had brought them (Lot, his wife and two daughters) forth abroad, that he (one of the angels) said, Escape for thy life; look not behind thee, neither stay thou in all the plain (neither stand still in all the vale-valley, Rotherham); escape to the mountain, lest thou be consumed (swept away, Rotherham and Masoretic)."—Gen. 19:17,

THERE is profound significance associated with the different phases of this family's hasty exit from "all the plain."

Jesus confines this epoch to one of two demonstrations (the other being the deluge of Noah's day) of God's wrath upon mankind incident to sin and unrighteousness to give Christians of our day a fitting perspective of a pending tribulation, such as was not since the beginning of the world to this time, Matt. 24:21; Luke 17:26-30.

Not being definitely informed as to details concerning the nature, duration, and extent of the "time of trouble, such as never was since there was a nation", Dan. 12:1, we shall confine our thoughts to four cardinal points of this type that Jesus makes use of as a simile incident to His second advent; and that we believe to be both pertinent and admonitory types for every Christian's consideration now that we see preparatory fires kindling in every land; yea, in nearly every hearthstone; namely, "Escape for thy life"; "Look not behind thee"; "Neither stay thou in all the plain"; "Escape to the mountain, lest thou be consumed".

Self-preservation is the first law (instinct) of nature. In sudden danger it precludes debate, for one acts instinctively. But when danger develops gradually the man of the world "pro's and con's" matter: "I will risk a chance of my life rather than flee and lose my valuables, and perchance the good times I am having with the elite, four hundred," etc. Under such circumstances the person becomes enchanted by the things of this life and loses sight of danger; and usually his life. Take a horse out of a burning stable and it will run back through the blaze to its stall if given a chance. People have been known to do likewise for their purse.

We often wonder what it was that so deterred the whole Lot family from immediate action:—the sons in law to reject the one chance of life, and Mrs. Lot, after making her escape, to manifest sorrow for leaving by looking back, even after being warned not to do so. Note, "And while he (Lot) lingered, the men (angels) laid hold upon his

hand, and upon the hand of his wife, and upon the hand of his two daughters; the LORD being merciful unto him; and they brought him forth, and set him without the city", v. 16

How applicably do these angel's experience apply to every one that strives to induce professing christians to "Escape for their lives". For we too often times feel like *taking hold of their hand*, and pulling them out, as it were, from the doomed city of babylon—the valley and shadow of imminent agony of mind and body such as were never before known.

We have many means of expressing our thoughts; primarily, the tongue; then the following in order, namely, the eyes, lips, and facial muscles. The command had been given the family: "Look not behind thee"! Psychologically this meant that they were to avoid thinking of anything they were leaving behind; and to hasten forward, thinking only of their escape from death. But Mrs. Lot disobeyed. Her wishful look back upon the doomed city proved her heart was not right with God.

Jesus applies this incident to His return for His saints, Luke 17:28-36. With what significance He says, "Remember Lot's wife"! The same thought is referred to in Heb. 10:38, "Now the just shall live by faith (of which Mrs. Lot was lacking): but if any man draw back (which Mrs. Lot's looking back meant), my soul shall have no pleasure in him". "And Jesus said unto him, No man, having put his hand to the plough, and looking back, is fit for the kingdom of God", Luke 9:62.

How zealously the Holy Spirit scrutinizes our thought world to detect a mutinous spirit—a wish to return to the *city of the plain* where everything is so attractive to this life; and where the allurements are becoming more irresistible every day!

Spiritualizing Psalm 91, which I think we should, we find noisome pestilence, terror by night, pestilence that walketh in darkness and plagues, referring to the innumerable inveigling temptations of this world that symbolize

venom to our souls.

When Paul made his escape from Judaism and the traditions of men, he resolved: "But this one thing I do—forgetting everything which is past and stretching forward to what lies in front of me, with my eyes fixed on the goal I push on to secure the prize of God's heavenward call in Christ Jesus", Phil. 3:13-14—Weymouth. No *looking back* with Paul. Of those making such a stand it is written, "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 nigh thy dwelling. For He shall give his angels charge over thee, to keep thee in all thy ways".

"Neither stand thou in all the plain". This is relevant to Christians to-day. The angels well knew man's inclination to hesitate and doubt. Hence, their peremptory command to come out of, *all* the plain; not part way, and then await events, which would mean doubting; nor like Jonah at Ninevah, "Who went out of the city, and sat on the east side of the city, and there made him a booth, and sat under it in the shadow, till he might see what would become of the city"—waited to see the fireworks.

Mankind is the same today—doubting; willing to take a chance, even with God. When God says, "Go!" He means Go! But Jonah didn't think so—at the first command, Jonah 1:2. But when the Lord said Go! the second time (3:2) Jonah got very busy; and made a good job of it, too. The moral: Let us never be a Jonah.

There are three distinct commands from the LORD to leave Babylon. But this cannot be accomplished physically. Nevertheless, one can be *in* the world, and not be a part of it. To illustrate, were a few bricks left over after the completion of a house to be piled inside of the house, they could not be called a part of the house, though they are *in* the house.

Isaiah says, "Depart ye, depart ye, go ye out from thence, touch no unclean thing; go ye out of the midst of her; be ye clean, that bear the vessels of the LORD", 52:11. And Paul says, "And what concord hath Christ with Belial? or what part hath he that believeth with an infidel? And what agreement hath the temple of God with idols? for ye are the temple of the living God; as God hath said, I will dwell in them, and walk in them; and I will be their God, and they shall be my people. Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty", 2 Cor. 6:15-18.

Then John on the isle of Patmos writes, "And I heard another voice from heaven, saying, Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues", Rev. 18:4.

Paul says, "For unto you it is given in the behalf of Christ, not only to believe on Him, but also to suffer for His sake", Phi. 1:29. The foregoing is genuine suffering, *for His sake*. Many of our trials and troubles are attributable to our indiscretion, and not divinely considered—as we too often think—as "suffering *for His sake*". But there is no mistaking the above suffering; nor its necessity.

But on leaving Babylon, to where are to flee? asks one. This question brings us to the last phase of our subject, e.g., "Escape to the mountain, lest thou be consumed". God had a "city" (place) prepared for Lot and his family, Zoar, to flee unto—"Is it not a little one?—Gen. 19:20-22. Has God a place for us to flee unto? Yes; the kingdom of God. But, says one, there is no Kingdom of God, now. O yes there is; but not every christian that says, "Lord, Lord," has attained to it. Those that are experiencing this cardinal point of the Christian religion know the Christian's secret of a happy life. But many have yet to experience this great baptism of heavenly bliss—the vestibule of heaven—whose access demands the subordination of everything pertaining to this life.

Is it not a little one? Yes, but it is a perfect haven of safety, rest, peace and joy to have Jesus dwelling in our hearts. Jesus says, "Behold, I stand at the door, and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me."—Rev. 3:20.

Dear reader, if such be your experience, then you understand John the Baptist when he says, "Repent ye: for the kingdom of heaven is at hand," Matt. 3:2—Jesus, the Spokesman: heaven's representative, knocking at the door of our hearts, that He may dwell in us. To entertain such Royalty surely is a foretaste of "Thy kingdom come. Thy will be done in earth, as it is in heaven." Jesus refers to this truth, "But if I cast out devils by the spirit of God, then the kingdom of God is come unto you," referring to Himself. Again, "Neither shall they say, Lo here! or Lo there! for, behold, the kingdom of God is within (among) you."—Luke 17:21.

Paul explains the present fruition of the kingdom of God; and that it is not attainable by what goes into the stomach, but by the indwelling of Christ; "for the kingdom of God is not meat and drink; but righteousness, and peace, and joy in the Holy Spirit."—Rom. 14:17. This brand of joy is not influenced by weather conditions, or the amount of flour in the barrel—not ephemeral, but perennial.

A PRAYER

*To grow a little wiser day by day,
To school my mind and body to obey,
To keep my inner life both clean and strong,
To free my lips from guile, my hands from wrong,
To shut the door to hate, and scorn, and pride,
To open, then, to love the windows wide,
To meet with cheerful heart what comes to me,
To turn life's discords into harmony,
To share some weary worker's heavy load,
To point some straying comrade to the road,
To know that what I have is not my own,
To feel that I am never quite alone—
This would I pray from day to day.
For then I know my life will flow
In peace, until it be God's will I go.*

—Arthur Detmers.

ADAM AND CHRIST

By E. O. Stewart

CONDEMNATION and justification come to the whole human race through these two men. There is not a single condition by which the race was condemned, except the condition as given to the first Adam. The destiny of the whole race depended upon the faithfulness, or the unfaithfulness of the first Adam. His unfaithfulness deprived the race of the opportunity to perpetuate its life for the time being. Thus the creation was made subject to vanity, not of its own choice, Romans 8. Just as condemnation comes to the race through the unfaithfulness of Adam, justification is made sure to the race through the faithfulness of Christ. Hence the race shall be justified by the *faith* of Christ, and not by its own faith.

Now I have said too much, unless I say more. People do not distinguish between justification by *grace* which is accomplished altogether (by the faith of Christ) and justification by our individual faith. Our eternal salvation depends upon our individual repentance toward God, and our individual faith in the Lord Jesus Christ. But our justification by *grace* is accomplished by the faith of Christ, just like our condemnation was accomplished by the disobedience of Adam. God's free grace through the work of Christ freely justifies the race from the condemnation through Adam. Failure to distinguish between these two salvations has caused many brethren who are stressing the full work of the atonement to be called universalists by those who see only a salvation by individual faith. I, for one, believe that justification by grace is universal, but not eternal, just as the condemnation through Adam was universal, but not eternal in its effect. Eternal salvation will come to those who through faith obey the gospel. Justification by grace shall come whether we obey the gospel or not. John said, Behold the Lamb of God which taketh away the sin of the world, John 1:29. The sin of the world is Adamic sin. Christ takes that away. If that sin was the cause of death, to the human race, when that sin is taken away the race will have to live. God will be good enough to the human race to restore to the race the privilege of perpetuating its life. Why? Just because Adam, by his transgression, separated the race from God before it ever came into being. What Adam lost for us, Christ will restore. Job says man's flesh shall be fresher than a child's flesh, he shall return to the days of his youth, Job 33:25. How can man's flesh be fresher than a child's flesh unless he is restored to the condition in which Adam first stood. Adam's flesh was fresher than a child's flesh. That was the age of man's youth. They lived almost a thousand years. How can we fail to see this wonderful love of God for the sin-stricken race? Why think it a matter of injustice for God to remove the sentence of death, for the sake of His obedient Son, when He had permitted the sentence to pass to all because Adam had disobeyed. If we say it is not in keeping with justice to restore the race for

the sake of Christ, why not also say, it was not in keeping with justice to condemn all the race because Adam sinned? Shall we call the justice of God's sentence and the justice of His grace in question? Hasn't God a perfect right to repeal His own sentence when Christ fulfilled the just requirements of the law which Adam broke, then place each individual where he can live by his own obedience or die for his own sins? Through the transgression of Adam we see the gate to Eden close with a click. But in the restitution age the long-closed gate shall again stand ajar. Christ and His bride will say, "Whosoever will let him come and take of the water of life freely." Who could wish to rob Christ of such glory? It is then that He shall see the travail of His soul and be satisfied.

Imagine, if you can, the scene of that moment. Think of the smile of approval of our heavenly Father as Christ shall lay the priceless treasure at His Father's feet! That scene will cause angels to take from their heads their crowns of gold, and bow in breathless silence. No doubt, the same angels which witnessed ancient paradise fade from view shall join the halleluiahs chorus, when they see the verdant shore and blooming flowers return to sight. Our own eyes moisten with tears as we think of such wonderful love. May we learn to appreciate it more, and love to serve God because of His wonderful love.

THE VALUE OF A PAUSE

THE VALUE of a pause is known to everybody, but it has seldom been shown more clearly than in the following examples, printed many years ago, in which the same words express totally different ideas:

He is an old, experienced man in vice and wickedness. He is never found opposing works of iniquity. He takes delight in the downfall of the neighborhood. He never rejoices in the prosperity of any of his fellow creatures. He is always ready to assist in sowing discord among his friends and acquaintances. He takes no pride in laboring to promote the cause of Christianity. He has not been negligent in endeavoring to stigmatize all public teachers. He makes no exertions in endeavoring to subdue his evil passions. He strives hard to build up Satan's kingdom. He lends no aid to the support of the gospel among the heathen. He contributes largely to the evil adversary. He pays no attention to good advice. He gives great heed to the devil. He will never go to heaven. He must go where he will receive his just recompense of reward.

He is an old, experienced man. In vice and wickedness, he is never found. Opposing the works of iniquity, he takes delight. In the downfall of the neighborhood, he never rejoices. In the prosperity of any of his fellow creatures, he is always ready to assist. In sowing discord among friends and acquaintances he takes no pride. In laboring to promote the cause of Christianity, he has not been negligent. In endeavoring to stigmatize all public teachers, he makes no exertions. To subdue his evil passions, he strives hard. To build up Satan's kingdom, he lends no aid. To the support of the gospel among the heathen, he contributes largely. To the evil adversary, he pays no attention. To good advice, he gives great heed. To the devil, he will never go. To heaven he must go, where he will receive his just recompense of reward.

CAN AN ACTRESS BE A TRUE CHRISTIAN?

By Melba Glanton Arlington

(Continued from last week)

RARELY do actors and actresses reach old age with plenty of money. It comes and goes in a frivolous existence and when the end of the road is reached they are broken, down and out, and friendless.

We have met dozens in the last few months of the "old timers" who are realizing the futility of such a life. They are without home-nests and real joy—their only possessions being trunks or wrinkled clothes and grease-paint.

After a life-time in the legitimate show business, my father thinks he has reached heaven on earth when he can dig in his garden and take the two grandchildren to the park in the pony cart.

Many brilliant children have been reared in the theatre, but it is all wrong. They are being robbed of their regular hours for sleep, wholesome food and childish associations. It is going against nature and the mother suffers as well as the child.

A friend of my mother and my father, the only woman at that time doing the Trilby bare-foot dance, gave up her life deliberately because her doctor had warned her to stop dancing. An unscrupulous manager urged her to continue a few more times to satisfy public demand. She died shortly after, and an innocent babe died also.

One of the greatest crimes in the show world is infidelity. As I have previously stated, I am dealing only with the theatre, though this crime is rampant, everywhere.

Though not so many years old, I have seen every phase of theatrical life, and had it not been for my mother's close guardianship, I probably would have experienced more of them.

Plays and moving pictures are not successful unless they bring to the audience the element of reality. Actors are born, not made. I have seen great directors work for months with dramatic art school pupils, trying to get them to be natural. The dramatic school is good in some respects, but actual experience coupled with talent brings the best results.

An actress need not think that she is fooling her audience while faking an emotional scene. It makes no difference how many artificial tears she puts in her eyes or on her cheeks, the expression behind them betrays her. She must actually live her part, place herself in that position for the time being, then she will have no need of liquid albolene or such.

Of the hundreds of picture plays in the last few years, very few stars actually register true emotion.

When you see two actors, male and female, working harmoniously together in a play, you may know for a certainty that they are or could be real lovers in life. That is where the tragedy comes in. The kisses and embraces, which should be held sacred are commercialized

until the victims think no more of changing husbands and wives in reality, than they do of changing their clothes.

The constant association with various personalities, the impassioned love scenes with handsome men of vital types, beautiful women dressed gorgeously—many almost nude, all these play upon the passions of man until the strongest character that ever stepped upon the stage is taxed to the limit. Not one in a hundred can withstand the temptations.

Women are compelled to exhibit their bodies in shameless style before thousands to satisfy the eye of lust. Once she is in the game she must follow the demand or quit. A few of the older stars have tried to keep up the standard of cleanliness, but they are fast losing their popularity.

The woman with a beautiful form, face, and a list of immoral feats is the one to-day holding the highest place and earning the largest salary. She doesn't need talent, that is the last consideration. If many of our present cinema stars were rated according to real ability, the list would be very small.

A famous funny-man is lauded, applauded, sympathized with, wept over, and upbraided, because he has placed himself in a position to have his life bared. He has been utterly spoiled with fame as others have. Everything he wishes is at his finger-tips—except happiness. Why is he not happy? Why is he dissatisfied with life at middle-age? Because he is paying the price as all must pay, for an artificial life, a life where God cannot enter.

When we follow the brilliant winding path of illusionment, we must expect to reach the garden of wantonness and discontent. We can't hope to deliberately break the laws of God and be happy. When God sent us His great law of order He did not forget the marriage law nor the ever-perfect law of adjustment.

A hero of ordinary ability, worshiped by thousands of sentimental women has passed on to judgment. What monument of character did he leave behind as an example to the next generation? He had been married twice, with both wives living, and was about to take a third. What of the greatest dramatic actress the world has ever known—what monument did she leave? She was talented, and she displayed the fine art to the world—yet our lives speak plainer than words, whether or not we are Christians. And that is the only channel through which we may hope for another life.

There are only two ways in this twentieth century to reach the top in stageland or screenland. One route goes by way of the money trail; the other is the ever-winding road of surrendered virtue. There was a time when talent meant much, but not now.

God intended for man to work in the light of day, and the night He gave us for rest. The show world has

reversed God's plan. It is an unnatural, ungodly existence.

Quite a noted personage of my acquaintance reached the heights a few years ago, after much study, criticism, and temptation. After her performance one night, she turned to her mother, "Mother, it is all empty after all. I am not satisfied. What I really want is a home—and babies."

To-day she is happy in her own home. Her talent is being used to better humanity, and she has the babies. She chose the path that leads to peace before it was too late.

Not long ago, a cinema star wrote to me that he had grieved much over the fact that he had been in the midst of a feature picture when the news of his father's death came and he was not permitted to go home. The show must go on if the heavens fall. It is a business

of "pay" from beginning to end, with destruction as a reward.

When I saw myself slipping into the gutter of sin, I quit. That is why I left the stage in the midst of stardom—because I could not be a Christian and remain. I was under conviction many times and I did not heed at first. It was a battle then, to give it up—it always means a battle to give up sin. But when I am laid to rest I should like to have it said of me that I was a good wife and mother. To me my character and my standard of morals mean more than all the fame in the universe.

I could not hope to guide my boy and my girl and set the wrong example. When I look about me and see the peace and love that comes with a quiet God-directed home, I count myself well-blessed.

And so I say that a girl or a boy may enter the theatrical world as a Christian, but cannot remain so.

THE HEAVENLY INVITATION

By Lyman Booth

I HAVE read that caravans in crossing the desert, when in need of water are accustomed to send a camel rider ahead in search of water. In a few minutes another follows the first. Then at regular intervals others are sent forward in like manner. When the first finds water, without stopping to drink, he shouts loudly, "Come." The second shouts back to the third man in line, and so the word is passed along the line till the whole region echoes and re-echoes the welcome invitation, "Come! Come!" Thus it is in Revelation 22:17. "The Spirit and the bride say Come, and let him that heareth say, Come. And let him that is athirst come, and whosoever will let him take of the water of life freely." This most generous invitation comes back from the throne of God, from Him who first went ahead to find the fountain of the water of life, and has sent back the joyful invitation, "Come!" It has been ringing through the past nineteen centuries to the sinner for whom He endured the cross. It comes from the throne above to which He ascended after having finished His sacrifice which by His apostles and other disciples, has been proclaimed throughout the world and will continue to be preached till He returns. See Matthew 24:14.

In his solitude upon the lonely Isle of Patmos, John first heard the voice from heaven, saying, "Whosoever will let him take of the water of life freely." There is plenty for all. It is provided in abundance, and freely offered to all, and all are welcome to come and be refreshed, and gladdened by the clear crystal waters of life. Let all who are treading the desert sands of time and famishing with thirst, come and drink and live. The Father, the Son, the Spirit, and the bride say, "Come." This dark world can never give the joy and the bliss for which you daily sigh. They who tarry by the way may soon be beyond hope, and may never again hear the invitation, "Come, take of the water of life freely." They

may hear those words, "Ye would not come unto me, that ye might have life." It will not be yours to drink of the refreshing waters, nor yours to experience the joys, and to join in the songs and alleluiah's of praise and triumph of the redeemed unless you accept the invitation and come.

This invitation is as wide as the human intellect can conceive; it is as plain as tongue can make it; as cordial and friendly as it can be expressed. It came from the daystar of hope, now risen and enthroned on high, assuring all that the fountain of life is flowing freely. Its stream is gushing forth in infinite fulness and crystalline beauty, with nothing to prevent all from partaking freely of its blessings.

Not only is permission given, but all are urged to come. It is a pressing invitation. Heaven whispers, "Come." The Spirit is saying, "Come." The bride, which is the church, with all its ordinances and energy is pleading, "Come." He that is athirst need not wait for a special and personal invitation, but come. Finally that none may be forgotten, the invitation is extended to "whosoever will, let him take of the water of life freely." Christ will be a Savior to all who come. Let him who feels that he is lost, cry out in his despair, "I am coming, O, Lamb of God. Just as I am, I am coming."

Men crossing the Atlantic Ocean by aeroplanes are rewarded by fortune, fame, and honor. But those having successfully crossed this world's tempestuous, "roaring sea and waves" to the kingdom of God will some day receive credit for greater achievement, and will elicit greater acclamation and infinitely greater reward.—*Haney.*

Those who reason against the Gospel, have not facts, information or experience.



EDITORIAL



F. L. AUSTIN, Editor.

F. A. STILSON, Ass't Editor.

LOS ANGELES, CALIFORNIA

THE MEETINGS which have been held in Los Angeles by the writer, have to him been most pleasing. The kindly reception received and the careful consideration that has been given to the things presented, have been all that one could ask for. The meetings in Los Angeles have been planned to take place in different buildings so as to accommodate one and all. The larger number of these meetings have, as a matter of convenience and economy, been held in a large private home where the audiences have averaged from 30 to 45. All of these meetings have been of the best spirit, and the larger meetings on Sundays have been in public halls. While the work in this city is furthered in accordance with different viewpoints, yet the workers have, for these meetings, assembled as one.

While Los Angeles is said to be the playground of the world, it might also be said to be a gathering point for many of the people of the Church of God of other states. It is here, perhaps, more than any other place, that the general church membership is represented, especially during the winter months. Both young and old, from distant points, find themselves meeting one another in this general section. The writer is anxious to see the day when, under common, united effort, the work here can be directed into a largeness of growth and establishment that will enable both resident and visiting members to unite in a gospel labor that shall give to the Church of God a standing and position worthy of its name and of its high ideals in biblical truth. It would seem that there is no other place where so much could be done for the work as at Los Angeles.

POMONA, CALIFORNIA

A MOST pleasing meeting was held at Pomona on Sunday morning, May 22, followed, after a picnic dinner in beautiful Genesha Park, by a second meeting in the afternoon. The congregation here was formerly associated with the Christadelphian organization, but for some years past, it has been operating as an independent congregation. While the congregation as a whole is worshipping in harmony with the Church of God while some of its individuals are very active in that direction, still the church as such, is independent. The gathering which took place there on the above Sunday was said to be one of the largest gatherings of the people of the Church of God in this section for several years. The kindly spirit manifested and the manifest earnestness for the work as a whole, was very pleasing indeed.

PASADENA

is a city adjacent to Los Angeles. Usually the people of the Church of God of this city meet with the people of Los Angeles, but Bro. and Sr. John Reid kindly offered the use of their home for a service there on Monday evening, May 23. The house was filled with brethren from this and adjacent places. After a lengthy talk by the writer, based on the seventh chapter of Daniel, the meeting adjourned, with that kindly spirit of fellowship resulting when friend meets friend even though they are strangers in the flesh.

SAN DIEGO

A pleasant motor trip from Los Angeles to San Diego, a distance of 125 miles along the coast of the Pacific and through the foothills of the mountains, brought us to this southwestern point of the nation. It was known in advance that there was no church organization at San Diego, but an invitation had been extended by correspondence to visit the city and call upon the scattered brethren who reside there. This was done, with the result that it was found that there are several people of the Church of God in San Diego who were unknown to each other. It would not require much labor to organize an excellent Berean class or Bible class in this place. There are two families living in the beautiful and fertile El Cajon Valley, some nine miles distant from the city. A service was held on Tuesday evening at the home of Bro. and Sr. George Erb.

SANTA ANA

On the evening of May 25th the home of Sr. Frances Dresser was filled with neighbors and friends of the church from this city and other places. In each of these several cities, people were able to meet who are unable to attend the announcements made at other nearby points. Santa Ana, like all other places along the south-western shore, has many visiting people during the winter months and is a center where people from many other states are to be found. In fact, the church is built up largely of people

(Continued on page 587)

HERALD RECEIPTS

John B. Raish; Mrs. J. E. Hatch; Minor Moss; Mrs. Rose Barton; Mrs. W. H. Allard; C. T. Lindsay; Mrs. A. M. Siple; Mrs. Bessie Dittmar; Lydia Railsback; Homer Smith; Mrs. Tom Cochran; Mrs. C. B. Everett; Jessie Wilson; Mrs. D. Cronbaugh.

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1506 South High Street
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ONE SOCIETY PLEDGES FIVE CENTS PER WEEK PER MEMBER. WILL OTHERS FOLLOW?

A FEW WEEKS ago the statement was published on this page that four cents per week from each member of the Moose Lodge had built a \$10,000,000 estate in 13 years. The Rockford (Illinois) Berean Class feels that the advancement of our church work means a little more to them than the advancement of Moosehart does to a Moose, so they have pledged five cents per week for each member to the National Bible Institution. This will be collected by the society treasurer in the same manner that regular dues are collected, and will be sent to the N. B. I. monthly. Splendid idea! It is a small sacrifice on the part of each individual, but if one thousand Bereans should follow the example, think what it would mean!

Don't forget that the National Berean Conference is to convene at Oregon, Illinois, August 8, which is on the Monday in the midst of Illinois Bible School and Conference, which runs from August 2 to 14.

* * * *

THE SECOND COMING OF CHRIST

OUR LORD'S second coming is one of the foremost and certain established facts of Bible teaching. His first work is gathering His church, the dead and the living to be with Him. It is believed by many that this phase of His coming known as *the rapture* will not be realized by the world.

According to Heb. 9:28 He is coming the second time without sin unto salvation, to them that look for Him. It seems by this scripture that He appears only to those who are His at this time.

In Acts 1:11 angels declare He is coming in the same way that He went away. At the present time He is preparing a mansion, or abiding place, for the church, which is His bride. This abiding place is the church of the living God, or the Father's house. In Psalm 23:6 David prayed to dwell in the house of the Lord forever.

Sometime after the rapture Christ is to come with His saints to take possession of His kingdom to sit with Him on His throne which is to be David's throne restored. It is a wonderful promise that the church is to be glorified with Jesus, and made joint-heirs with Him of eternal life and an inheritance in the earth.

But we find in Romans 8:17 that we must suffer many things with Him or partake of His sufferings in a measure if we are to share His glory. If we do this we become the children of God.

We find in Galatians 4:7 that we become heirs of God through Christ, and are therefore sons of God which is a more exalted position than a servant in the household.

Hebrews 10:25 speaks of the approaching day of the Lord, and admonishes those that are Christ's not to neglect assembling for mutual encouragement.

Christ's first national work is the restoration of the kingdom to Israel. We find in Acts 1:6 that Jesus' followers had been taught that He would accomplish this at sometime.

The major and minor prophets all give many clear accounts of what is to be accomplished through Christ's reign on the earth.

Space will not permit giving the many quotations, but in Psalm 72 is a prophetic account of what is to be accomplished. There seems to be no Bible prophecy remaining unfulfilled before His secret coming for His church.

We should, therefore, strive earnestly that we may be accounted worthy of being among this highly blessed number.

Martha Hammond.

* * * *

Many will sing for Christ, but refuse to suffer for him.

* * * *

"ONLY WAIT"

*Oft there comes a gentle whisper o'er me stealing,
When my trials or my burdens seem too great,
Like the sweet-voiced bells of evening, softly pealing.
It is saying to my spirit, "Only wait!"
When I cannot understand my Father's leading
And it seems to be but hard and cruel fate;
Still I hear that gentle whisper, ever pleading:
"God is faithful, God is working; only wait!"*

*When the promise seems to linger, long delaying,
And I tremble lest perhaps it comes too late—
Then I hear the gentle whisper ever saying:
"Though it tarry, it is coming; only wait!"
Oh, how little soon will seem our hardest sorrow,
And how trifling is our present brief estate!
Could we see it in the light of Love's tomorrow,
Oh, how easy it would be for us to wait!*

—Albert B. Simpson.

THE KINGDOM OF GOD

By George Johnston

THROUGHOUT the Bible a great deal is said concerning the kingdom of righteousness which is to be established at the end of the present age. Some people, however, find it exceedingly difficult to reconcile the descriptions of that kingdom as they appear in the Old Testament with those in the New Testament. From the former it would appear that that kingdom shall be set up in Western Asia and Europe, and that it shall be inhabited by human beings in the flesh, and by animals, just as are the kingdoms of to-day. From the New Testament some arrive at the conclusion that the future kingdom shall be entirely a spiritual one—one inhabited by resurrected saints and by angels. The question, therefore, naturally arises, "Shall there be but one eternal kingdom, or shall there be two—one in the lands named above, with Jerusalem for its capital; the other, in the heavens?"

Now, it is evident that before this world was created there was a great heavenly kingdom, inhabited by God Himself and by the hosts of angels which are mentioned so frequently in the Scriptures; and it is unthinkable that these angels shall ever live in this world, build houses and cities, plow and reap the fields, marry, and have children. Neither can we conceive of those who shall be raised from the dead taking part in actions such as these. Christ Himself, in answer to the Sadducees, clearly stated that "the children of this age marry, and are given in marriage; but they that shall be accounted worthy to obtain that 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." These are very clear and lucid statements, and are capable of but one interpretation. Now, let us glance at a few prophecies concerning the future kingdom which is to be erected within the bounds of the ancient Roman Empire.

"In that day will I raise up the tabernacle of David that is fallen, and close up the breaches thereof; and I will raise up its ruins, and I will build it as in the days of old: that they may possess the remnant of Edom, and all the heathen which are called by my name, saith the Lord that doeth this. Behold, the days come, saith the Lord, that the plowman shall overtake the reaper, and the treader of grapes him that soweth seed; and the mountains shall drop sweet wine, and all the hills shall melt. And I will bring again the captivity of my people Israel, and they shall build the waste cities, and inhabit them; and they shall plant vineyards, and drink the wine thereof; they shall also make gardens, and eat the fruit of them. And I will plant them upon their own land, and they shall no more be pulled up out of the land which I have given them, saith the Lord thy God."—Amos 9: 11-15.

"The wolf also shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf and

the young lion and the fatling together; and a little child shall lead them. And the cow and the bear shall feed; their young ones shall lie down together; and the lion shall eat straw like the ox. And the suckling child shall play on the hole of the asp, and the weaned child shall put his hand on the cockatrice' den. They shall not hurt nor destroy in all my holy mountain: for the earth (Eretz) shall be full of the knowledge of the Lord as the waters cover the sea."—Isa. 11:6-9.

"Thus saith the Lord; I am returned unto Zion, and will dwell in the midst of Jerusalem: and Jerusalem shall be called a city of truth; and the mountain of the Lord of hosts, The holy mountain. Thus saith the Lord of hosts; There shall yet old men and old women dwell in the streets of Jerusalem, and every man with his staff in his hand for very age. And the streets of the city shall be full of boys and girls playing in the streets thereof. Thus saith the Lord of hosts; If it be marvelous in the eyes of the remnant of this people in these days, should it also be marvelous in mine eyes? saith the Lord of hosts. Thus saith the Lord of hosts; Behold, I will save my people from the east country, and from the west country; and I will bring them, and they shall dwell in the midst of Jerusalem: and they shall be my people, and I will be their God, in truth and righteousness."—Zech. 8:3-8.

"And there was given him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve him: his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed. . . . But the saints of the Most High shall take the kingdom, and possess the kingdom for ever, *even for ever and ever.*"—Dan. 7:14-18.

"And his dominion shall be from sea even to sea, and from the river to the ends of the earth (Eretz)."—Zech. 9:10.

Numerous other passages might be quoted which show that the great kingdom of righteousness and peace of the future shall be inhabited by men and by animals, and in which cities and towns, vineyards and fields, ploughers and reapers shall be found. Neither is this merely a temporary kingdom from which its inhabitants shall be transferred at some distant date to a spiritual realm. We are told in plain language by Daniel that "the saints of the Most High shall take the kingdom, and possess the kingdom for ever, *even for ever and ever,*" or for all eternity. This would seem to indicate that there shall be two kingdoms, a worldly, inhabited by human beings, and an heavenly, reserved for God and the angels; and the Scriptures show clearly that such shall be the fact. These, however, after the final judgment, shall be united, not, however, as some suppose, up above the clouds, but within the boundaries of the old Roman Empire.

(To be continued)

"Learn of me", says the philosopher, "and ye shall find restlessness." "Learn of me", says Christ, "and ye shall find rest".—Drummond.

With Our Sunday Schools

LESSON PREPARED BY F. L. AUSTIN

LESSON XIII.—June 26, 1927.

REVIEW: LIFE AND LETTERS OF PETER

1 Peter 5:1-11.

Devotional Reading: Isayah 55:6-13.

GOLDEN TEXT.

Come ye after me, and I will make you fishers of men.
—Matthew 4:19, R. V.

MAN'S WAYS DIFFER.

In studying the unfolding of Peter's Christian experiences one is brought anew to the thoughts of Isa. 55:9-11, "For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts my word shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it." Peter's advancement in Christian experience reveals most vividly to man God's power in energizing both mentally and physically any common mortal man, and making him superior to all of mortal man's own opposition. The guarded and locked prison could not retain Peter "when the angel of the Lord" would open and release this servant of Christ. No power or force of man was able to stay the progress of God's work. An effort to do so was merely an effort "to fight against God".

The same general principle is true to-day. Man's ways differ from God's ways. Faith in Christ requires that man shall have a faith to do those things of God and for God, even though they differ so vastly from the popular judgment and ways and efforts of man.

This series of lessons can but introduce the quiet, earnest, and prayerful thinker to some of the deep realities of Christ's watch-care and guidance concerning every individual who deeply and truly commits himself unto his Lord. It does not reveal that there will be no hardship or suffering, but that in spite of the sufferings Christ, in his God-given supremacy, can outmaster and conquer both for to-day and for the great eternity awaiting. By faith he, too, can "know that all things work together for good to them that love God, to them who are the called according to his purpose."

"THIS IS THAT."

The following comment on Acts 2:16, an appendix in the Comp. Bible, is given place here, not because it is wholly approved, but because it analyzes this unrelated scripture so earnestly that it is felt that any Bible student wishing to personally investigate, will find much help by studying this article.

"This and That" (Acts 2:16).

1. "This is that which was spoken by

the prophet Joel." There is nothing in the words to tell us what is "this" and what is "that". The word "this" is emphatic and the word "But", with which Peter's argument begins, sets what follows in contrast. This shows that the quotation was used to rebut the charge of drunkenness, v. 13.

So far from these signs and wonders being a proof that "these men" were drunken, "this", said the apostle, is "that" (same kind of thing) which Joel prophesied would take place "in the last days". Peter does not say these were the last days, but this (that follows) is what Joel says of those days. He does not say "then was fulfilled", nor "as it is written", but merely calls attention to what the prophet said of similar scenes yet future.

Therefore to understand what Peter really meant by "this is that", we must turn to the prophecy of Joel. And in order to understand that prophecy, we must see exactly what it is about.

Is it about the Christian Dispensation? or

The Dispensation of judgment which is to follow it? or

Is it about the Jew and the Gentile? or

Is it about the church of God?

2. It will be seen that the prophecy of Joel links up with the last clause of the "song of Moses" in Deut. 32:43 (see Rev. 15:3) which ends:

"And (He) will be merciful unto His Land and to His People."

So Joel 2:18 begins:

"Then will Jehovah be jealous for His Land, and pity His People."

"THIS", therefore, is "THAT". It is the subject-matter and remote context of Acts 2:16. It concerns Jehovah's Land and Jehovah's People, and has consequently nothing to do with the church of this Dispensation. Peter calls "the house of Israel", v. 36, to the very repentance spoken of in the call to repentance of Joel 1:14 to 2:17.

3. But the key to the correct understanding of Peter's quotation lies in the word "afterward" of Joel 2:28. The question is, after what? This we can learn only from Joel himself. Peter does not explain it, nor can we understand it from Peter's words alone.

In Joel 2:28, 29 we have spiritual blessings connected with the temporal

of the previous verses, introduced thus: "And it shall come to pass AFTERWARD, that I will pour out My spirit upon all flesh," etc.

After what? The answer is AFTER the temporal blessings of vv. 23-27. It is important to note that the temporal precede the spiritual blessings. The holy spirit was not poured out on all flesh at Pentecost: only on some of those present. None of the great signs in the heavens and on the earth had been shown. No deliverance took place in Jerusalem: both Land and People were still under the Roman yoke.

4. Thus, from a careful study of the two passages, it will be seen that there is a wide divergence between the statements of apostle and prophet on the one hand, and the general belief of Christendom, which the majority hold so tenaciously, not to say acrimoniously, that "the church" was formed at Pentecost, on the other.

(a) There can be no mistake about the meaning of Joel's word "afterward". It is not the simple Heb. word 'ahar—after (cf. Gen. 5:4, etc.), but the compound 'aharey-ken—after that (as Gen. 6:4, etc.).

(b) It is therefore certain that the word "this" in Acts 2:16 refers to what follows, and not to what precedes; to the future events predicted by Joel, and not to those then taking place in Jerusalem.

(c) As Joel speaks of no gift of tongues, "this" cannot refer to these Pentacostal tongues, the outstanding cause of all the wonder and excitement.

(d) None of the things detailed in vv. 17, 19 came to pass. "This" therefore could not be the fulfillment of Joel's prediction, as the "pouring out" was only on the apostles and those associated with them.

5. To sum up: As we have seen, there is in Acts 2:16 no fulfillment of Joel's prophecy either expressed or implied, and Peter's argument narrows down to this, viz., that a charge of drunkenness can no more be sustained against "these" than it can be against those in the yet future scenes spoken of by Joel, when the wondrous spiritual blessings will be poured out on all flesh AFTER THAT, i. e. after all the temporal blessings spoken of have been bestowed upon Israel's Land and Israel's People. —Comp. Bible, Ap. 183.

DOINGS AMONG THE CHURCHES

ILLINOIS

On Monday, June 13, Sr. Ruth Gesin, of Oregon began work in Rockford, where she intends to continue through the summer months.

The Kewanee, Macomb, Ripley trip will be made this week-end by Bro. Paul Johnson while Bro. Siple will be at the Michigan Bible School and Conference. Bro. Arthur Johnson will hold the fort at Oregon.

Bro. Harold Starbuck who for some time past has been employed by the National Bible Institution resigned the first of June, and, accompanied by Sr. Esta Lansbery, has been making a visit to the old home in Minnesota.

Mr. John Bergstrom, who for the past three years has been the very efficient grower at the Golden Rule Greenhouse in Oregon, tendered his resignation on June 1st, and accepted an offer for advancement with a firm at Belvidere, Illinois. Mr. Bergstrom is recognized as a grower of unusual ability and it is with regret that we part with him at Oregon, but he has our best wishes for success in the new field.

DIXON ADDITIONS

Some special work has been done at Dixon, Illinois, recently and the church is rejoicing in a healthy growth. On Friday afternoon, June 10, we went to the Beautiful Rock River and assisted six in putting on the saving name of Christ, and we are glad to say there will be more soon.

At the present time we wish to introduce to the household of faith the following six: Mrs. Geo. Schrader, Mrs. Lena Drew, Mrs. Nettie Holtzhauer, Mrs. Mina Frederick, Mrs. Bessie Rice, and Mrs. Inez Doehler.

These are all mature, thoughtful persons who will make valuable additions to the cause in Dixon. May the Father's blessing rest upon each.

F. E. Siple.

PLUM RIVER CHURCH

One of the most inspiring days of service which we have been privileged to take part in for a long time was last Sunday at Plum River. Here is a rural church in the hills, ten miles from a town, and for the past two years has had not even a Sunday School. Two weeks ago one was organized with 45 present. The next Sunday there were 47, and last Sunday 65. The young people's class contained 28, which is always an inspiring sight to the writer. At the evening

service the large, comfortable building was well filled, and we have never spoken to more attentive, appreciative audiences. What a wonderful field, if we only had sufficient workers so that a man could be put there for regular services.

We hope to visit them again in July.

F. E. Siple.

* * *

MINNESOTA

MORA, MINNESOTA

The Mora congregation gathered at the water's edge Sunday afternoon, June 5, where Sr. Roselyn Fredlund obeyed the Lord in baptism. Roselyn is in her teen age and has taken a step that others may well pattern after. Her address is Mora, Minnesota. Following the baptism all went to the home of Bro. Fredlund where communion was observed. Regular preaching services are being held.

The Ladies Aid of the Mora church has bought two lots in town for a church building. Now for the building. The Aid has been doing some splendid work. Everyone can do something for the Master if he only will work. Let's all work!

* * *

KANSAS

KANSAS-OKLAHOMA CONFERENCE

The Kansas-Oklahoma Conference will be held at Wilson Park, Arkansas City, Kansas, August 21 to 28. A cordial invitation is extended to all lovers of the truth who can possibly meet with us. Begin now to plan your vacations so you can be here.

Good speakers and Bible study will supply a program for each day.

Mrs. Ella Vickery, Sec'y.

Bro. E. O. Stewart held meetings at Attica, from May thirteenth to sixteenth. Meetings were held in the Christian Church. We certainly enjoyed his sermons and hope to have him with us again for a longer meeting.

Letha E. Reed.

* * *

CALIFORNIA

The brethren and friends everywhere will be glad to learn of the rapid recovery of Sr. Melissa Jane Taber, of Los Angeles, California, following a recent serious illness.

Bro. J. E. Hammond and family, of Anaheim, California, expect to return soon to Avery, Nebraska, for a visit to the old home. While there, Bro. Hammond hopes to do some gospel work among the people of his former acquaintance.

IOWA

The executive board of the Iowa State Conference met at the home of Bro. and Sr. W. H. Allard in Cedar Falls on Sunday, June 12, to lay plans for the coming conference.

The home of Bro. and Sr. J. E. Roose, of Sac City, Iowa, was saddened by the death of their son, Alvin, on Monday afternoon, June 6. He was electrocuted while working on a high tension line. Bro. Garland H. Roose, a brother, and wife of Chicago and Bro. Paul C. Johnson of Oregon were in attendance at the funeral.

The deceased was 26 years of age. He leaves his wife, an infant daughter, his parents, 5 sisters, and 4 brothers to mourn his loss.

* * *

The National Bible Institution has undertaken to handle the works of W. H. Wilson on a commission basis for Sr. Jessie Wilson, of Chicago. There are at least three good reasons why this should be done.

1. The works are valuable and should be at work spreading the gospel message.
2. Sr. Jessie is in need of the financial benefit that can be derived therefrom.
3. Some little financial gain may be realized at this office.

The works are:

Pine Woods Bible Class, each	\$1.00
Students' Text Book, each	.50
Destiny of Russia, each	.25
Revelation Made Easy to Understand, each	.25

Address your orders to National Bible Institution, Oregon, Illinois.

* * *

CONFERENCE DATES

Minnesota, St. Cloud—June 23-26.
 Michigan, Grand Rapids—June 19-23.
 Michigan, Dutton—June 23-26.
 Indiana, North Salem—July 5-17.
 Northwest, Felida, Wash.—July 7-10.
 Texas, Goldthwaite—July 15-24.
 Arkansas-Oklahoma, Cleveland, Arkansas—July 28 to August 7.
 Illinois, Oregon—August 2-14.
 General, Oregon, Illinois—August 2-14.
 Virginia, Maurertown—August 17-28.
 Iowa, Waterloo—August 20-28.
 Kansas-Oklahoma, Arkansas City, Kansas—August 21-28.

OUT IN THE FIELD

I have just held meetings at Blackwell, Oklahoma, Arkansas City, and Attica, Kansas. I surely was glad to meet the brethren of these places. I have read with interest of the work of Bro. Austin in Los Angeles and would love to meet the brethren there also.

Yours in hope,

E. O. Stewart.

Since above report, Bro. Stewart has also been at Ft. Lupton, Colorado, and Boise, Idaho.

* * *

To the brothers and sisters of the Church of God in Christ: I would be glad to work for some church of our faith during the coming year. I am unable to do heavy work having been laid up three months from a nail puncture in the foot.

Would be glad to hear from anyone interested in preaching.

Yours in the one hope,

C. E. Weaver,

Havana, Arkansas, Rt. 1.

* * *

J. C. NIXON

Bro. J. C. Nixon was born January 11, 1865, in Franklin County, at Ozark, Arkansas, and departed this life May 17, 1927, at Denoya, Oklahoma. He was baptized into the Church of God February 23, 1910, by Bro. J. M. Morgan, at Brent, Oklahoma. He was united in marriage to Mrs. Emma Ferguson on September 16, 1907. He lived a faithful Christian until his death.

Bro. Nixon leaves a wife, 3 children, a step-son, and a step-daughter, and a host

EDITORIALS

(Continued from Editorial Page)

who have moved in either temporarily or permanently from other points. The same friendly spirit was manifest at this meeting as has been the case at each and every other meeting held. It is most apparent that there is opportunity here, as elsewhere, for an unlimited work of the Church of God to be put forth. How pleasant it would be if such could be realized.

GENERAL CONCLUSIONS

The writer is anxious to express to the people of the California coast and to those interested at all other points, his appreciation of the rapidly growing opportunities for the Church of God in this section. It is most apparent that the few who first enter any one of these places are unable to establish a working program of the Church of God by themselves. More and more does it become apparent that there is need for aid from a central working body or a headquarters in helping to introduce and establish churches in these several places. If there were no other reason for a general organization, that reason could be found in this country which is forging

of friends to mourn his death.

Funeral services were at Stilwell, Oklahoma, by Bro. Tawry, of that place.

A father from us is gone,
A voice we loved is stilled,
A place is vacant in our home
Which never can be filled.

Mrs. Gladys Lewis,

Denoya, Oklahoma.

THE RESTITUTION HERALD

Published by the
NATIONAL BIBLE INSTITUTION
Oregon, Illinois

F. L. Austin, Manager
F. A. Stilson, Circulation Manager

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

Subscription Rates—51 issues per year, \$2.00; 6 months, \$1.00; 3 months, 50c. Samples free.

Receipts—The change of date on address label is your receipt. If date is not changed in two weeks after payment of subscription, please notify this office.

Change of Address—When ordering a change of address be sure to send us both the old and new addresses.

To Stop Paper—It will be our policy to follow the general desire of our readers and to continue sending THE RESTITUTION HERALD to subscribers until notified that discontinuance is desired. Therefore, if you do not wish your paper continued, kindly write us to that effect promptly upon expiration of your subscription. When paper is ordered stopped please remit for any arrearages on subscription.

THE RESTITUTION HERALD advocates: The near return of Christ, Acts 1:11, and life only through Him, Col. 3:3; the literal resurrection of the dead, John 5:28; the immortalization of those in Christ,

1 Cor. 15:53, 54; the final destruction of the wicked, 2 Thess. 1:9; the restoration of Israel as the kingdom of God under the kingship of Christ, Luke 1:32, the church being joint-heirs with Him, Rom. 8:17, and Israel to be made head over Gentile nations, Isa. 60:13; the "restitution of all things, which God hath spoken by the mouth of all His holy prophets since the world began", Acts 3:21. It also firmly advocates repentance and immersion in the name of Jesus Christ for the remission of sins, Acts 2:38, and a consecrated life as essential to salvation.

* * *

TRACTS AND BOOKS

A Tract slipped into each friendly letter is direct—personal. Handed to a Friend or Stranger it forces attention—often consideration. It is an inexpensive, straight-to-the-mark presentation of Gospel Truths.

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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ahead so rapidly with people coming in to make this their new home center. The writer can only plead that every person anxious for the advancement of the work of the Church of God, shall give his earnest effort to the perfection of the strongest possible organization with a view to accomplishing those things for the several localities which will aid them in the most efficient service in the work of the Master. As the local problems of the several communities are better realized, the program of work that will best aid such communities can be better adjusted thereto.

We again pray that one and all will unite in correcting and strengthening and furthering these efforts with a view to constant growth in efficiency of service and a constant increase of helpfulness to the individuals and congregations throughout the country.

F. L. Autin.

P. S. It is disappointing that the above notes, written for *The Herald* of June 7 were overlooked by the writer. In the hurry and confusion of constant traveling they were not mailed as thought, discovery of which was not made till June 7.

F. L. A.

The Children's Page



PREPARED BY LOIS HUNT
1111 Blaine Ave., South Bend, Ind.

REVIEW LESSON

JESUS had told Peter to feed His lambs, and Peter is obeying His command.

In 1 Peter 5:5-11 Peter writes some special suggestions for you. Read these verses, and find these thoughts:—

1. Children, listen to the opinions and advice of older people.
2. Be humble, rather than proud. (Do not brag.)
3. Trust the Lord to care for you.
4. Be sober.
5. Watch against wrong doing. (Choose the right kind of friends.)

And, children, Jesus will help us to do all these things, too. And we must try; for it may not be long now until Jesus returns, and we all want to be ready.

SOMETHING TO DO

Answer these questions without your book. Then see how many are right. Please send me your answers.

1. How was Peter chosen?
 2. Why could not Peter walk on the water?
 3. (a) Which disciple saw Jesus first after His resurrection? (b) Who was first to enter the empty tomb?
 4. How many times did Peter deny Christ?
 5. Who saw "The Transfiguration"?
 6. What happened at Pentecost? Why was it a wonderful day?
 7. What did Peter give the lame man?
 8. Whom did Peter say we must obey?
 9. Who was the first Gentile convert?
 10. Who delivered Peter from prison?
- Do not forget the stories, too.

ANSWERS TO LIST OF FATHERS

- | | |
|------------------|----------------------|
| 1. Jesus—God. | 8. Joshua—Nun |
| 2. Cain—Adam | 9. Samson—Manoah |
| 3. Abraham—Terah | 10. Samuel—Elkanah |
| 4. Noah—Lamech | 11. David—Jesse |
| 5. Isaac—Abraham | 12. Solomon—David |
| 6. Joseph—Jacob | 13. Isaiah—Amoz |
| 7. Jacob—Isaac | 14. Jeremiah—Hilkiah |
15. Moses—Amram, one of the "House of Levi"
How many did you have right?

Did you notice that God's messengers are usually dressed in white, the redeemed ones in the Revelation lesson and also Christ in the Transfiguration?

WHAT EVERY BOY AND GIRL SHOULD KNOW WHERE TO FIND

11. Armor Chapter—Ephesians 6.
12. Where do we find the Traveler's Psalm?

"What kind of a class would my class be,
If all its members were just like me?"

In Such An Hour

By Linden J. Carter

"Be ye also ready: for in such an hour as ye think not the Son of man cometh."—Matt. 24:44.

*All is quiet in the villiage: only here and there a light
Glimmers in some bedroom window at an hour so late at
night.*

*Tired with toil and drunk with pleasure, have the people
gone to rest,*

*Little dreaming they at even when the sun sank in the
west*

*That the day of Christ's appearing, heralded in all the
land,*

Day of days so full of meaning, was at last so near at hand.

*As on other days, the children all have been at school
to-day,*

*On the village green, as usual, they were heard to-night
at play.*

*Shops and stores have all been open, each official in his
place.*

*From the factory by the river, signs of toil on every face,
Did the workmen go to supper; and it was the usual tale,
Village gossip, jokes and laughter, as they waited for the
mail.*

*Some, at home with wife and children, whiled away the
evening hours;*

*Others spent their time and money, sacrificed their manly
powers*

*At the bar-rom, while the playhouse has its usual crowd
tonight.*

*Worldy minded pleasure seekers, loving darkness more
than light,*

*Sought their usual amusements, tried to hush the voice
within*

That seemed ever to remind them of the foolishness of sin.

*There was service at the chapel, and the faithful few were
there,*

*Little thinking that ere morning at the meeting in
the air,*

*All the saints of all the ages would be gathered with the
Lord,*

(Continued on page 590, column 1)

COMMUNICATIONS

DEAR ONES IN CHRIST: It is very hard for me to keep silent, especially when I have something good to tell. Our hearts have been made to rejoice because of a visit from Bro. F. L. Austin, of Oregon, Illinois. He spent two weeks in and around Los Angeles visiting the brethren in interest of the general work, and during the time he delivered ten or twelve sermons as fine as it has ever been my good fortune to hear.

I was especially impressed with one entitled *Forgiveness of Sins*. In it he showed that God forgave man his sins even without man asking to be forgiven, but in order for him to be benefited by God's forgiveness man must accept God's pardon. If we give the subject a little study we find that to be the case.

When Adam and Eve disobeyed God and He pronounced death upon them, His great love caused Him to provide a way out of that state by giving His Son to die for the sins of the world. But in order for man to be benefited he must come and accept the terms God has made. We have several examples in scripture.

Before our Lord's crucifixion did He not say, "O Jerusalem, Jerusalem, which killest the prophets, and stonest them that are sent unto thee; how often would I have gathered thy children together, as a hen doth gather her brood under her wing, and ye would not!"—Luke 13:34. There was certainly forgiveness in this, but it did not reach those people because they would not accept it.

When Jesus had been nailed to the cross by wicked hands, He prayed for them thus, "Father, forgive them; for they know not what they do."—Luke 23:34. The Father forgave them, no doubt, but it could not reach them unless they accepted His pardon.

We find them in the day of Pentecost recognizing the facts, and asking Peter and the others this question, "Men and brethren, what shall we do?" Then Peter said unto them, "Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost."—Acts 2:37, 38. In the third chapter Peter continues his wonderful sermon by telling them that they had denied the Holy One and Just, and had killed the Prince of life, whom God had raised from the dead. He even tells them that they did it through ignorance, but if they are to be forgiven of their sin there is something that they must do. He says, "Repent ye therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord." All those who gladly received the word were baptized, and many were added to the church at that time.

Does this not bring us face to face with the problem of forgiveness of our own sins? It seems to me that our Master has laid down a very definite way by which we are to get forgiveness of our sins. He taught His

disciples to pray their heavenly Father to forgive their trespasses in the same measure as they forgave those who trespassed against them. And He continued by saying, "If ye forgive not men their trespasses, neither will your Father forgive your trespasses."—Matt. 6:15. It is of great importance, then, that we forgive those who trespass against us, is it not? That is the means by which we are to be forgiven.

I was also very much interested in another sermon, which Bro. Austin called *Ideals*, but space forbids me making any comments.

Brethren, any time that Bro. Austin is passing nearby you, don't fail to have him stop off and give you some of these fine sermons. He must be seen and heard to be appreciated.

Your sister in hope,

Nettie B. Crundwell.

The narrow way with Christ leads to the pearly gates, which are open wide.

None are of any good in God's sight if they have not Christ, the gift of God.

THE STANDARD OF CHRISTIAN LIVING

By Gertrude B. McInturff

WHEN we consider the subject of Christian living, we would observe that there must be two planes of life upon which people live.

The one we think of giving most attention is the higher plane of life known as Christian living.

Christ was made perfect through death and resurrection, and became the author of eternal salvation. He set a new standard of life when He taught them, saying, "Love your enemies, and do good, and lend, hoping for nothing again; and your reward shall be great, and ye shall be the children of the Highest: for he is kind unto the unthankful and to the evil."

Selfishness is one of our greatest enemies, and to overcome it we should not think of ourselves too highly, but rather, think more of other people's welfare.

We should not pass judgment too quickly, for it is written: "Judge not, and ye shall not be judged: condemn not, and ye shall not be condemned: forgive, and ye shall be forgiven."

He teaches us to be merciful, as our Father was also merciful. Again He sets forth the principles of love when He teaches: "Love your enemies, do good to them which hate you. Bless them that curse you, and pray for them that despitefully use you."

To do this requires one to live on a higher plane than was taught by the law. The standard of Christian living requires us to "do unto other as ye would have them do unto you."

He also teaches us to love, do good, bless, pray, and forgive. Therefore, we should endeavor to live up to the standard that is set before us.

In Such An Hour

(Continued from page 588)

Little thinking as they worshiped, just a few with sweet accord,
Sang the usual songs of Zion, prayed and talked and read the Word,
That within a few short hours the voice of Jesus would be heard.

And they lingered after service at the chapel door to talk
Just as usual, little thinking when they parted down the walk
That they ne'er again would worship at the chapel on the hill.
Now no footsteps break the silence: in the graveyard all is still,
Sleeping place of many a pilgrim, where from out the silent dust
Soon shall be a resurrection, "resurrection of the just."

Those whose tears fell on a casket only just the other day,
Did not know, heart-broken parents, when to-night they knelt to pray,
That ere morning they would meet her, who was torn from home and heart,
Meet their loved one made immortal, never more again to part;
And the fevered patient, lying sleepless on a bed of pain,
Will ere morning leave the sick-room, never to be sick again.

He who crushed the poor and needy, turned the widow from his door,
Spent the evening with his papers, never thinking that before
Many hours his gold would fail him, and the poorest man on earth,
Who was ready for the coming of the Master would be worth
More than he who had his millions in this world, ill-gotten pelf,
More than he who spent a life-time all for pleasure, all for self.

He who scoffed at inspiration, ridiculed the Word of God,
Would not travel in the pathway that his dear old mother trod,
Said things always would continue as they were, in mocking tone
Ever spoke of Christ's appearing, and with careless hand had sown
Seeds of doubt in all the village, sleeps to-night to waken when
Such as he will see how vain is the philosophy of men.

He who long has heard the story of salvation full and free,
Long has heard, but long rejected, when he wakes will wake to see
Her the gentle Christian woman, faithful wife of many

years,
Who is sleeping now beside him, caught away when Christ appears,
Caught away to be forever with the Lord, while he shall call,
Terror stricken, for the mountains and the rocks on him to fall.

He who but to-night was thinking of the Christ who died for men,
Thinking that he might accept Him at some future season when
It was more convenient for him, would "be saved, but not to-night,"
Will awake to disappointment; while a neighbor, robed in white,
Soon will sing the song of triumph, who to-night was saved from sin,
Who to-night accepted Jesus, let the Holy Spirit in.

In one bed two brother sleeping side by side will soon awake
At the sounding of the trumpet, when the hour has come to take
One away and leave the other. To another bedroom where
Sleeps the mother with her baby, angels soon will come to bear
One away and leave the other. In the village thus they sleep
Some to wake and rise rejoicing, some to wake, but wake to weep.

Now the hands upon the clock-face of the village school-house tower,
Close together pointing upward indicate the midnight hour.
Now the clock begins to strike, when—suddenly it comes at last,
Shout of Christ, archangel's voice, and the loud trump's awakening blast.
Listen! Should it be at mid-night when the world is not aware
That He comes, would you be ready for the meeting in the air?

—o—

IF A YOUNG man wishes to confess that he is a soldier of the good old United States of America, he does not simply go around telling everybody that he is soldier. He goes and swears his allegiance to the flag and loyalty to his country, and dons his country's uniform, gets out and drills with the rest of the company, and, when the need arises, shoulders his gun and marches to the battle field to fight for his country. The soldier of Jesus Christ must do likewise. He must come and consecrate his life to the cause of Christ. He must find his place in the church service for his drill, and he must go out into the battle field of the everyday life to fight for Christ and His cause.—Selected.

WE HOPE AND WAIT

THE FOLLOWING are probably the last lines penned by the great agnostic: "Immortality, with its countless hopes and fears beating against the shores of time and faith, was not born of any book, nor of any creed, nor of any religion. It was born of human affection, and it will continue to ebb and flow beneath the mists and clouds of doubt and darkness as long as love kisses the lips of death. It is the rainbow hope, shining on the tears of grief."

The last published poem of Ingersol is as follows:

*We have no falsehoods to defend—
We want the facts;
Our force, our thought, we do not spend
In vain attacks.
And we will never meanly try
To save some fair and pleasing lie.
The simple truth is what we ask,
Not the ideal;
We've set ourselves the noble task
To find the real.
If all there is is nought but dross,
We want to know and bear our loss.
We will not willingly be fooled
By fables nursed;
Our hearts by earnest thought are schooled
To bear the worst;
And we can stand erect and dare
All things, all facts that really are.
We have no God to serve or fear,
No hell to shun,
No devil with malicious leer.
When life is done
An endless sleep may close our eyes,
A sleep with neither dreams nor sighs.
We have no master on the land—
No king in air—
Without a manacle we stand,
Without a prayer,
Without a fear of coming night.
We seek the truth, we love the light.
We do not know before a guess,
A vague unknown,
A senseless force we do not bless
In solemn tone.
When evil comes we do not curse,
Or thank because it is no worse.
When cyclones rend—when lightning blights,
'Tis nought but fate,
There is no God of wrath who smites
In heartless hate.
Behind the things that injure man
There is no purpose, thought, or plan.
The jewelled cup of love we drain,*

*And friendship's wine
Now swiftly flows in every vein
With warmth divine.
And so we love and hope and dream
That in death's sky there is a gleam.
We walk according to our light,
Pursue the path
That leads to honor's stainless height,
Careless of wrath
Of curse of God or priestly spite,
Longing to know and do the right.
We love our fellow-man, our kind,
Wife, child, and friend.
To phantoms we are deaf and blind,
But we extend
The helping hand to the distressed;
By lifting others we are blessed.
Love's sacred flame within the heart
And friendship's glow;
While the miracles of art
Their wealth bestow
Upon the thrilled and joyous brain,
And present raptures banish pain.
We love no phantoms of the skies,
But living flesh,
With passion's soft and soulful eyes,
Lips warm and fresh,
And cheeks with health's red flag unfurled,
The breathing angels of this world.
The hands that help are better far
Than lips that pray.
Love is the ever-gleaming star
That leads the way—
That shines not on vague worlds of bliss
But on a paradise in this.
We do not pray, or weep, or wail;
We have no dread,
No fear to pass beyond the veil
That hides the dead.
And yet we question, dream and guess,
But knowledge we do not possess.
We ask, yet nothing seems to know;
We cry in vain.
There is no "master of the show"
Who will explain,
Or from the future tear the mask;
And yet we dream, and still we ask.
Is there beyond the silent night
An endless day?
Is death a door that leads to light?
We cannot say.
The tongueless secret locked in fate
We do not know. We hope and wait.*

What hopeless despair is depicted in these beautifully worded lines of Col. Ingersol. If he had only known

the truth as revealed in God's word, concerning the dead, and His beautiful gospel of love, what a power for righteousness he might have been! Should not his false hope which plunges him into a pitifully sad fate at last, his false hope of the future, inspire each of us to reach out and try to inspire other souls to accept the gospel of salvation? Listen to his wail:

*The simple truth is what we ask,
Not the ideal;
We've set ourselves the noble task
To find the real.
If all there is is nought but dross,
We want to know and bear our loss.*

If he could have heard and understood the dear Christ's hopeful words to Martha, "I am the resurrection and the life," he needed not to have died with these sad words upon his lips:

*Is there beyond the silent night
An endless day?
Is death a door that leads to light?
We cannot say.
The tongueless secret licked in fate
We do not know. We hope and wait.*

O beloved, some one is just as anxiously waiting to have the key turned, and the door unlocked to-day as was Col. Ingersol. Hasten the message to them.

M. A. Woodward.

SOME EFFECTS OF CIGARETTE SMOKING

CIGARETTE smoke contains nicotine, creosote, pyridine, prussic acid, and seven other poisons. One drop of the liquid will kill a sparrow in seventy seconds; one and one-half drops will kill a snake in twelve minutes; one-half drop will paralyze a mouse instantly. These poisons readily pass through the delicate linings and air tubes of the lungs and poison the blood. Tobacco affects the brain and spinal cord, the stomach and reproductive organs. Women working in tobacco factories are especially subject to miscarriage.

Tobacco used by growing boys produces intellectual apathy and melancholia, with occasional insanity. Athletic trainers refuse to permit men in training to smoke. Smoking reduces a man's accuracy in the pitching of baseball. The excessive use of tobacco injures the eyesight. Thomas Edison will not employ any person who smokes cigarettes. Most of the cigarettes now sold are doped with glycerine, which adds charm to the cigarette and also adds to its deadliness as an agency for the destruction of manhood and womanhood. Cigarette smoking makes the complexion of women yellow and ashen, and makes the women themselves nervous and inclined to insomnia. In twenty-four years the consumption of cigarettes in the United States increased from three billions to seventy-two billions.—*The Golden Age*

A SAD CONTRAST

THERE could not be a more striking or a sadder contrast than there is between the songful gratitude and rapturous devotion of the old time Christians who so far as this world is concerned had so little to make them happy, and the feeble devotion and lukewarm zeal of the people of God in these days when they have everything in the world to make them happy. And I have been wondering why it is. The reason for it is not far to seek. We are troubled when we ought to be joyful because we do not really believe the things that we profess to believe, and these men of old believed them with all their heart and soul. We do not believe in God, and how can we rejoice in Him? Oh, to be sure, we think we believe in God. We believe in him this much, that if some one should demonstrate to us that there is no heavenly Father we should feel an unspeakable sadness and helplessness. But we are not so sure of him as Stephen was, who when he was being stoned to death saw heaven opened and Jesus standing on the right hand of God's throne. We are not so sure of him as Paul was who, when he was involved in troubles without number yet could say, "We know that all things work for good to them that love God." We are not so sure of God as Henry Martyn was who when he went out to the mission field said, "Let me burn out for God," and who endured hardship unspeakable in his ministry to strange people and died when he was not much more than a boy. We are not so sure of God as Adoniram Judson and Ann Hasseltine Judson, who, in all the trials and dangers that surrounded them in Burma of a hundred years ago, said they never were happier or more contented because they believed they were where God meant them to be.—*Selected by Mrs. A. J. Chaplin.*

HE IS COMING TOMORROW

"THE ABOVE is the title of a tract written by Harriette Beecher Stowe which plainly shows what effect the belief in the very near coming of Christ has upon different classes of mankind.

"If our Adventist people, laity, and ministry believed that the coming of Christ is really near, even at the doors, as some of us preach it would put such a spirit of earnestness and self sacrifice into both preacher and hearer that would change our luke-warm churches in such a way as would stir things and turn some or all of our churches upside down as Paul and Silas were accused of doing to the world by their preaching.

"But alas so many are being led away by the "error of the wicked" saying in their hearts and by their actions and worldliness that "since the fathers fell asleep" all things continue as they have been and are likely to so continue for quite a long time yet. But "in such an hour as ye think not the Son of man cometh"; "blessed is he that watcheth" and is praying always lest coming suddenly He find us sleeping".

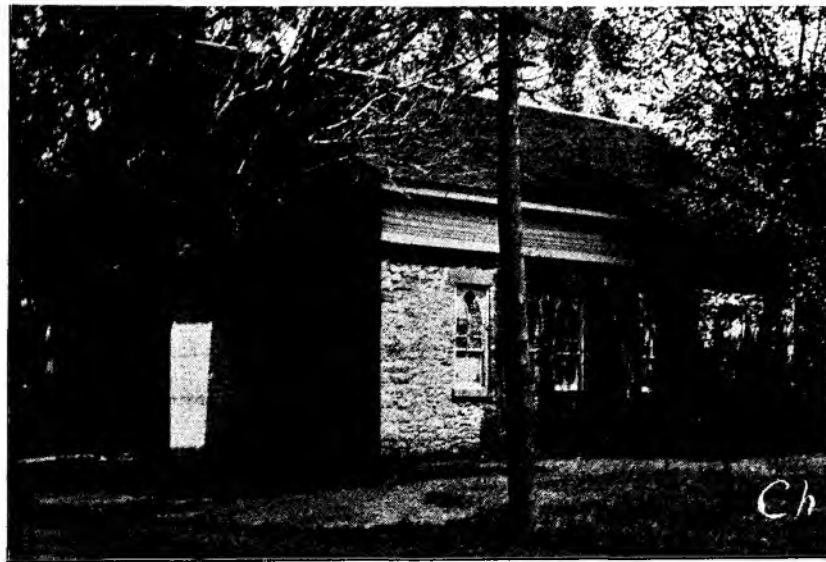
THE RESTITUTION HERALD

VOLUME 16

OREGON, ILLINOIS, JUNE 21, 1927

NUMBER 38

COME TO OREGON, ILLINOIS AUGUST 2 to 14, 1927



Some of the reasons why you should come are:

Illinois Bible School and Conference, August 2 to 14

General Conference, August 2 to 14

National Berean Conference, August 8

{See Page 5 of this issue for program and particulars}

Oregon extends a welcome hand and urges you to come for the full time, if possible. If not, stay as long as you can.

The Burlington Route between Chicago and Minneapolis stops all but one of its through trains at Oregon; or, if you come by auto, you can reach our city from any of the four directions over Illinois' famous concrete highways. State Route No. 2, running north and south the full length of the state, is Oregon's main street, and connects with Lincoln Highway at Dixon, fifteen miles south, or with Grant Highway at Rockford, twenty-five miles north.

Good Speakers



Special Music

WORDS OF WARNING

By George Mitchell

YOU REMEMBER something of what I said to you in *The Restitution Herald* of March 5, that it is necessary to believe the gospel; to have faith in God, Rom. 1:16, that He will do as He says; and to believe that He has promised to restore the kingdom to Israel and make them one nation in the Promised Land, see Ezek. 37; and also to believe in Jesus Christ's death, burial, and resurrection. For "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. We must believe on Him whom God sent into the world, born under the law of Moses to be tried even unto death on the cross, which law He kept and made honorable; therefore, He was free from all the penalties of the law. Hence, He was the spotless Lamb to be offered for the sins of the people. The great Creator and true God would not lie to allow the first Adam to live in sin and save him from returning to dust; but He could bring the second Adam into the world to offer Himself as a sacrifice, as a ransom, to redeem us from the grave. The Seed of the woman has done this. Hear Christ in Heb. 10:9, "Lo, I come to do thy will, O God. He taketh away the first, that he may establish the second. By the which will we are sanctified through the offering of the body of Jesus Christ once for all." Please read the whole chapter.

In Galatians it is plainly shown that we are not under the law, but under grace, or favor. By faith ye are saved, Rom. 1:17. And in Heb. 10:38 and Gal. 3:11, "But that no man is justified by the law in the sight of God, it is evident: for, The just shall live by faith." "For there in none other name under heaven given among men whereby we must be saved."—Acts 4:12.

In Ezek. 37:12, "Thus saith the Lord God; Behold, O my people, I will open your graves, and cause you to come up out of your graves, and bring you into the land of Israel." Solomon says in Eccl. 3:20, "All go unto one place; all are of the dust, and all turn to dust again." See Gen. 3:19. All are at rest in the grave. "The living know that they shall die: but the dead know not anything." Eccl. 9:5. Some will say, What becomes of the immortal soul? It is a strong delusion, and is not supported in the Bible. Read 2 Thess. 2:11 for a strong delusion.

Paul says in 2 Tim. 4:7, 8, "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." If you love his appearing, be ready. If you are not ready, get ready. We are now in the days of preparation of setting His kingdom. What are the signs? In 1870 the Pope lost his temporal power in Europe to put people to death for unbelief. And the souls under the altar cried for vengeance on them that dwell on the earth, as the blood of Able cried from the

ground. See Rev. 6:9-11.

And apparently we are in the cock-crowing time. Watch! for the Jews are awake. They have been awake since 1917 when Jerusalem was taken from the Turks and given to the Jews, and they are improving the land as never before since they were scattered into all nations in A. D. 70. And the seven times of Moses ended in 1917; and the Jews are shipping produce to New York. The fig tree is putting forth its leaves. Still there is trouble brewing and "the darkest hour is just before the dawn." In Rev. 13:11-18 we see a beast like a lamb with two horns coming up, who "exerciseth all the power of the first beast before him, and causeth the earth and them which dwell therein to worship the first beast, whose deadly wound was healed." Read the whole chapter, as it is too long to quote here. This is altogether a different beast from the beast of Europe; and it may be the U. S. A., as it is fast becoming Catholic and is the last beast to oppress the faithful.

In Micah 7:15 God says, "According to the days of thy coming out of the land of Egypt will I shew unto him marvelous things." (40 years.) The way the Turks gave up Jerusalem was marvelous. They just put on their hats and walked out. Watch the Jews. They are God's chosen people, and He will not forget them. Wake up, brethren, the time is short. Get on the wedding garments (the Holy Spirit). Hear the Lord pleading from heaven, Rev. 22:17, "And the Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely." Will you come?

A STUDY IN PROBATION

By Charles W. Howe

THE STUDY of probation is one of great importance, and at the same time one somewhat difficult to handle. The many shades of opinion concerning it makes the writer hesitate to express opinions of his own. Rather, he prefers to furnish scripture related thereto, and therewith be content. The word probation is not contained in the Bible, but the thought is. So we shall consider the subject from the standpoint of the thought rather than the word.

1. How can we scripturally express the thought of probation? "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.

2. Is God's probationary offer limited in extent? "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.

3. Are there any who have not the opportunity of finding out God? "And hath made of one blood, all nations of men for to dwell on all the face of the earth, and hath determined the times before appointed, and the bounds of their habitation; that they should seek the

Lord, if haply they might feel after him, and find him, though he be not far from every one of us."—Acts 17: 26, 27.

4. Is probation an individual matter? "Work out your own salvation with fear and trembling."—Phil. 2:12.

5. Has one the power of choice in his attitude toward God? "And whosoever will, let him take the water of life freely."—Rev. 22:17.

6. Are any held accountable for their attitude? "For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and Godhead; so that they are without excuse."—Rom. 1:20.

7. Are the wicked worthy of their fate? "Who knowing the judgment of God, that they which commit such things are worthy of death, not only do the same but have pleasure in them that do them."—Rom. 1:32.

8. When is the best time to seek God? "Remember now thy Creator in the days of thy youth, while the evil days come not, nor the years draw nigh, when thou shalt say, I have no pleasure in them."—Eccl. 12:1.

9. Is there a time when one cannot find God? "Seek ye the Lord while he may be found, call ye upon him while he is near."—Isa. 55:6.

10. Can one find God after death? "For the grave cannot praise thee, death cannot celebrate thee: they that go down into the pit cannot hope for thy truth."—Isa. 38:18.

11. Will all men be saved? Concerning the king of Tyre. "Thou art become a terror, and thou shalt nevermore have any being."—Ezek. 28:19, R. V.

12. What is the fate of the wicked? "They are dead, they shall not live; they are deceased, they shall not rise: therefore hast thou visited and destroyed them, and made all their memory to perish."—Isa. 26:14.

13. Is their destruction terminable? "To whom is reserved the blackness of darkness for ever."—Jude 13.

14. Who are promised eternal life? "He that believeth on the Son hath everlasting life."—John 3:33.

15. Must one wait for a future age to be judged? "He that believeth on him is not condemned: but he that believeth not is condemned already."—John 3:18.

16. What chance have the wicked to see the future age? "And he that believeth not the Son shall not see life; but the wrath of God abideth on him."—John 3:36.

17. How is the hope of the righteous compared to the fate of the wicked? "For the wages of sin is death; but the gift of God is eternal life, through Jesus Christ our Lord."—Rom. 6:23. "That whosoever believeth on him should not perish but have everlasting life."—John 3:16.

These scriptures, as herein set down, present a viewpoint of the probation subject not frequently considered. Yet these scriptures represent God's will as far as man is concerned. They are in harmony with all other scriptures when properly brought together. They have been presented for your consideration. Deal with them as a "workman that needeth not to be ashamed, rightly dividing the word of truth."—2 Tim. 2:15.

LAST WORDS

By Auntie Wince

THE LAST prayer on the pages of Holy Writ is, "Come Lord Jesus"; and the last great promise is, "Behold, I come quickly, and my reward is with me, to give every man according as his work shall be."

Neither prayer nor promise has, as yet, been fulfilled, though what seems to us an age has already gone by; for both prayer and promise were made almost two thousand years ago.

But now, if "one day is with the Lord as a thousand years", it is surely time that both received their accomplishment, and we may safely look for the return of our Lord with little fear of disappointment.

Anyway, it will not be well to bury ourselves head and heels in the affairs of the world, for in the very time that we are not looking for Him, He may come and the ones who are ready will be caught away. And what of the ones who are not ready? What of those who have neglected to put on the resplendent wedding garment? They will be met with the awful words, "Depart, I never knew you"; and will be shut out in the outer darkness where there is weeping and wailing and gnashing of teeth, and there will be no reversal of the dreadful sentence. The bliss and glory of the endless ages will have gone by forever. There will be no repeal of the sentence; for "now is the accepted time, now is the day of salvation." We cannot throw this life away and hope to have the life to come, but must accept the terms of salvation, fight the good fight of faith, and come off more than conquerors through Him that loved us. We cannot wait until our dying day to repent. God wants the entire life; of what use to Him is a man about to breathe his last? None whatever.

Whoever wants to be saved must work out his salvation with fear and trembling. We cannot do this on our death beds. We must do it while we can work.

Living in the fear of not being faithful, is not a life of peace and praise.

A wrong can never benefit a right but a right can change a wrong.

THE FACE IN THE MIRROR

"LIFE'S pretty much what we make it. It's only a looking glass, true, and reflects back shadow for shadow, the very image of you. The good deeds will always be smiling, the bad will look vicious and vile; the face you behold in the mirror is only yourself all the while. And the longer the shadow's reflected, the deeper the impress will be. It shows for good or for evil as it sends back the features you see. You've only to take the world easy, mingle alone with the good to be had, and the face you see in the mirror will always be happy and glad."

THE GOSPEL OF THE KINGDOM

By Lottie E. Young

SO CALLED Christianity defines the Gospel as belief in the name of Jesus Christ, but says nothing about the literal kingdom on earth which is also embraced in this good news; and people generally seem to believe as the old minister did when someone quoted, "The meek shall inherit the earth," to which he quickly replied, "No, no, brother, not on earth, heaven." And yet the great Teacher emphasizes this phase of the Gospel continually, and not only He, but His disciples, and the worthies of old repeatedly affirmed throughout the Bible this truth which we believe. Let us see what some of them have to say on the subject:

Jeremiah says it is to be a literal kingdom, established on the earth, for in chapter 3:17 it says, "At that time they shall call Jerusalem the throne of the Lord, and all the nations shall be gathered unto it."

Ezekiel tells us that the kingdom will consist of the twelve tribes of Israel, who will be gathered from all nations, and, after the rebels have been purged out, will be planted in the land of Palestine, Ezek. 20:38—"And I will purge out from among you the rebels, and them that transgress against me: I will bring them forth out of the country where they sojourn, and they shall not enter the land of Israel."

Daniel says that the dominion pertaining to this kingdom will embrace all Gentile nations on the earth. Chap. 7:27, "And the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom."

Both Old and New Testaments tell us that Jerusalem will be rebuilt in splendor, and will be the "city of the great King," the capital of the world. Isaiah says, 62:6, 7, "I have set watchmen upon thy walls, O Jerusalem, which shall never hold their peace day nor night: ye that make mention of the Lord, keep not silence, and give him no rest till he establish, and till he make Jerusalem a praise in the earth." Matt. 5:34-35 says, "Swear not . . . by Jerusalem; for it is the city of the great King."

The nations then in existence will consist of mortal men and women as at present. They will go up representatively from year to year to worship the Lord, the King, at Jerusalem. And Isaiah tells how they shall build houses and plant vineyards and enjoy themselves; "for as the days of a tree are the days of my people, and mine elect shall long enjoy the work of their hands. And I will rejoice in Jerusalem, and joy in my people."

The Apostle John in his vision on the Isle of Patmos saw what the Prophet Micah had foretold hundreds of years before, and which has not yet been fulfilled, that when the kingdom has been established, the nations will learn war no more, but live in peace a thousand years.

Every kingdom must have its rulers, and the first and last books of the New Testament tell us that these governors will be immortal, and will consist of Jesus and His brethren. These kings will be those who have been redeemed by the blood of Jesus out of every nation. John, listening to the song of the twenty-four elders, heard, "Thou hast redeemed us to God by thy blood . . . and hast made us unto our God kings and priests, and we shall reign on the earth." Jesus promised the twelve that they should sit on twelve thrones judging the twelve tribes of Israel.

But before this can take place Jesus must return to Jerusalem to sit on David's throne. David sang in the 72nd Psalm of the glories of that reign; Paul testified of it; and the angel announced to Mary that her Son would be ruler of it.

When Jesus and His brethren have reigned a thousand years over mortal nations, all sinners shall have been rooted out of the earth, and from that period it shall be inhabited by a race of immortal beings, of whom we are told, "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."

This is the tangible hope of the church, not a disembodied spirit floating about, or playing on a harp, but a working for Jesus now and a sure place in His kingdom in the hereafter, bringing in the great truths of resurrection and judgment, for which the orthodox church has no place in its theology.

—○—

"Under persecution hypocrisy is laid bare. Sincere, devoted followers of Christ are born."

TREMENDOUS TRIFLES

It's THE little things that cause big wars. Harry G. Nye, a very clever business writer, puts it this way: "It's the things that don't amount to a continental that amount to a lot. My wife was working a cross-word puzzle the other night when I came in, and she said, 'What's a female sheep?' and I said, 'Ewe'—and that's how a new war started.

"You may tell a man he over-charged you \$311.17 on a bill of goods, and he'll only laugh; but tell him he had six strokes instead of five on the 13th hole and he will be sore for life. People are just that queer, including you and me.

"I know a man who has the best store in town, but I never go near him because his wife once said that she didn't understand how my wife put up with me. I don't myself, but I don't like to have people talk about it.

"It's the little things you say or do, or that other people say you do, that count in the long run."—*Sunshine.*

CONFERENCE AND BIBLE SCHOOL OREGON, ILLINOIS, AUGUST 2 to 14, 1927

REGARDLESS of who you are or where you are, if you are interested in the advancement of the Gospel of the kingdom you should, if possible, come to Oregon for the Conferences and Bible School the first two weeks in August.

DAILY PROGRAM

A schedule has been arranged to give as much as possible each day without making the program tiresome or monotonous. There will be a large variety of classes and subjects and teachers and preachers, making each day full of interest and good things for all. The following will give an idea of the general, daily activity:

- 7:00 a. m. ----- Breakfast
- 10:00 a. m. ----- Bible Study
- 12:00 noon ----- Dinner
- 1:30 p. m. ----- Bible Study
- 3:15 p. m. ----- General Bible Conference
- 5:30 p. m. ----- Supper
- 7:45 p. m. ----- Evening Service and Sermon

CLASSES AND TEACHERS

The Adult Class will be conducted by Bros. F. L. Austin and G. Eldred Marsh, each of whom will have one session per day.

The Advanced Young People's Class, from age 15 up, will be in charge of Bros. F. E. Siple and Melville W. Lyon.

The Intermediate Class, ages 10 to 14, will be taught by Bros. Marsh and Paul C. Johnson.

The Children's Classes will be arranged for according to number present and ages, with Bros. Lyon and Johnson and Sr. Mary Gesin.

Thus every age and condition will be provided for. The class age divisions are not arbitrary, but suggestive, and anyone may attend a different class if the line of study is one from which he can derive more benefit.

BOARD AND ROOM

Meals are served, with no stated charge, in the spacious dining basement. Ample sleeping space with clean comfortable beds, is also open, without charge, to all in the dormitory, or, if you wish to bring tent and camp there is room at the foot of the terrace. Private rooms may

be rented in the city by those who desire them at an average charge of about one dollar per day per room. Sr. (Miss) Elizabeth Ordnung, Oregon, Illinois, is the

Entertainment Committee, and if you desire private rooms you should notify her as soon as possible, stating how many rooms you will need, when you will arrive, and how long you will occupy the rooms.

SPEAKERS

In addition to the preachers named on the Bible School teaching staff there will be present for all or part time, several of our

best known speakers from the different states. Bro. L. E. Conner, of Cleveland, Ohio, is the only one we have authority to name at present, but others will be on hand. Look over again the list of teachers already named.

NATIONAL BEREAN CONFERENCE

Monday, August 8, will be in charge of the National Berean Society, and they have a full day's program of interest and helpfulness planned.

GENERAL CONFERENCE

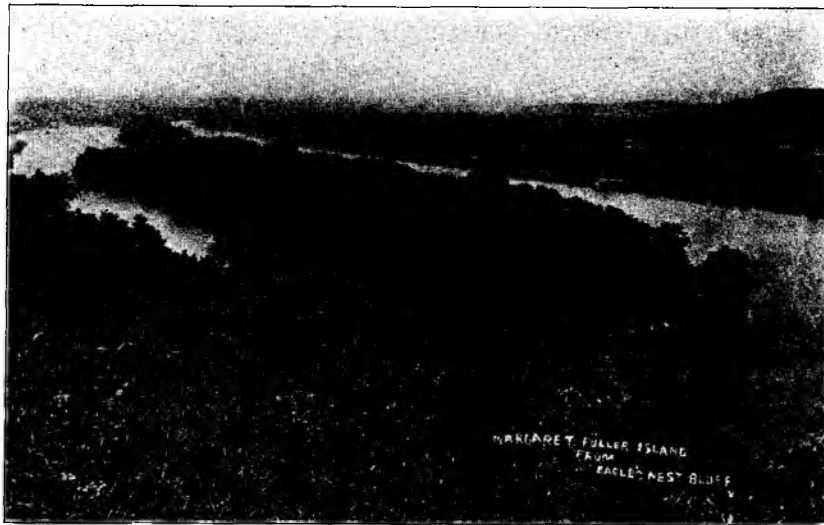
The 3:15 period each afternoon will be conducted by the General Conference. On several of the days this period will be open for the discussion of various Bible subjects that may come up, and on other days (especially August 9, 10, 11) the period will be used for General Conference business.

A WORD ABOUT OUR POLICY

The 10:00 a. m. and 1:30 p. m. classes of Bible study each day will be under the supervision of the Illinois State Conference, and our policy which has been so successful for years past will be continued, of not allowing in these classes, discussion of subjects or riding of hobbies that would injure the feelings of others or tend to cause division. Bring your questions for such discussions to the General Conference period at 3:15.

MUSIC

There will be anthems, solos, and various numbers for evening and special services. Mrs. Frank Rogers, pianist
(Continued on page 600, column 2)



EDITORIAL

F. L. AUSTIN, Editor.

F. A. STILSON, Ass't Editor.

LOS ANGELES

NOW THAT the work is finished, I feel that another word should be written about my visit with all of the brethren of the Los Angeles congregations. It was very gratifying to meet so many of the brethren and friends at the Lincoln Hall of the Walker Building for the closing services on Sunday, May 29. Effort had been made to inform all known members of the Church of God of the city and environs of the meetings, and the audience gave unquestioned evidence that everyone was glad to use the opportunity, so far as was possible, of so meeting. The manifest mutual and genial fellowship was inspiring and edifying. I wish, by these lines, to again express to all of the brethren in and about Los Angeles my hearty gratitude for the most kindly reception I received and for the many words and tokens of helpfulness.

One cannot help but hope that the day will soon come when a good church building will be owned there by the Church of God to which place all visitors and new residents of the church may at once proceed for regular and edifying worship and to which services the people of the City will be regularly invited and heartily welcomed. There are so very many and great opportunities for advancing the cause of the Gospel in this city that one cannot help but feel the urge to "work while it is day" ere the night come when no man can work.

May the God of love be constantly invoked to guide in every individual and united Christian labor of these brethren. And may all appreciate the unusual opportunities there awaiting.

* * * *

CALIFORNIA

THE ACCEPTED auto trip from Los Angeles to San Francisco afforded an unexpected opportunity to call on some of the isolated brethren of this vast state. It is among these isolated that one is deeply impressed with some of the vital responsibilities of a church. And the more nearly any church approaches those qualities which entitle it to the name "The Church of God", the more responsible does it become.

Between Los Angeles, California, and Corvallis, Oregon, is a distance of about 1150 miles where there is neither organized "Church of God" nor groups of its members sustaining regular weekly religious services. Nevertheless, regardless of lonely religious isolation, here and there are those of untiring faith who are trying to rear

their families in a knowledge of, and faithfulness to, God and His promises meted out through Abraham and his Seed. To see and know such is both most encouraging and depressing: encouraging because of the undying, persistent faith and faithfulness that are manifest; depressing because of the failure of the church as an organic whole to cooperate with such isolated ones—especially where there is located a group of believers—and with them and for them build up a local church where gospel truth and daily influences might be readily and continually held forth before believers, *their growing families*, and all.

The heart burdening problem with which isolated fathers and mothers implore the Father morning and night, day after day, is the problem of how to rear the child of the home to Christian obedience and devotion. It is not the mere problem of teaching to the child gospel truth. Many are able to do this. It is the additional and far-reaching problem of surrounding the child and youth with Christian associates and companions.

Normally, the church owes it to every one of its members to do its part to surround that member with others of like Christian faith.

Tulare, Fresno, Concord, San Mateo, and Oakland were visited on this trip of 500 miles in two days. To Bro. and Sr. McLeod must be extended thanks for the privilege of making these tours.

F. L. Austin.

THE RECEIVER

"WHEN A BUSINESS fails it goes into the hands of a receiver, who then proceeds to administer the business for the creditors according to law. Now our lives are failures because of sin. But there is a divine Receiver, Jesus Christ, who will take over our lives and administer them in a far more profitable way than ever we could. Have you gone into the hands of this Receiver?"—*J. M. Bovee.*

HERALD RECEIPTS

Glenn M. Birkey; Mrs. Rex Arlington; Mrs. Lanie Lovelace; Mrs. Mary Kidwell; Mrs. Mary L. Baillie; J. Wylie Macallister; Mrs. John W. Walrath; Miss Janie Votaw; Rev. C. W. Akers; Miss S. H. Michell; Franklin Moore; Herman Dickel.

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Mrs. Lydia Railsback, Pres.
621 S. Fellows Street
South Bend, Indiana

Mrs. Idona Romine, Cor. Sec.
1506 South High Street
South Bend, Indiana

Mrs. Emma Garard, Treas.
714 S. Broadway
Dayton, Ohio

For Berean Literature address, "The National Berean Society," Oregon, Illinois

NATIONAL BEREAN CONFERENCE FOR 1927 WILL BE HELD AT OREGON, ILLINOIS, AUGUST 8

THIS IS the Conference and Bible School season of the year. The one greatest reason that the Berean Society has for existing is the encouragement of Bible Study. This being the case, Bereans everywhere should support and boost these Bible Schools and Conferences to the very utmost. Go personally to one or more, if possible, and if for any reason you cannot go, at least give your strongest possible moral and financial backing.

* * * *

And don't forget that the National Berean Conference is to convene on Monday, August 8, right between the two weeks of Bible School and conference at Oregon, Illinois. Here is an opportunity to attend a State Conference, a ten day Bible School, the General Conference of our church, and the National Berean Conference all in one period of two weeks. Come to Oregon, August 2 to 14.

* * * *

There are times when every sincere Christian actually wonders as to his value in the service of Christ. We naturally observe our limitations, and we consider all the obstacles that surround and confront us so that the amount of our own ability to serve seems small. Then we look at certain others whom we feel have been given talents and opportunities to serve far above our own, and this adds to our feeling of uselessness.

* * * *

But we must come to recognize that the greatest service that is ever rendered to God is that rendered in the little continuous matters of everyday life.

* * * *

A mother of four children once said to the writer that she did not have time or opportunity to serve God like another lady friend of hers had, for this friend had no children or home responsibilities and could go and come as she saw fit.

But the mother that keeps a cheerful Christian home of love for her husband and raises four children to love and serve God has the highest calling of any woman since the Virgin Mary, and has four times the advantage of her friend who has no children. That friend must render service in other homes and train and influence other lives before she has nearly equalled the service that the mother renders in her own home.

God gives us our abilities, our personalities, our talents, and places us in our positions in life. Let us not, then, look to the other person's task, or wish for his place of service. Let's serve where we are, with the opportunities that we have. It is the faithful, humble, daily service which we render along life's way that really counts.

* * * *

TEMPTATION OF JESUS

THE SPIRIT led Jesus into the wilderness to be tempted by the devil. He was in the wilderness forty days and forty nights.

And when the tempter came he told Jesus that if He were the Son of God, He should change the stones into bread. But Jesus answered and said, "It is written, Man shall not live by bread alone, but every word that proceedeth out of the mouth of God." This means that you should not depend on bread alone, but depend on the Word of God.

Then the devil took Him into the holy city and set Him on a pinnacle of the temple, and said to Him, "If thou be the Son of God, cast thyself down: for it is written, He shall give his angels charge concerning thee: and in their hands they shall bear thee up, lest at any time thou dash thy foot against a stone." Jesus said, "It is written again, Thou shalt not tempt the Lord thy God."

Again, the devil took Him up into an exceeding high mountain, and showed him all the kingdoms of the world and the glory of them, and said to Him, "All these things I will give thee, if thou wilt fall down and worship me." Then Jesus said unto him, "Get thee hence, Satan: for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve."

Then the devil left Jesus.

The devil is doing the same to-day as he did then, but we should not pay any attention to the devil but obey God.

Ethel Senff, Age 12 years.

Live in the love and peace of God, then you will be found faithful.

The Boy

*This I have learned from a boy,
He will follow wherever you go,
In the pleasures you seem to enjoy
The keenest of interest he'll show;
He'll talk as you talk, and he'll be
A blend of his mother and you,
And in much that he does you will see
The things you have taught him to do.*

*From the boy you can learn of the dad,
His habits, his methods, his ways,
He'll pick up the good and the bad
And carry them on through the days;
For he sees with an eye that is keen
Both the worst and the best of your traits
And faithful to all he has seen—
It is you whom the lad imitates.*

*I look at my own boy and see,
Sometimes to my shame and regret,
An exact reproduction of me
And the sorry example I've set;
So watchful his eye, and so swift
To repeat any trait I display,
That I dare not carelessly drift
For fear I may lead him astray.*

*So the man with the boy at his side
Must hew to the line and be true,
For he cannot, by talking, divide
The right and the wrong he may do;
And this I have found as a fact,
Young eyes copy well what they see,
For the boy like his father shall act
And the boy like his father shall be.*

—Selected.

DIXON, ILLINOIS, CHURCH REMINISCENCE

By Alice Kerr

BROTHER JOHN BECKER and his faithful wife, Eliza, were the ones who, by God's favor, first taught the truth in Dixon, Illinois. Bro. Becker owned the flour mill on Rock River, and was a prominent business man in Dixon. He and his wife were enthusiastic lovers of Bible truth, and wished to bring it before the people. Bro. H. V. Reed was largely connected with the founders of our local church. About the year 1860 he made his first visit and preached in the old Union Hall on such themes as *The Nature of Man, Kingdom of God, The Coming of Christ*, as taught by Jesus and His apostles. Considerable interest and excitement prevailed, especially among some members of the Baptist Church who continued to attend the services. One dear sister, now sleep-

ing, said, "We just knew it was truth. Why, he read it right out of the Bible."

The seed sown at that time sprang up with living verdure in loyal hearts, till the reaper, death, cut them down. Bro. John and Julius Anderson watered the growing seed. Many new and precious truths they gave to us from their study of the Scriptures. The four Thatcher sisters helped to sustain us with their faithfulness and integrity, also Bro. Alvah Drew and his loving wife, Augusta, and Sr. Lizzie Brookner—one of the first precious ones to sleep in Jesus, having died in September, 1867. Bro. Eychaner preached her funeral sermon. At the close he spoke about leaving our dear sister to rest in beautiful Oakland Cemetery till Jesus should come to call His children to immortality.

A host of holy memories cluster around that early ecclesia. They combatted error and opposition and slights
(Continued on page 605, column 2)

CONFERENCE AND BIBLE SCHOOL

(Continued from page 597)

and director for the Oregon local church, will have charge of this work.

EXPENSES

The Illinois State Conference sponsors the entire meeting, taking care of all expenses of kitchen, dining room, dormitory, speakers and teachers, and the dozens of other incidentals. No charge is made for anything, but it is YOUR meeting, regardless of where you live and who you are, and we ask that each shall assist in carrying the financial load as God has prospered him. A large per cent of the crowd and expense is due, of course, to General Conference, but the State Conference gladly assumes the task of taking care of the material welfare and comfort of all, and only asks that contributions be liberal enough to meet the expenses, which naturally run quite large in two weeks. Remittances to that end may be mailed at any time to our treasurer, Miss Anna E. Drew, 629 North Galena Ave., Dixon, Illinois; or, if you are coming, may be turned in while you are here.

HOW SOME CAN HELP

A few glasses of jelly, or canned fruit or vegetables from different ones would help materially on the conference tables. Anything in the "eats" line which you can conveniently bring or send will be thankfully received by all.

SPIRITUAL HELP NEEDED MOST

Regardless of how much or how little you may be able to help materially, remember that the prime object of this whole meeting is spiritual enlightenment and service to God. Give us your spiritual encouragement and support by your personal service if possible, and if not, let each lend his prayers and his thoughts toward the success of the meeting.

With Our Sunday Schools

LESSON PREPARED BY F. L. AUSTIN

LESSON I.—July 3, 1927

SAUL CHOSEN KING

1 Samuel, chapters 9 to 11

Devotional Reading: Psalm 119:1-8

GOLDEN TEXT

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.

A STUDY OF THE SUBJECT

Jehovah. While the people yearned to abandon their separateness from other nations and yearned to be like them in national and governmental ways, yet they had not left God so far but that they recognized Him as their supreme and final head. In choosing a king it is evident from later developments that God chose not with a view to dictate absolutely to the king or nation, nor with a view to molding absolutely the character of the one chosen; rather, reading the hearts of the people, He chose a king to their liking. That Saul was acceptable to the people is discerned by their proclamation concerning him. His stature and corresponding dignity appealed to their ideals.

Saul Chosen by Lot. From a study of Exodus 28:30 and corresponding texts one learns the method of choosing assigned to Israel by God. The Urim and Thummim stones within the pocket of the breastplate of judgment which was worn only by the high priest were drawn by the high priest to indicate God's decisions. Thus the land was parceled to the tribes and again to the families of the tribes. (See Num. 26:55; 33:54; 34:17; Josh. 14:1; "lot came forth," Josh. 19:1; "lot came up," 19:10; "lot came out," 19:17, 24, 32, 40; 51.) So also Saul was chosen. The process is gathered from the text. This method is scripturally named as being by lot. Cf. Prov. 16:33, where the word "lap" undoubtedly refers to the pocket in the front of the breastplate of judgment.

Like All the Nations. Though Israel craved to be "like all the nations," the thing was impossible in that they had been chosen of God to be "above all people." Ex. 19:5,6; Deut. 26:18, 19. This does not indicate that the other nations were ignored by God, but that Israel was chosen as God's agent with and through whom to perfect His work in the others. Therefore, the impossibility of being "like all the nations" and still continue to be God's chosen people. God afterward overthrew them till they shall respond and be "above" "all the nations." Rom. 11:26, 27; Isa. 59:20 to 60:3, 12.

To-day. God has no national government of His own to-day. Not one has reigned in His name since the overthrow of Zedekiah as prophesied in Ezek. 21:25-27, or been anointed by His priest. Nebuchadnezzar, Dan. 2:37, 38, was the golden head of a series of Gentile king-

doms still in continuance. While Christ is God's authorized Lord of His chosen Christian people of to-day, yet He is not the head of any nation. God's blessings unto Samuel, Saul, and others must not be cited as examples of present-day expectations of those who of themselves aim to revise earth's kingdoms. He "whose right it is" has not yet come.

THE GOLDEN TEXT

He hath told thee, O son of earth, what is good—

What then is Yahweh seeking of thee, But To do justice,

To delight in lovingkindness, and humbly to walk with thy God?—Micah 6:8, Roth.

The first two are duties to our fellow-man, and the last is our duty to God.

The Psalmist says, "Do justice to the afflicted and needy." There will be no failing in the first two if we carry out the last, i. e., humbly walk with God. To walk with God means agreement; for "how can two walk together except they be agreed?" Enoch walked with God and God took him. Under the law, it was necessary to keep the law in order to walk with God. Now we are required to have faith in God's Son and then His righteousness is counted for us in mercy.—F. A. S.

PRACTICAL APPLICATIONS

Israel's Rejection of God. "Ye have this day rejected your God." To substitute the ideas and methods of men for those of the Lord, is to reject God Himself. In demanding a king like the other nations, Israel no doubt sought justification in the contention that such a ruler would be as much subject to Jehovah as were the judges who had been divinely appointed. But the kingdom of Israel was the kingdom of God, 1 Chron. 29:23, a theocracy and not a monarchy. In asking for a king to reign over them Israel not only rejected God, but denied His wisdom in prescribing the peculiar form of government He had ordained for them, and set up their will in opposition to His.

Rejection of God To-day. "He that believeth not God hath made him a liar."—1 John 5:10. Men, claiming to be children of God, reject Him to-day even as Israel did in the past. They attempt to bring about the reformation of the world by the enactment of man-made laws enforced by human governments, while

God's way to accomplish the purpose is through the establishment of His kingdom at the coming of Christ. They try to cultivate righteousness in individual lives through moral teaching and by instilling within them a fear of punishment for wrong-doing. God's way of salvation is to cleanse the heart of evil inclinations through faith in the gospel and obedience to it, and to inspire the repentant sinner with a fervent desire to do God's will. Failure to believe the gospel, to repent, to be baptized, to walk in harmony with God's requirements, is to reject God.—G. E. M.

Questions on the Subject. Name ten evidences that Jehovah led and strengthened Israel in the past. What was the difference between Israel's standing before God and that of other nations? Could Israel remain a chosen, select nation unto God and yet be like the other nations? Did Israel at this time come to be the kingdom of God? Was it after the fashion of God's will? Has God rejected Israel and changed His plans because of Israel's waywardness? Will Israel yet become the kingdom of God according to God's statement? Should or can present-day nations compare their ways and the ways of Israel with expectation to be blessed or rejected as was Israel?

TOPICS FOR STUDY AND DISCUSSION

Ideal government—kingship or republican. The advantages and disadvantages of each in the hands of men.

Ideal government from God's viewpoint when announced, and how and through whom to be evolved.

Kingship and democracy—show that true democracy (equal opportunity and individual development) is the essential purpose of God's kingship government over Israel.—A. K.

INTRODUCTION

The twelve lessons of this quarter cover 120 years of Israel's history. They mark, step by step, a marvelous growth through changes of God's nation in the progress of God's plan and purpose. No student of this period can possibly grasp the depth of meaning therein to Israel without first realizing that God was the great Leader, Builder, and Developer of that chosen people unto the height and greatness that reveals the unlimited possibilities unto those who follow faithfully after the Creator.

DOINGS AMONG THE CHURCHES

ILLINOIS

Attend your State Conference. It needs you.

Watch for announcements of your own State Conference.

Bro. and Sr. Delos Andrew, of Oregon, are the happy parents of a son, William Nathan, born June 13, 1927.

Sr. F. E. Siple returned home last Wednesday, June 15, from Adrian, Michigan, where she has been visiting with her mother, Sr. Clara Smith.

Bro. and Sr. Leland Hanson, of Oregon, left last week via auto for a two weeks vacation with relatives in and near St. Louis, Missouri, and Lebanon, Illinois.

This is the Prospectus issue of The Herald for General Conference and Illinois Conference and Bible School. See page 600 for program and announcements.

Sr. Azalia Winfrey has returned to her home in Bosworth, Missouri, after having completed her term as Music and English instructor in the Oregon schools. She has been engaged to fill the same position for the coming term.

MICHIGAN

Lois Blakely will graduate from the State University at Ann Arbor this spring with a B. A. Degree. She will teach in Caledonia the coming year.

Robert Townsend had an arm broken a short time ago when he attempted to crank a "flivver". It is to be hoped that time will make his arm as good as new.

Betty and Iris Hall are in the isolation hospital in Grand Rapids. They have Scarlet Fever. They are doing nicely, and the time it takes in such cases is all that keeps them there now.

The number in attendance at the Children's Day exercises at Grand Rapids was between 175 and 180. The program was very good, especially when we know that they were only a week preparing for it. Most of the grown-ups that attended remained for preaching service afterward, which made a very nice congregation.

OHIO

NOTICE--BRUSH CREEK, OHIO

The annual business meeting will be held at the Brush Creek Church Saturday, June 25, at 2 p. m. Every member is urgently asked to be there. Several matters of importance will be voted upon.

M. W. Lyon, Chairman.

BREWER-DEMMITT

Miss (Sr.) Dorothy Brewer and Mr. Edgar Demmitt were united in marriage by the writer at the Brush Creek, Ohio, church, June 7, 1927.

The bride was attended by Miss Margarette Netts as maid of honor and Esther Furess and Mary Harshman as bridesmaids. Vera Doll was flower girl, and Kenneth Brewer was ring bearer. The bridegroom was attended by one of his brothers as best man and by another brother and Daniel Kent as ushers. We do not know the given names of the Demmitt boys.

Louise Brewer rendered an instrumental selection on the piano and Sr. Chas Netts sang, "Oh Promise Me." Louise also played the wedding march.

After the ceremony at the church, to which many of the friends and especially the church folk were invited, a reception was given at the home of the bride's parents, Bro. and Sr. R. S. Brewer, for the relatives.

Sr. Dorothy is a young lady of very worthy Christian character and Mr. Demmitt is a young man of very estimable character, and we bespeak for them a long and happy life. May the Father of us all draw them nearer and nearer to Him, that heaven's richest blessings may rest upon them.

Jas. A. Patrick.

OUR TRIP

On Monday, June 6, together with Sr. Patrick, Carrol, and Ione, we started by auto for the Brush Creek, Ohio, neighborhood.

We stopped in Ft. Wayne, Indiana, for about two hours and visited with our oldest son, Merle. We arrived in West Milton where we lived when in Ohio and took supper with Mrs. Landis and daughter, who were near neighbors when we lived there.

We arrived in the Brush Creek neighborhood in time for the evening services, which, by the way, were being held in the school house, as the brethren are making some needed repairs on the church building. Bro. Conner and Bro. Lyon were carrying on the services. From Tuesday afternoon and on the services were held in the church. Bro. Conner gave some good sermons on the kingdom, and the Bible studies on the Book of Romans brought out many new and interesting thoughts.

While the wedding at the church on Tuesday evening was a very pretty and happy affair; one of the saddest incidents it has ever been our privilege to witness

occurred on Wednesday evening, when, just as the services were about to start, Bro. Charley Curtis dropped dead just in front of the church steps, which he was about to ascend. Bro. Curtis will be much missed, as he had been a member of the Brush Creek church for many years and had been janitor for a long time.

On Thursday evening most of the Springfield brethren drove over to attend the services and we had a few minutes visit with them. It did us much good to see all the dear ones again.

On Friday morning we started for Delta, and about two o'clock arrived at the Roscoe Dunbar home. On the way we stopped at Napoleon for a few minutes visit with Bro. and Sr. Frank Dielman. Bro. and Sr. Dielman drove up to the services. There was a fine crowd assembled at the old Raker church for the services that night. It is too bad that such a fine congregation cannot have regular services. But here, as in so many places, divisions among the professed people of God keep them from doing service for the God they profess to serve.

Besides Bro. and Sr. Dielman from Napoleon, about 25 or 30 miles away, Sr. Reighard and her daughter, Sr. Gill, attended from Wauseon, about 8 miles away.

While it will probably be reported in The Herald, we feel like commending the brethren at Brush Creek for the good work they are doing in remodeling the church building. They have secured more ground, dug and concreted a full basement, and moved the building onto the basement. They expect to build an addition on the front, and put in new seats, and paint and paper the building. A new furnace in the basement will heat the building. The Brush Creek brethren deserve much credit for the effort they are putting forth to make their building a greater means of spreading the gospel of the kingdom.

Jas. A. Patrick.

SPURGEON-DICK

Otto E. Dick and Blanche Spurgeon were united in marriage at the home of Elder J. H. Anderson, at Michigantown, Indiana, on June 15, 1927.

The couple were attended by the bride's sister, Mrs. Otto Graff, and Mr. Arthur Spurgeon.

After the ceremony, they left on an extensive tour through the West. The bride is a member of the Church of God at Hillisburg, and the groom is one of the high school teachers in Michigantown.

Margaret Anderson.

MISSOURI

Bro. J. C. Vanzandt, of Portland, Oregon, came to our county June 9 and began a meeting at Jordan, Missouri. He has had good attendance, but no professions yet. He is a power in the Gospel. Pray that we may have a good meeting and that people will be converted and turn to the Lord.

Alfred Driskill.

* * *

INDIANA BIBLE SCHOOL

Indiana is offering an added opportunity this year to those who wish to know more about God's Word. Two extra classes have been added so that more time can be spent in study, which gives opportunity for all to spend more time in improving their minds in what our Father and His dear Son have left on record for us.

We hope to make this the best yet, and, true to name, a real Bible school.

To those in our own state, please bring bedding and pillows for your own use. Visitors will be provided with such. All bring Bibles, note books, and pencils.

Lydia Railsback, President.

* * *

HOLBROOK, NEBRASKA

While on his way to California, Bro. Austin stopped one evening at Holbrook and preached a splendid sermon to a large number of brethren at Charles Story's home. At this meeting it was decided to hold the Nebraska Conference of the Church of God at Holbrook, Nebraska, August 28 to September 4, inclusive. A most cordial invitation is extended to all. As speakers we expect to have with us Bro. F. L. Austin and Bro. Sydney Magaw.

Begin now to plan on being present to enjoy the meetings and to aid in making this a most pleasant and profitable Conference.

Eva Phelps.

* * *

CENTRAL WASHINGTON CONFERENCE WENATCHEE

As the report of this field in Washington is made, in justice to all it should be explained that neither this conference nor the churches of which it is composed are affiliated with the rest of the churches of this same belief and effort. Its constituent churches, Wenatchee, Cashmere, and Puyallup, have their subscribed Articles of Faith and Discipline, which are accepted as a test of fellowship. In the great doctrines of the Bible, this people are one with the people of the General Conference of the Church of God.

Though this conference has never become associated with the General Conference of the Churches of God, it was, nevertheless, a pleasure to visit this people again after a lapse of 28 years and

unite with them in worship and study. This conference has been doing some good work for the Master. The attendance was good from the beginning, on Friday evening, and increased Saturday and Sunday. The Wenatchee church has a nice church building which accommodates approximately two hundred. This building could not accommodate all attendants the last evening.

The writer was very kindly received, in fact, almost too kindly. After the opening service he was asked to make all the addresses assigned by the program.

It is hoped that this conference also will soon discover the advantages to be gained by a close working association with the General Conference and will contribute its efforts with those of others in endeavor to strengthen the work of all in the service of the Master and in the evangelization of the people.

SEATTLE

There is no organized Church of God at Seattle. There are several members of the church living there, but not enough to warrant them in continuing the effort of many years to maintain regular, weekly services. Some of the staunchest members of the church have lived in Seattle for years, and faithful and diligent effort has been made to maintain and further the cause of the Master in this place. These brethren have faced problems similar to those of Brooklyn, Philadelphia, Chicago, and other large cities. It requires united effort of organized force to forge ahead in such places—and the Church of God has had no organized body to take hold with the resident members and put the work upon a self-supporting basis.

Some of these faithful ones, in justice to their growing families, which they were not able to keep interested by the weekly, dwelling-house meetings, have affiliated with other denominations. The result is that parents and children—all firm believers of the Gospel doctrines cherished by the Church of God—are working with and supporting effort that does not rise to the heights of Bible truth and Christian hope as they would wish. They feel that it is the best that they can do, even though their work fails to give the support to the cause that they would wish.

MORAL: Let the Church of God rapidly unify and organize its work so that it can lend concerted effort to congregations needing help to become established and self-supporting.

It was a pleasure to visit in the home of Sr. Annie Young and come to realize some of the persistent devotion that she with her late husband, Bro. George Young, and their family, have maintained for the past third of a century in this section. One cannot but feel the urge to

arise to greater and ever greater labor of service as he realizes the labors of the past.

The members at Seattle are all co-workers in the labors of the General Conference.

May God give the people of the Church of God a vision of their opportunity to devote themselves fully unto a service of Him, that many may be brought into acceptance of those wonderful blessings made possible by the death of our Lord and Master. Sincere devotion to Him would not only give us assurance of position in His church, but would also assist others, for whom Christ died, to see and believe.

PUYALLUP

It was a pleasure to meet again in the home of Bro. and Sr. A. L. Corbaley, of this place, and, by their arrangement, to meet several of the members of the church of this place in the home of Bro. and Sr. Crooks of South Tacoma. This church was established a few years ago, largely by the assistance of Bro. Corbaley after he moved to this place from Waterville where he had lived for many years, and where his father, Bro. Richard Corbaley, had spent the closing years of an active Christian life. It is one of the member churches of the Central Washington Conference.

F. L. Austin.

THE RESTITUTION HERALD
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THE RESTITUTION HERALD advocates: The near return of Christ, Acts 1:11, and life only through Him, Col. 3:3; the literal resurrection of the dead, John 5:28; the immortalization of those in Christ, 1 Cor. 15:53, 54; the final destruction of the wicked, 2 Thess. 1:9; the restoration of Israel as the kingdom of God under the kingship of Christ, Luke 1:32, the church being joint-heirs with Him, Rom. 8:17, and Israel to be made head over Gentile nations, Isa. 60:13; the "restitution of all things, which God hath spoken by the mouth of all His holy prophets since the world began", Acts 3:21. It also firmly advocates repentance and immersion in the name of Jesus Christ for the remission of sins, Acts 2:38, and a consecrated life as essential to salvation.

The Children's Page



PREPARED BY LOIS HUNT
1111 Blaine Ave., South Bend, Ind.

SAUL CHOSEN KING

UNDER which kind of ruler would you prefer to live—a king, a president, or God? And what kind of person would you choose to be that ruler—one who was merely good looking, or one who was wise and kind-hearted?

Now, the Israelites had been under the rule of God ever since they came out of Egypt. He had chosen their leaders, and judges, and prophets, and priests. But they were not satisfied. They wanted a king like the heathen nations about them. They wanted a king they could see, and one to lead them in battle "like other people". They could not understand that they were particularly blessed under God's protection so long as they obeyed Him. No, they wanted a king, and a king they must have; and they talked so much about it that their cry went up to God. He was always patient and lenient with them, just as fathers are to-day, and finally decided to give them what they so desired.

Accordingly, God called Samuel, the faithful prophet-priest, and told him just how he was to recognize the one chosen for king when he should come to him the next day. And whom did God choose to be the first king of Israel? Saul, the son of Kish, of the tribe of Benjamin. He was the very finest looking man among the Israelites and so tall that his shoulders were above all others. No doubt about their being able to see such a leader!

In due time Saul came to Samuel's city looking for his asses, which had strayed. He enquired of Samuel if he knew their whereabouts. Thus Samuel knew who his guest was, and forthwith went about preparing Saul for his kingship. When no one was about, Samuel anointed Saul—poured oil on his head, in token of his being king, and kissed him, and told him what was planned for him. Saul told no one of this great honor, but so surprised everyone by being able to prophesy that they exclaimed, "Is Saul also among the prophets?"

Moreover, about a week later, Samuel called all the Israelites to Mizpeh. He told them that God was now ready to show them their king. All the tribes were presented before the Lord, and finally the tribe of Benjamin taken. But when they sought out Saul, he could not be found. The Lord said he had hidden himself among the stuff. Whereupon, the people ran and found Saul, and when

they saw what a handsome man God had chosen for their king, they were very pleased, and shouted, "God save the king."

When Samuel had explained to the people about the kingdom, and had written it down in a book and laid it before the Lord, he sent all the people to their homes.

Before long the Ammonites threatened to capture some of the Israelites. The latter begged to be allowed seven days in which they might find a leader.

When this news reached Saul, in Gilead, he cut a yoke of oxen in pieces, and sent the pieces to all the tribes of Israel, saying that he would do likewise with the oxen of any who would not follow him and Samuel.

Immediately the Israelites flocked to his support—thousands of them. Of course, the Ammonites were overcome and most of the Israelites were proud of their new leader.

To be sure, there were some who were not pleased to be so ordered into battle. They said, "Who is he that said, Shall Saul reign over us? bring the men that we may put them to death." Then Saul said, "There shall not a man be put to death this day; for to-day the Lord hath wrought salvation in Israel." Was not that a good beginning?

Then, at Samuel's suggestion, the people went to Gilgal, where they publicly made Saul king before the Lord. They offered sacrifices of peace-offerings, and rejoiced in having a king of their own.

Let us see what kind of a king he shall prove to be.

FOR THE TINY TOTS

The Israelites wanted a king to rule over them. They told God about it, so He said He would choose a handsome, big man for their king. He sent Saul to their priest, Samuel, to be made king. Samuel told Saul that God had chosen him for the king and poured some oil on his head. Then a few days later Samuel told the people what God had done, and when they saw their handsome, big king they were very much pleased. Now, don't forget that Saul was the first king of Israel.

SOMETHING TO DO

1. Read 1 Samuel 8, 9, 10, 11.
2. Make a crown and print SAUL on it.

WHAT EVERY BOY AND GIRL SHOULD KNOW WHERE TO FIND

12. Travelers' Psalm—Psalm 121.
13. Where do you find a psalm about Bible study.?

WHICH IS RIGHT?

Which is right—all right, half right, a little right, a little wrong, or all wrong?

THE QUESTION for each one to settle is not what he would do if he had means, time, influence, and educational advantages, but what he will do with the things he has.—*Hamilton Wright Mabie.*

THE KINGDOM OF GOD

By George Johnston

(Continued from last week)

AT THE present time the Christian Church is split into two great parties, one known as the Premillennial, the other as the Postmillennial; but whether one belongs to the former or to the latter, one must admit that the events foretold in Revelation 21 do not take place until after the final judgment—after the destinies of the redeemed and of the condemned have been unalterably determined. Now, in verses 2-3 of that chapter we read as follows: "And I John saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband. And I heard a great voice out of heaven, saying, Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God." Here we are told that God shall dwell *with men*, not with angels, not with disembodied spirits, but with *people*. Moreover, the holy city comes down from above, and is fixed permanently in this world. In verse 24 of the same chapter we also read, "And the nations of them which are saved shall walk in the light of it: and the kings of the earth do bring their glory and honor into it." We cannot imagine angels being divided into nations, and it is clear, therefore, that the "nations" and "the kings of the earth" referred to shall be human beings. Hence, the kingdom shortly to be erected is that in which those who shall enter there in the flesh, and also those who shall be raised from the dead, shall reside throughout all eternity in perfect peace and fellowship.

In earlier papers published in *The Herald* I have endeavored to prove three things: (1) that the Hebrew word "eretz" means simply *land*, and that as a proper name, it denotes a particular region of this globe; (2) that the future kingdom of God shall be erected, and forever remain, within the boundaries of the ancient Roman Empire; and (3) that "Gehenna" or "hell" shall be all that part of the world which lies outside those boundaries, after God has gathered into His kingdom "His elect from the four winds of heaven." In support of these statements I shall now offer some additional proofs.

In Rev. 22:14-15 we read: "Blessed are they that do his commandments that they may have right to the tree of life, and may enter in through the gates into the city. For *without* are dogs, and sorcerers, and whoremongers, and murderers, and idolators, and whosoever loveth and maketh a lie." Since the great kingdom of Righteousness shall be established on the soil of this mundane world, and since the murderers, etc., referred to in this verse just quoted shall be *without*, or outside, the gates of the eternal city, it follows that they also must occupy a part of this world, the "Gehenna" or "hell" of the future.

Now, in Isaiah 11:9, it is said, "They shall not hurt nor

destroy in all my holy mountain: for the earth (eretz) shall be full of the knowledge of the Lord, as the waters cover the sea." The waters cover the sea absolutely and completely, otherwise it would not be sea; hence, if the Hebrew word *eretz* denotes the whole world, it follows that the whole world shall be full of the knowledge of the Lord. But shall Gehenna—hell—be full of the knowledge of the Lord? Shall the "fearful, and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolators, and all liars" be full of the knowledge of the Lord as the waters cover the sea? Is there a true Christian in existence, one who firmly believes in the integrity of the Scriptures who would venture to answer these queries in the affirmative? Therefore, the word *eretz* does not, and cannot, denote the whole world. Moreover, it seems abundantly clear that the words of David, "The wicked shall be turned into Sheol, and all the nations that forget God", Psa. 9:17; those of Christ: "These shall go away into everlasting punishment", Matt. 25:46; and those uttered by Him on various occasions regarding Gehenna, all allude to one and the same period of time, one and the same event, one and the same class of people, and one and the same place of punishment.

In the next and concluding portion of this article I hope to deal fully with the queries of Bro. Judd, which under the caption "*Regarding Hell*", appeared in *The Herald* of May 17.

(To be continued)

WHILE Thanksgiving has its foundation on Plymouth Rock, Christmas rests upon the Rock of Ages.—*Charles Dudley Warner*.

DIXON, ILLINOIS, CHURCH REMINISCENCE

(Continued from page 600)

received for defending the truths of life only in Christ, His glorious second advent to which our eyes and hearts were ever turning for strength and comfort and blessed hope. A few of our opponents predicted that we would return to the old folds, but the prediction failed.

God's loving care and guidance have been with us. A few of His people are still here. On October 3, 1926, our comfortable chapel was completed and dedicated, Bro. F. L. Austin and Bro. F. E. Siple, of Oregon officiating. Here we still hope to keep in memory the blessed faith once delivered to the saints.

Bro. and Sr. Becker are sleeping, awaiting the divine summons. Sr. Becker's last letter to me said, "Oh, be faithful." Sr. Carrie Wiser Turney's dear face appears on the page of memory. We met on first days in her millinery store. She will recall those old days of valiant defense for the gospel of the kingdom, and the name of Jesus.

Please, God, may we meet in that kingdom, and look upon the face of its King.

SOME THOUGHTS ON PROSPERITY

By Samuel E. Haney

"Beloved, I wish above all things that thou mayest prosper and be in health, even as thy soul prospereth."
—3 John 2.

WYMOUTH thinks this third letter of John's was addressed to an individual, which likely is true.

The English definition of the word "prosper" is, to render prosperous; to be prosperous; to thrive. But Young's Concordance gives another meaning to it. The Greek *euodoomai*—to help on the road; succeed in reaching; prosperous journey.

It would be wrong to say that the beloved John's solicitude in behalf of his dear friend Gaius was actuated by pecuniary, social, or political motive, although from such a collection of incentives a motive is generally construed. A moment's reflection should show how stultifying it would be for John to wish above all things that Gaius might prosper in this world's affairs, be it financially, socially, or politically. This fact becomes extremely absurd when we get the premise of John, James, and Paul in such deduction, e. g., "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."—1 John 2:15-17. "Ye adulterers and adulteresses, know ye not that the friendship of the world is enmity with God? whosoever therefore will be a friend of the world is the enemy of God."—James 4:4. "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."—Rom. 12:2.

No, we must resort to the intended meaning of the word *euodoomai*, i. e., to help on the road; succeed in reaching; prosperous journey—kingdomward, regardless of apparent obstacles. How lucid and like St. John this makes the text! And how gratefully we, too, should consider the Apostle's solicitous spirit which is recorded in our behalf!

This brings to mind Paul's words, "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." While we know this is a fact, yet we often try side-stepping some things that come our way, not considering the fact that it is by the unpleasant things that God advances us in growth in "grace, and in the knowledge of our Lord and Saviour Jesus Christ." We are pupils in the school of Christ. A child cannot advance in geography by always studying the same continent.

"Prosper, and be in health, even as thy soul prospereth." The Greek word *psuche* is here translated soul, but it is rendered life forty-one times in the New Testa-

ment. The only inference here is, a Christian's state of health should parallel with the degree of his soul's (begotten of the Holy Spirit) prosperity in its "journey" to that "everlasting kingdom of our Lord and Saviour Jesus Christ."

So we find it to have been Gaius' health that John was particularly solicitous of.

A dear brother in Christ who is a hydrotherapeutic physician once said to me, "Weakness is a crime, disease a sin." His theory might hold good in a salutary climate and congenial environments; but I think the brother would change his mind were he living in Philadelphia. However, his idea is worthy of analytical consideration.

In a recent article—*As a Man Thinketh, So Is He*—we referred to our lives being affected by our mode of thinking, which cannot be over-estimated. Next to thought is self—the natural, fleshy man. We shall do well to have Paul's concept of his experience as a part of this article, which, doubtless, will be a concise portrayal of every faithful Christian's experience: "For we know that the law is spiritual: but I am carnal, sold under sin. For that which I do I allow not: for what I would, that do I not; but what I hate, that do I. If, then, I do that which I would not, I consent unto the law that it is good. Now then it is no more I that do it, but sin that dwelleth in me. For I know that in me (that is in my flesh), dwelleth no good thing: for to will is present with me; but how to perform that which is good I find not. For the good that I would, I do not: but the evil which I would not, that I do. Now if I do that I would not, it is no more I that do it, but sin that dwelleth in me. I find then a law, that, when I would do good, evil is present with me. For I delight in the law of God after the inward man: but I see another law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members. O wretched man that I am! who shall deliver me from the body of this death? I thank God through Jesus Christ our Lord. So then with the mind I myself serve the law of God; but with the flesh the law of sin."—Rom. 7:14-25.

Surely a consecrated Christian is a dual personality; the old and the new man in one person, each contesting for supremacy; the one actuated by the evil spirit, the other by the Holy Spirit.

What anguish of mind and body might be avoided were Christians to study and obey the word of God in general, and the teachings and biographies of Christ and His apostles in particular. In this—the only way—they would come to an appreciable understanding of the "heavenly calling," Heb. 3:1.

Jesus said, "Follow me." This command is applicable to every one claiming Christianity. He expects us to follow Him; and not the dictates of the flesh, and the ways of this sin-cursed world. His call to you and me is

as authentic as it was to Levi (Matthew): "And after these things he went forth, and saw a publican, named Levi, sitting at the receipt of custom: and he said unto him, Follow me. And he left all, and rose up, and followed him."—Luke 5:27-28.

"But," says one, "I do not see many literally doing this. And what about _____'s actions?" That was the query that wrought up Peter about John's allotment: "Peter seeing him (John) said to Jesus, Lord, and what shall this man do? Jesus said unto him, If I will that he tarry till I come, what is that to thee? Follow thou me." In other words, It is none of your affairs what John shall do; you shall have all you can attend to in faithfully following Me.

But what has all this to do with health? Let us dig a little deeper and see if we cannot find a few connecting links. Being alienated from God, mankind lives unnaturally by leaning on the arm of flesh (self); pleasing self; following self; and unconsciously worshiping, idolizing, self. And all the while he thinks he is worshiping God. Self-worship, or any other idolatrous admiration goes far in explaining the race's immorality, sickness, and afflictions, especially in so-called civilization. A missionary from Africa said, "The natives of Africa are unmoral, while here in New York they are immoral."

There are many conditions to be met and overcome in order that a Christian may "prosper and be in health," and "be conformed to the image of his Son." But two cardinal phases are vitally essential, i. e., two *deaths*. First, a symbolic (reckoned) death by immersion: "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."—Rom. 6:3-4. This, in God's sight, is accomplished in a moment or so. But the second *death* is not so easily and quickly performed. Rather, it is a slow, tedious and unpleasant task. Paul twice refers to this *death* by the word "mortify". Mortification ensues death. That this is Paul's purport there can be no mistake: "Therefore, brethren, we are debtors, not to the flesh, to live after the flesh. For if ye live after the flesh, ye shall die: but if ye through the spirit do mortify the deeds of the body, ye shall live."—Rom. 8:12-13. "Mortify therefore your members which are upon the earth; fornication, uncleanness, inordinate affection, evil concupiscence, and covetousness, which is idolatry: for which thing's sake the wrath of God cometh on the children of disobedience."—Col. 3:5-6.

These *deaths* must be accomplished to get the full benefit of God's great sacrifice of His dear Son, which includes "redemption of our body", Rom. 8:23. Hence, the necessity of the *crucible*—fiery furnace—that the gold may be separated from the dross. Peter metaphorically refers to this "fire": "Beloved, think it not strange concerning the fiery trial which is to try you, as though some strange thing happened unto you."

The elimination of dross (self) makes us offense proof,

as it is written, "Great peace have they which love thy law: and nothing shall offend them."—Psalm 119:165. Peace, glorious peace! with man, a relaxation of the nerves, and a soother to the whole organic system; with nations, temporal prosperity and contentment for all.

By self-effacement Christ's vicarious death becomes effectual to our bodily ailments proportionate to our faith; and obedience to divine laws concerning our bodies and souls.

The following scriptures are for all that are spiritually prepared and humble enough to accept them, e. g., "That it might be fulfilled which was spoken by Esaias the prophet, saying, himself took our infirmities, and bare our sicknesses."—Matt. 8:17. "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."—Isa. 53:5. See also 1 Peter 2:24. "Who healeth all thy diseases."—Psalm 103:3. "My son, attend to my words; incline thine ear unto my saying. Let them not depart from thine eyes; keep them in the midst of thine heart. For they are life unto those that find them, and health to all their flesh" ('for life they are to them who find them; and to every part of one's flesh they bring healing,' Rotherham).—Prov. 4:20-22. Jesus says, "If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you."—John 15:7.

These scriptures are for man's physical benefit. God is back of them. It is for man to lay hold mightily, with unfeigned faith. The secret of success in overcoming the world, the flesh, and the devil is to emulate Paul, e. g., "So then with the mind I myself serve the law of God." Note the word *mind*. Watch our thought world.

Let Down Your Nets

*Launch out into the deep,
The awful depths of a world's despair;
Hearts that are breaking and eyes that weep,
Sorrow and ruin and death are there,
And the sea is wide and the pitiless tide
Bears on its bosom—away,
Beauty and youth in relentless ruth
To its dark abyss for aye—for aye,
But the Master's voice comes over the sea,
"Let down your nets for a draught for Me!"
He stands in our midst on our wreck-strewn strand,
And sweet and royal is His command.
His pleading call is to each—to all
And whenever the royal call is heard,
There hang the nets of the royal Word.
Trust to the nets and not to your skill,
Trust to the royal Master's will!
Let down your nets each day, each hour,
For the word of a King is a word of power.
And the King's own voice comes over the sea,
"Let down your nets for a draught for Me!"*
—London Presbyterian.

EGYPT SWEEPED BY RED TERROR 4200 YEARS AGO

"The king has been turned out of the proletariat and the treasury is the communal property of everybody."

THAT IS NOT from a modern account of some Bolshevik uprising, but, according to Arthur Weigall, writing in the *London Graphic*, from a recently deciphered Egyptian manuscript of the twenty-third century, B. C., describing a state of things resembling the revolution in Soviet Russia in startling detail.

The manuscript is one by Ipuwer, living in the tenth dynasty, which followed the intellectual, but short-lived, ninth dynasty (2271-2222, B. C.), and whose "upstart war lords" fought with each other for twenty-five years, until their resources were exhausted and the country fell upon evil days. Ipuwer addresses himself to the King of exile, entreating him to exert such power as is left to him to stem the growing tide of Communist revolution.

Like Europe's own contemporary historians, Ipuwer appears to be definitely anti-Semitic, and he points out that the revolution is partly due to Semitic influence. There are, according to him, such swarms of aliens in Egypt who have drifted in from the region of what afterward became Palestine and have become "Egyptians" that there are no real Egyptians of any standing left.

"Men," says Ipuwer, "have dared to rebel against the crown, and a few lawless men have attempted to rid the land of its monarchy. The old order has perished. The palace has been overthrown in a minute.

"He who possessed no property is now a man of wealth. The poor of the land have become rich and the owners of property now have nothing."

Servants, according to this observer of the first recorded Bolshevik regime, gave up taking orders from their masters.

"All women servants," he says, "have become free with their tongues, and when their mistresses speak to them they resent it. What is more, gold and precious stones adorn the necks of these female servants while their mistresses starve.

"Princes are starving and in distress; noble ladies go hungry, and their bodies are in sad plight by reason of their rags. No skilled laborers are working, for these enemies of their country have ruined its crafts."

Ipuwer describes the reign of terror, which seems to have surpassed that of the Russian and French revolutions in horror; for it did not even spare children.

"The criminal is at large," he says, "nor is there a man of yesterday left in authority. Gates, columns and fences are used for fuel; boxes of expensive ebony are smashed in pieces, and precious acacia wood is chopped up for firewood."

The upshot of the whole business was that the king of the eleventh dynasty, already established in power at Luxor, finally swept down on the country like a Napoleon, brought order out of chaos, and ruled with a strong hand.
—*Public Ledger, Philadelphia.*

"NOT MANY RICH"

WHEN YOU want to light a big fire you do not pile up a lot of logs and try to kindle them, you take small stuff, light stuff, sometimes stuff that is good for hardly anything but kindling, and when that is all on fire you can roll up and pile on the big logs and they will radiate their heat to a far greater distance than the small stuff would have reached.

Something like this was the Master's method of reaching men.

He would begin with those whom no one else wanted. It might be a woman at the well, who was neither educated, nor rich, nor influential; or He would call down out of a tree a man who was little esteemed; or He would call fishermen to come to Him, and after a little while the rich and the wise came to see what it was all about.

Dr. Torrey, in a recent address, expressed the belief that a wrong method had been followed in some of the present day missionary work. He said:

"China needs salvation more than education. I believe we have made a great mistake in putting altogether too much money, and too many men and women, comparatively, into education, and altogether too little and too few into evangelization. Another mistake we are making—at least, I think it is a mistake—is the undue eagerness we are showing to get to the highly educated classes, and the influential and the rich. One great missionary body has said that the other missions can go to the poor and uneducated and such like, if they wish, but "our mission is to the educated and to the leaders." This certainly was not Jesus program, nor the program of the apostles. 'To the poor' the gospel was preached. The truth reached them, and in due time, following God's order, it reached the scholars and the rulers and the governors and the kings and emperors.

"The old gospel preached in the old way in the power of the Holy Spirit to all classes, especially the poor, is China's great need to-day. It will solve all problems, and nothing else will."—*The Christian.*

"HAVE YOU ever tried making friends of people who were not your friends just by treating them as though they were your friends?"

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HIGHER LEARNING AND THE BIBLE

THE NEW HISTORY

By John Norman McLeod

THE NEW HISTORY is the result of a movement among historians of higher institutions of learning to rid history of all biases and prejudices, and at the same time to make it more readable. The aim is not to write about "everything photographically" as the school of so-called scientific historians, but to make it more interesting as well as more truthful. Men who have an accurate historical knowledge have employed novel writers to present their material. Furthermore, some novelists have taken to the field of history writing on their own account. Among this latter group is the famous Englishman, H. G. Wells, of whom the rest of this article treats.

In an effort to find interesting material for his pen, Mr. Wells turned to sources other than those commonly explored by historians. He chose much of ideas from science where there was a large body of hitherto untouched facts with which to deal. As a consequence, his "Outline of History" became the outstanding work in the New History. Since it appeared, hosts of lesser historical writers have set about to follow his famous lead, and so to adapt its ideas for use in the schools. Numerous books have been written for junior and senior high schools with the idea of giving the younger pupils the benefits of Wells' research. The intelligent believer should be alive to this move and be in a position to forearm his children.

Mr. Wells wanted to deal with the origin of our present civilization in an accurate entertaining manner. He found that the Old History dealt with a certain period known as "Pre-Historic." He ridiculed the idea of there being such a thing possible. The earliest dates in the old, accepted histories were about 3500 B. C., with the exception that some spoke of the first recorded date in history as 4341 B. C. (the date of the adoption of the solar calendar in Egypt.) "The Outline of History" has changed this common concept by delving into other fields of knowledge which dealt with the subject of beginnings.

Biology, for years, had interested itself with the subject of origin of life; historic geology had dealt with the origin of the earth and life; palaeology had discussed the evidence supplied by fossils as to "pre-historic" forms of life; and anthropology studied the customs and an-

tiquity of man. It remained for Mr. H. G. Wells to combine all of these findings and embody them into the New History. Thus, instead of the earliest dates in history being placed at 3500 B. C., they came to be set at two or three million B. C. The truth lies somewhere between Wells' doctrine and that of some of the religious chronologists.

Eusebius Africanus, a church chronologist of about 500 A. D., was the founder of the system which was later used in King James translation of the Bible. He developed the theory that the whole age of man, the sixth day or at least part of it was to be 7000 years long, the last thousand years of which were to constitute the reign of Christ. It was impossible, he thought, that the second coming of Christ could be more than 500 years in the future. As he lived about 500 A. D., he set the date of the creation at 500 B. C. Archbishop Usher, who lived during the time of the translation under King James, in his chronological researches, came upon the works of Eusebius, and liked the theories. But he saw that Eusebius was wrong, because more than five hundred years had elapsed since the writing of the chronologies. On the other hand, there were certain dates given in the chronologies of Eusebius that corresponded with some that were fairly well established historically. Usher did not dare to make too many changes. He set the date of Adam's creation at 8:00 a. m., Friday, October 9, 4000 B. C., (or 4004 B. C. according to our chronology). The dates between that event and the reign of Solomon were left largely as Eusebius had fixed them, those since Solomon were fixed according to history. Except in the latter period, there are great inaccuracies in the chronology of the King James version as to the dates placed at the top of the columns.

To steer a course between the two extreme theories of beginnings and retain a belief in the Bible is the problem.

The Bible in its own text is silent as to how long God took to form the physical earth. "In the beginning God created the heaven and the earth," is all that is said about that. Whether He took five million years or five minutes is not stated. So far it would be all right to accept Wells' story without the slightest fear of destroy-

ing one's faith in the Bible. But when it comes to the origin of the life which now exists on the earth, the story is not to be so lightly accepted. Man is the particular bone of contention between various groups of investigators.

Man, according to a group of geologically-minded zoologists, appeared on the earth at least 500,000 years ago as a sort of high type of ape, or more likely as a very low type of savage. For one who believes the Bible to accept such a conclusion without careful consideration is very dangerous to his faith. The first fact which allows him freedom of thought is that not all zoologists accept Wells' point of view. The saner evolutionists will admit that the evidence of the transition of any form to another is always doubtful. There are certain wonderful lessons to be gained from evolution. Let him who condemns it wholly stop to consider that tomatoes were originally night-shade berries; that peaches were once woolly almonds; and that all grains were formerly wild grasses. There are also marked examples that have been created in the animal world by the application of the laws of evolution. But to say that man evolved from an original one-celled animal is assuming a good deal in evidence. Only a few of the most radical zoologists believe that.

When we go to the Bible we do not want to be too positive about the actuality of language. On the seventh day God rested, and so the seventh day was set aside as a holy day. But when Christ was accused of breaking the Sabbath, He replied, "My Father worketh hitherto, and I work."—John 5:17. God, then, had not rested in the past, and so "there remaineth therefore a rest to the people of God." Henry Fairfield Osborne, who is considered to be one of the foremost biologists of the present days, says that there is no evidence in nature which, of itself, says anything about a beginning in time. Let us go to the Bible, therefore, as the only real source of such information. Other sources are based on theories made to suit the whims of the men who made them. Read the New History for its true value, but do not adopt as proved facts all the theories which it may set forth in such light.

THE CONFLICT

By C. P. Bollman

THE DESPERATE, final conflict is on between truth and error, between righteousness and unrighteousness, between light and darkness, between Christianity and all other religious systems; and the sooner we recognize the fact, the better it will be for us.

There is no such thing as remaining neutral in this conflict. "He that is not with me is against me; and he that gathereth not with me," says the Savior, "scattereth abroad."

Let us not deceive ourselves by the thought that we must be "liberal minded." Dr. D. G. Dungan, professor in Drake University, well said some years since:

"Is it liberality to pander to the world for popularity?

Many seem like Mrs. Parkington, who, when asked where she would prefer to attend church, said, 'I am a liberal minded person; I'm willing to go to any place where the gospel is dispensed with.'

"It is generous to lay aside one's own rights. But who has a right to throw aside the teachings of the Son of God? That is not liberality; it is disloyalty!"

Nor does fidelity to truth consist primarily, nor even at all, in confessing that truth with the lips while it is denied in the life. He who would be loyal to truth must live that truth. Nor is this all; loyalty demands aggressiveness. There is a positive testimony to be borne. "Bring forth the blind people that have eyes, and the deaf people that have ears," saith the Lord. "Let all the nations be gathered together, and let the people be assembled: who among them can declare this, and show us former things? let them bring forth their witnesses, that they may be justified: or let them hear, and say, It is truth. Ye are my witnesses, saith the Lord."

If it be said that this language is addressed to God's ministers, that it does not belong to the rank and file, but to the leaders, we ask for proof. It is every man's duty to witness for God. In the very last chapter of the Bible and almost the last verse we have these words: "The Spirit and the bride say, Come. And let him that heareth say, Come." Silence now is disloyalty.—*Selected by Glenn Birkey.*

CHARACTER

Selections compiled by M. A. Woodward

TRUTHFULNESS is a cornerstone in Character, and if it be not firmly laid in youth, there will ever after be a weak spot in the foundation.—*J. Davis.*

A man is what he is, not what men say he is. His character is what before God that no man can touch; only he himself can damage it. His reputation is what men say he is. That may be damaged. Reputation is for time; character is for eternity.—*J. B. Gough.*

There is a broad distinction between character and reputation, for one may be destroyed by slander, while the other can never be harmed save by its possessor. Reputation is in no man's keeping. You and I cannot determine what other men shall think and say about us. We can only determine what they ought to think and say about us.—*J. G. Holland.*

It is not money, nor is it intellect, that governs the world; it is moral character, and intellect associated with moral excellence.—*T. D. Woolsey.*

Character is higher than intellect. . . . A great soul will be strong to live as well as to think.—*Emerson.*

If you would create something, you must be something.—*Goethe.*

The great hope of society is in individual character.—*Channing.*

The character is like white paper; if once blotted, it can hardly ever be made to appear as white as before. One wrong step often stains the character for life. It

is much easier to form a good character and preserve it pure, than to purify it after it has become defiled.—*J. Hawes.*

Characters do not change. Opinions alter, but characters are only developed.—*Disraeli.*

Thoughts of virtue lead to virtuous action; acts of virtue ripen into habits; and the goodly and permanent result is the formation or establishment of a virtuous character.—*Chalmers.*

Our character is but the stamp of our souls, of the free choices of good and evil we have made through life.—*Geikie.*

The best characters are made by vigorous and persistent resistance to evil tendencies; whose amiability has been built upon the ruins of ill-temper, and whose generosity springs from an over-mastered and transformed selfishness. Such a character, built up in the presence of enemies, has far more attraction than one which is natively pleasing.—*Dexter.*

If I take care of my character, my reputation will take care of itself.—*D. L. Moody.*

INFLUENCE

By *Lottie E. Young*

PERHAPS everybody has thrown a stone into a pond stretched unto the shores of the pond in every direction. And did you ever think how each day we are dropping words and deeds into the lives of others? We may not see the ripple of influence they cause, but rest assured they will be felt further than we imagine. We are told in the Bible "No man liveth unto himself", and no matter how much we may boast of our independence of friend or neighbor, this statement has no bottom on which to stand, as each of us is very dependent on many other people. The Apostle Paul tells us we are "living epistles known and read of all men" and if we listen to the talk of those about us we will soon realize how much attention is paid to what others say and do. Our daily lives are read much more thoroughly than the Bible is nowadays.

I was reading recently of a case of the influence of a Sunday School teacher over his scholars which should cheer the one who is striving to sow good seed for eternity. Forty years ago in Scotland a quiet man, to whom the world paid little attention, had a class of seventy-five boys, and so well did he teach and live that at the present time HALF of those boys are scattered in many parts of the world telling the story of a Savior who died that men might live forever. That Scotchman sleeps without knowing that the words and deeds dropped into the lives of those boys have brought such a harvest, and who can say where his influence will end? It seems to me that there can be no greater joy (whether known now or in the hereafter) than to have some one say "He (or she) has been the greatest influence for good in my life I have known". There are many powerful forces in the universe but the greatest of all is influence.

There are two men in the Bible of whom I would like to speak. The first is Saul, that splendid looking, tall young man who had seemingly many good qualities when chosen to be the first king of Israel. But he evidently thought more of his own judgment than of the wisdom of God, and so, instead of being a power for good, and one who influenced his people in the right direction, he has come down in history as one of its most lamentable failures. A misguided ruler for forty years whose end was suicide! He had the highest office, the largest income, the greatest reputation in the nation, but of an uplifting influence he left none at all!

Now we will look in the New Testament at Acts 18:7, 8, which tells of a certain man named Justus who worshiped God and "whose house joined hard to the synagogue. And Cripus, the chief ruler of the synagogue, believed on the Lord with all his house." This Justus is not mentioned again in the Bible; he was evidently no speaker or writer, but he was such a good neighbor that the chief ruler of the synagogue observed how he acted and evidently thought there must be something worth while in the Christian religion which could make a man live as Justus did, and so the record is he not only believed on the Lord, but also his whole family. The Apostle Paul may have planted the seed, and we know God gave the increase, but do you not think the influence of Justus counted for a good deal? Are you one whom your neighbors want to pattern after, or are you exerting an influence for evil?

From these two—Saul and Justus—we can see that the great are not always those whose influence on others is for good, but each one, no matter how quiet a life he may lead, can exert a power for good in the lives of all with whom he comes in contact, and many more, even as the stone thrown into the pond sends its widening circles in all directions.

WHAT ARE YOU SOWING?

By *J. H. Leavitt*

BE NOT deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap. For he that soweth to his flesh shall of the flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap life everlasting."—Gal. 6:7-8.

The sowing is our conduct, doings. The reaping is the fruit of our sowing. It is the reward we get when Jesus comes and rewards every one according to his works. The flesh is our human, flesh nature. The Spirit is the Holy Spirit. The everlasting life is eternal, never-ending life. "He that soweth to his flesh," The flesh nature is sinful and corrupt. "Put off . . . the old man which is corrupt."—Eph. 4:22. "Now the works of the flesh are manifest which are these, Adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, envyings, murders, drunkenness, revellings and such like."—Gal. 5:19-21. We do not suppose that any one person does all

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THE KINGDOM OF GOD

By George Johnston

IN RECENT issues of *The Herald* I have endeavored to prove that after this age ends all the world which lies outside the boundaries of the ancient Roman Empire shall become the Sheol of which the Bible has so much to say. Bro. Judd, however, is not satisfied with my statements, and I am very pleased that he has raised objection, since in dealing with it the way is opened to throw a little additional light on this important subject.

Bro. Judd says, "Psalm 9:17 has always been a puzzle to me . . . I could not see how whole nations—as nations—could be returned to Sheol. But while it may be possible for Psalm 9:17 to be explained as suggested, it now occurs to me that there is a better solution which will bring the passage into line with the rest, and that is, that as individuals (which form a nation) are 'formed of the dust of the ground,' and are said to 're-turn to the ground from whence they are taken,' so the same language would apply to a nation in a similar manner. In this sense the passage would be in full harmony with the rest, nor would the fact that God might redeem few or many individuals out of that nation affect the issue."

According to this view, the punishment which shall be inflicted on "all the nations which forget God" shall be death: they shall go to "the grave", become extinct. Many Bible passages might be quoted in refutation of this view, but, perhaps, it will be sufficient to refer to a few which deal with a particular nation.

That the words of the Psalmist: "The wicked shall be turned into Sheol, and all the nations that forget God", and those of Christ: "These shall go away into everlasting punishment," allude to one and the same event is beyond dispute. Now what is the issue on which the salvation or condemnation, as the case may be, of the nations judged by Christ shall depend? He stated it very clearly: they shall be judged according to the manner in which they have treated "the least of these my brethren." The word "these" in Christ's statement limits the phrase "my brethren" to Israel and Judah. There were no Gentiles present when He uttered these words; they were addressed only to His disciples. Now of all the nations which have persecuted the Jews there are few which have done so to the same extent as that which in the Bible is sometimes called "Gog and Magog," sometimes "Meshech and Tubal," and which is known to us as Russia. Not only has that nation treated the Jews with the utmost harshness in the past, but in the future it will attempt to destroy all the tribes of Israel, and it is that action, already in its preliminary stages, which shall mark the final days of this age.

Now among the nations which Christ shall judge where might we expect to find Gog and Magog? On His right hand, or on His left? among the sheep or among the goats? The Scriptures leave us in no doubt on this question. They tell us clearly that that nation shall

stand just where we naturally would expect to find it—on Christ's left hand, among the goats. Ezek. 32:26; Joel 2. It follows, therefore, that if Bro. Judd's view is correct the hosts of Gog are destined to eternal extinction, and their destruction shall be consummated in the near future. But those people are not destined to destruction and extinction at the end of this age, nor for many centuries to come. In Rev. 20, certain things are revealed which shall take place at the end of that period commonly called the Millennium, and among those things the invasion of God's kingdom by the hosts of Gog and Magog is one of the most prominent. The punishment of the "goats" at the end of this age is therefore of a certainty not death and extinction, for the armies of Gog and Magog which shall march up against God's saints shall be "as the sand of the sea"—innumerable. But where shall the hosts of Gog and Magog spend the Millennium? The answer to this question is given in Joel 2:20—"I will remove far off from you the northern army, and will drive him into a land barren and desolate, with his face toward the east sea, and his hinder part toward the utmost sea." The "utmost" sea is the Arctic Ocean; the "east sea" is the Sea of Okhotsk, which lies east of Siberia and forms the boundary of Russian territory. The nation of Gog and Magog shall therefore be driven deep into Sheol—the outside world. Not only shall it continue to exist but births and deaths shall take place just as they do today. It is surely not to be assumed that the same individual who shall be driven into the wilds of Siberia a few years hence shall emerge therefrom a thousand years later. It will be their descendants therefore who shall come up on the breadth of the land to destroy the camp of the saints.

Sincerity is often used as a substitute for salvation.

MODERN THOUGHT has grown impatient with the Bible, the Gospel, and the Cross. What part of the Bible has it not assailed? The Pentateuch it has long ago swept from the canon as unauthentic. What we read about the creation and the flood is branded as fable. Isaiah, instead of being sawn asunder, is quartered and hacked in pieces. The weeping prophet is drowned in his own tears. Ezekiel is ground to atoms amidst his wheels. Daniel is devoured bodily by the learned lions. And Jonah is swallowed by the deep monsters with a more enoxorable voracity than the fish, for they never cast up again. The histories and events of the great Chronicles are rudely contradicted and gainsaid, because some schoolmaster, with a slate and pencil, cannot bring his sums right. And every miracle which the might of the Lord wrought in the favor of His people, or the frustration of their foes, is pooh-hoohed as an absurdity, because the professors cannot do the like with their enchantments. —Arthur Mursell, in "The Butler Bible Work".

THE CHURCH OF THE CATACOMBS

By Lillian B. Yeomans, M. D.

SOME MEN were digging in a vineyard, near Rome, nearly 350 years ago, when, striking their spades against something hard they found themselves, to their great surprise, in a city under Rome, a city of the dead, the now famous catacombs. The word "catacombs" has no special meaning, being merely the name of the locality where these subterranean excavations were unearthed.

If placed in line the catacombs would extend at least four hundred miles—they have never been fully explored and some estimates make their length as much as eight or even nine hundred miles if stretched out in line. As a matter of fact, they are often arranged in a series of galleries, one above the other,—as many as seven in some places,—and it is believed that as many as six or seven million persons are interred there. It has been ascertained that they were burial places for Christians, not meeting places primarily, though meetings were held there during times of persecution, and religious services conducted there, including the Lord's Supper and baptism. In the catacombs of San Pontianus there is a basin, down to which a flight of ten steps leads, which is of sufficient depth for the immersion of a human being. Water for which was supplied from a spring flowing into the baptistry.

The catacombs were not originally intended for hiding places either, though Christians were sometimes driven to take refuge in them, and even reside there when the fires of persecution waxed hot, thus fulfilling the Scripture, "Of whom the world was not worthy: they wandered . . . in dens and caves of the earth."—Heb. 11:38. Nor were they mixed burial places; indeed the Romans cremated their dead and placed their ashes in sepulchral urns, but they were Christian cemeteries; for only the remains of professed followers of the Lord Jesus Christ are to be found there. Christians of all ranks of life from slaves like Onesimus, to members of the noblest patrician families of Rome, all brothers and sisters in the household of God, who consigned their differences in rank to eternal oblivion, and peacefully lay down, side by side, in sure and certain hope of a glorious resurrection at the coming of our Lord and Savior, Jesus Christ.

The first interment in the catacombs was made in the year of our Lord 72, or about twenty-eight years before the death of the last of the apostles, John, the beloved, and the last person was buried there in 410 A. D. After the thirteenth century the very existence of these underground chambers and corridors seems to have been forgotten until their re-discovery in 1578. This is small wonder when we remember how the Imperial City was sacked by barbarians.

Among the names found in inscriptions in the catacombs are the following of whom we read in the epistles of Paul, and it is not impossible, that in some instances at least, they refer to the persons mentioned by that apostle:

Aquila, 2 Tim. 4:19; Philemon, Phil. 1:1; Epenetus, Rom. 16:5; Onesimus, Phil. 1:10; Asyncritus, Rom. 16:14; Phoebe, Rom. 16:1; Prisca, 2 Tim. 4:19; Cresens, 2 Tim. 4:10; Olympas, Rom. 16:15; Julia, Rom. 16:15; Tryphena, Rom. 16:12; Lucius, Rom. 16:21; Tryphosa, Rom. 16:12; Urbane, Rom. 16:9; Timotheous, Rom. 16:21; Hermogenes, 2 Tim. 1:15; Tychicus, 2 Tim. 4:12.

It has sometimes been stated that the catacombs were the *secret* burial places of the Christians, but those who make these statements are not conversant with Roman law which made special provision for the disposal of the dead in accordance with the religious beliefs of those interested, and further guarded burial places from profanation. It would, moreover, have been an absolute impossibility for such an expensive and extensive work as the excavation of these hundreds of miles of subterranean chambers and corridors to be carried out without the knowledge of the Imperial police, to say nothing of the difficulty of smuggling millions of corpses into underground tombs.

The catacombs were then the officially recognized cemeteries of the followers of the Lord Jesus Christ from the apostolic age to early in the fifth century, before the church was so corrupted with paganism, and Romanism, as she later became, and it would seem as though they had been providentially disused and forgotten, just when they were, so that when, centuries later, they were unearthed, they might speak to us with the voice of primitive Christianity. They, being dead, yet speak. Let us have a testimony meeting for our brothers and sisters of the church of the catacombs and hearken to what they have to tell us of their Lord and ours.

But just a word first as to how these subterranean chambers and caverns were constructed. The work was done by men known as "fossores" (pictures of them bearing lamps and picks often appear in the catacombs), who devoted their whole lives to the work. The soil of Rome is specially adapted for the purpose and excavations varied from about thirty-five to forty-nine feet deep. The ceilings are from ten to thirteen feet high. They are ventilated, though poorly, and lighted, but dimly, by means of shafts, known as luminaria, communicating with the upper air. They are decorated, sometimes artistically, at other times very roughly, by the hands of many dif-

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CONFERENCE AND BIBLE SCHOOL
OREGON, ILLINOIS, AUGUST 2 to 14, 1927

EDITORIAL

F. L. AUSTIN, Editor.

F. A. STILSON, Ass't Editor.

FIELD NOTES

THE NORTHWEST Conference of the Church of God is composed of the members of Oregon and part of Washington. This district has many scattered and isolated members. Many of these are recognized as members of the church at Corvallis, Oregon, or at Felida, Washington. There are numbers of isolated members, however, record or address of which neither of these churches have. These two churches and the isolated believers compose the Northwest Conference.

Formerly there was a thriving church at Schales, Oregon, of sixty or more members. This church has died out and its substantial church building, which once echoed with sermons on The Gospel of the Kingdom of God, the Coming of Christ, and various other topics on the great plan of salvation, is now occupied by another denomination whose ministers overlook many of these great truths of scripture. There were also small congregations at other places where now the work has died out. In this respect the Northwest Conference is no different from Michigan, whose congregations at Vicksburg, Watson, Byron Center, and other points, are no more; from Illinois, which no longer hears the voice of the Church of God echoed from Geneva or Antioch. And with sad heart we ask, What has become of the work at Philadelphia, where that earnest effort was put forth in 1888 to perfect a general conference? Brooklyn, New York; Columbus, Ohio; and many other churches? Where are they?

As in all other districts, so in the Northwest Conference, the opportunity for evangelistic labor is untold. This conference has fully endorsed the General Conference from its very beginning. It is aware of the great need of substantial and earnest effort for real and permanent organization.

* * * *

CORVALLIS, OREGON

THE WRITER was given a hearty welcome by the Corvallis church on Saturday evening, June 11, in its neat little church building on 16th Street. Services were also held three times on Sunday and the three following evenings. This church has but a small resident membership. A Sunday School is regularly held on Sundays and a prayer and Bible study service on Wednesday evenings.

Corvallis is the location of the Oregon Agricultural College whose several thousand scholars come from almost every state of the Union. Here is one of the big church opportunities, and one can only hope that the Northwest Conference will do all possible to enable that the influence

of the Corvallis church may be felt far and near in the Master's service.

* * * *

FELIDA, WASHINGTON

FELIDA is a small village about eight miles northwest of Vancouver. While the church there can boast of a number of members, yet most of them reside elsewhere—Vancouver, Portland, and more distant points. No regular weekly services are held in the commodious building dedicated to the service of God. Not only is the congregation unable to secure the services of a minister, but there is apparently no resident member who seems able to lead in maintaining Bible class work.

The writer met with these good people Saturday evening and three times Sunday, June 18 and 19. The Lord has some faithful hearts here, but the church seems to be like a flock in the mountains—it needs a leader to suggest and direct.

The Northwest Conference will hold its Annual Meeting here July 7 to 10.

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GENERAL CONFERENCE REPRESENTATION (A NOTICE)

AT THE General Conference Business Session last year, August 11, 1926, along with other amendments, the following amendment was offered and adopted, to which especial attention is called at this time. It concerns the representation of churches and conferences in the General Conference and the various churches and conferences of our land are urged to read carefully and endeavor to comply thereto. Take this matter up either in your church or state conference and arrange to be properly represented in the General Conference in August.

The amendment reads as follows:

“The General Conference shall be composed of individual members and delegates as follows:

Each state shall be represented by delegate or delegates as follows: Where states are organized into state conferences they shall be entitled to vote by delegates appointed by the state conference or its executive board, 50 per cent of its membership. Each organized church

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HERALD RECEIPTS

Mrs. R. A. Robinson; Mrs. H. S. Bell; Mrs. Sarah Austin; Aaron Leatherman; Mrs. Ed Riley; Mrs. R. Rice; Mrs. C. H. Simpson; Ora L. Worley,

National Berean Department

H. E. Siple, Editor, Oregon, Illinois

OFFICERS OF NATIONAL BEREAN SOCIETY

Mrs. Lydia Railsback, Pres.
621 S. Fellows Street
South Bend, Indiana

Mrs. Idona Romine, Cor. Sec.
1506 South High Street
South Bend, Indiana

Mrs. Emma Garard, Treas.
714 S. Broadway
Dayton, Ohio

For Berean Literature address, "The National Berean Society," Oregon, Illinois

ATTEND YOUR NEAREST STATE CONFERENCE AND BIBLE SCHOOL, AND BEREAN CONFERENCE THIS YEAR, AND DON'T FORGET THE MEETINGS AT OREGON, ILLINOIS, AUGUST 2-14.

WE ARE anticipating more active work from the Michigan Berean Society this coming year. There are a few who have not lost courage in spite of discouragements, and their faithfulness will be rewarded. We hope to hear from them occasionally during the coming months.

* * * *

Time after time the truth is forced upon us that many of our Berean societies and churches fail to prosper as they should because of lack of sociability among the members with prospective members. If there is no contact or daily association or intercourse between the members other than just the regular religious service, then there is little opportunity for them really to know each other, and have that close feeling of fellowship that ought to exist.

Each family, each individual, has his circle of friends. There positively must be a certain amount of the social side in every person's life. Learn to enjoy this part of life with those who are interested in the cause of truth, and teach them to enjoy that side of life with you. Have a social evening occasionally when all can get together in an informal way for clean games. Our work goes down in many places because our people do not know each other well enough and do not have the proper desire for cooperation.

Let us learn to be a real family in the Lord's work.

* * * *

PROPHECIES AND THE LEAGUE OF NATIONS

BETWEEN AUGUST, 1914 and November, 1918 occurred one of the greatest disasters ever known to civilization—the World War, in its destructiveness probably second only to the flood. The Treaty of Versailles created the League of Nations and the World Court in 1919—man's puny effort to overcome the inevitable. The purpose of both is to abolish war by making use of arbitration, judgments of the Court of International Justice (as the World Court is sometimes termed), or rules propounded by the Council of the League. A comparison with the prophecies of the Bible shows plainly how little these bodies, no matter how worthy their designs, can help in abrogating war. Even man himself admits that a war, the greatest and deadliest ever encountered, is certain to come in the near future.

Before touching any of the Bible's predictions, let us first examine the defects of the League. Its purpose, as above cited, is primarily to abolish war, but it defeats its own aims by permitting war to be declared and carried on if the three ways of settling international controversies fail. It also reserves the right to coerce any member country into obeying its laws by war, and Article X. of the League's Covenant declares that all member countries must go to war if ordered to do so by the League. It thus promotes what it was organized to destroy.

But to turn to the prophecies of the Bible. Joel states that there will be a war so great as to overshadow all the other conflicts as—to use a metaphor—an eagle does a wren. It will, according to him, take place in the Valley of Jehoshaphat. Joel 3:9-10. Zechariah 14:2-3 predicts the occurrence of a terrible war at Jerusalem, when the city shall be ravaged and the inhabitants made captive.

Although General Allenby of the British army drove the Turks from Palestine during the World War, this event is yet to come, as Zechariah 14:9-10 prophesies the return of Christ immediately after this conflict. Possibly the trouble in the Balkans is a forerunner of the world-struggle. Lloyd George, one of the greatest statesmen since Cromwell and Pitt, has said, "There are more causes of war to-day than there were before the World War." He does not stand alone in his beliefs, as other statesmen, military experts, and Biblical students give credence to his opinion.

Coupling the prophecies of the Bible with the statements of man, it appears that the League of Nations, the World Court, the Hague Tribunal, or any other arbitral organization cannot possibly prevent war. The trouble between Great Britain and Soviet Russia (one of the principal issues before the council in its 45th session), the civil war in China, the Albania—Jugo-Slavia-Italy dispute—all point to the one objective, war!

J. A. Marsh, Age 13.

No man is born into the world whose work
Is not born with him; there is always work
and tools to work withall, for those who will,
And blessed are the horny hands of toil.

—Lowell.

AN INTERESTING TRIP

The following is an extract from a letter received by Sister Mary Gesin from an aunt in Jerusalem, telling of a trip taken from Jerusalem to Capernaum, which may prove interesting to our readers.

OUR PARTY left Jerusalem after an early breakfast, traveling by auto, and arrived at their destination at dusk, stopping at several places of interest on the way. One of the first places we passed was Gibeah of Saul, and Nob, where Saul had all the priests slain. Next we came to Beeroth, the place where Mary and Joseph must have first missed the Boy Jesus. This has been from time immemorial a place for caravans going out from Jerusalem to stop over night, as it is not safe to travel on after dusk. Soon we passed Ramah, the birthplace of Samuel. On the left, across the fields, we could see Mizpeh.

After a long, uninterrupted ride we came to ancient Shechem. Here is Sychar and Jacob's well, until recent years open to the sky. Now a church covers it and priests draw water for the tourists. One can almost see the Samaritan woman and a toil worn Man at the well, One who could, and did, give living water. The present city lies between the two high hills, Mts. Geraizim and Ebal. Here Joshua pronounced the blessing and curses. To this day the one that was accursed, Ebal, is not inhabited and, according to all account, never has been. It is covered from base to summit with the cactus or prickly pear. The other hill is green and flourishing, and covered with dwellings. One remembers that here Jacob came with his sons and daughters, and here Joshua brought the children of Israel.

I cannot begin to tell you of all the places we passed, Samaria, Nazareth, Plain of Esdraelon, Mount of Transfiguration, Cana of Galilee, Jezreel, and many others.

Then from a high hill we saw the sea of Galilee and Tiberias, lying down in the valley, perhaps a thousand feet below us. We had descended several hundred feet when we came to a large sign, "SEA LEVEL". Tiberias is 600 feet below that and the sea a little lower. No wonder it is called, "Blue Galilee"! It looked as though some one had spilled an enormous quantity of bluing into it.

We passed Tiberias and rode another hour and a half on the shore to Capernaum, as we wanted to visit that place first. Twenty-five or thirty years ago there was absolutely no habitation near the place. Then excavation was begun and a wonderful old synagogue was unearthed, but all fallen to pieces, tremendous stones all carved and decorated, lying around on each other in the utmost confusion. It is believed to be a synagogue built for the Jews by a Roman Centurian and most likely is authentic. There are wonderful Roman carvings, interspersed with the Jewish star and many other Jewish emblems. In the last two or three years, part of it has been restored to its original design, with great care and thought, but the man who was doing it and who had given almost a lifetime of study to it, was killed in an auto accident and

no one at present is able to resume the work. It is by far the most interesting thing I have ever seen.

We continued our journey in a pouring rain, but when we arrived home there had not been a drop, and all last month (January) there was scarcely any. February tenth, however, it began to rain and in the night turned to snow, our first snow since the war. You cannot imagine how thankful we are for the rain and snow, because we have had a shortage of rain for two years and all the springs are low. If this season's rain does not come up to the average, it will mean a great deal of suffering during the summer."

THE THREE LOOKS

By Mrs. H. H. Kent

MOST OF the preaching of to-day is upon the four gospels, and is about the life that Christ lived while here on earth. Many think that an intelligent knowledge of the Bible and following Christ as an example will save them. These are all good in their places, but there can be no saving grace in them.

As we take a careful view of the Bible and meditate upon it, in order to understand better God's wonderful plan of salvation we can readily see that His aim from Genesis to Revelation was One Man who would later fulfill all of God's purpose in three different aspects.

In Old Testament times it was not the sacrifice of the lamb and the blood that saved them, but it was their faith in that Lamb of God that was to come to take the place of these sacrificial lambs, which were then slain, that saved them. Thus Christ became the Lamb of God, that takes away the sins of every one who believes that He was slain for their sins. Hence it has become an individual matter. God's plan was to set forth and illuminate this Man, His Son, and thus reprove sin, and at last make an end of sin.

The future happiness or misery of all of us will depend upon our relations with this Man, and what place we give to Him in our lives.

The world has little time for this Lamb of God, the Man of sorrows, who had to go to the cruel cross for us. How thankful we should be that a way was made by which we may escape the troubles of this sin-cursed earth!

But as we grow in our Christian experience we find that it is not only the look back at the cross where Christ died for our sins that saves. (Although many Christians might have a better experience if they would take a better look at the cross.) However, it is the upward look to where Christ is seated upon God's throne, Rev. 3:21, and is our Advocate daily; that keeps us pure and holy. But Paul said that if in this life only we had hope in Christ we would be of all men most miserable; and surely, dear Paul ought to know. Every child of God could testify to the truth of Paul's statement.

But, thank God, we have another look, and that is the forward look. This is the great hope of every Chris-
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With Our Sunday Schools

LESSON PREPARED BY F. L. AUSTIN

LESSON II.—July 10, 1927

SAMUEL'S FAREWELL

1 Samuel 12

Devotional Reading: Psalm 26:1-8

GOLDEN TEXT

Thy lovingkindness is before mine eyes: and I have walked in thy truth.
—Psalm 26:3.

A STUDY OF THE SUBJECT

Samuel's Purity. There is no doubt but that Hannah's pre-natal consecration of her son had much effect upon the purity of the life of Samuel. There is no doubt but that Hannah's additional consecration of Samuel before the ark of God when he was three years old had great influence upon his career. But that either or both of these influences did or could assure the purity of Samuel is greatly doubted. Samuel in person consecrated himself to God, and God chose, accepted, and received Samuel. God could and did do for the individual what He did for the nation. He strengthened Samuel, He blessed him, led him, gave him wisdom, gave him ability. In the thoroughness of his consecration he accepted all as being from God and claimed nought for himself. Thus his life was uncensured even by those who had become ungodly.

Samuel's Farewell. Not till God had provided a ruler for Israel did Samuel bid adieu to the people. He first, however, requested them in the face of God and of their new king to reveal to him any wrong in any particular which he might have committed unto any one of the people over whom he ruled. Samuel ruled in the name of God. His error uncorrected would be for him to permit the error to be attributed unto God. How true is this also to-day of those who act as leaders of Christian people in the name of Christ, the great Shepherd. Their errors, if they are acting in the power of Christ, become Christ's errors. How carefully should each one guard his Lord in this respect, and, like Samuel, require under witness that all error may be revealed, that it may be corrected and God's name and the name of His Son cleared.

Samuel's Plea. Israel's turn in the road came during Samuel's leadership. Excepting that God had authorized Samuel to grant Israel's request, it would have been a sad turn for Samuel to reflect upon. But God revealed to him that the trouble was in Israel, not in its leader. Instead of forsaking the erring subjects and gathering his skirts unto himself in fear of pollution, he spends his days in pleading for sinful Israel to retrace their steps and return unto the word of God. Here, too, those chosen in Christ can well learn a lesson. While life lasts there is opportunity and solicitation to repent of wrong, great as it

may be and to turn fully to God and to His Son. Forgiveness is one of God's greatest blessings to man.

THE GOLDEN TEXT

Thy lovingkindness is before mine eyes; and I have walked in thy truth.—Psalm 26:3.

"Have walked in thy truth." Not once but continually is the thought.

"Walk before me and be perfect," was God's command. "Walk" as used here refers to the course of life one pursues. Walk not after the flesh but after the spirit, says Paul. A walk will bring one to some destiny. Paul speaks of some whose walk will end in destruction. "Brethren, be followers together of me, and mark them which walk so as ye have us for an ensample. (For many walk, of whom I have told you often, and now tell you even weeping, that they are the enemies of the cross of Christ: whose end is destruction, whose god is their belly, and whose glory is in their shame, who mind earthly things.)"—Phil. 3:17-19.—F. A. S.

PRACTICAL APPLICATIONS

The Crown of Peace. "Mark the perfect man, and behold the upright: for the end of that man is peace."—Psa. 37:37. If no reward were to be looked for beyond this life, it would be well worth while to "live soberly, righteously and godly, in this present world", Titus 2:12, in order that when death drew near we might know the satisfaction and the peace that comes through the knowledge that our lives have been well spent. Samuel's life was an open book. He invited his brethren to inspect it carefully, to scan every act of his life, and he assured them that if they found ought against him he was both ready and willing to make it right. He had devoted the energy of youth, the vigor of manhood, the wisdom of old age, wholly to the service of God and of His people; and now at the end, content with his record, his heart gladdened by divine assurance, he was ready to lay himself down in peace and sleep.

Duty of Prayer for Others. "God forbid that I should sin against the Lord in ceasing to pray for you: but I will teach you the good and the right way."—v. 23. To fail to pray for others is sin. To seek

the salvation of our families and ourselves only is sin. To make no effort to teach the "good and the right way" to those who walk in darkness is sin. These all are sins of neglect, sins of omission; but quite as reprehensible in the sight of God as any other form of iniquity. He who seeks salvation for himself alone will never find it. The "high calling of God in Christ Jesus" is a call to service, both in this life and in the life to come. May we be able to say, as did the Master when the time of His departure drew near, "I have finished the work which thou gavest me to do."—John 17:4.—G. E. M.

Questions on the Subject. How old was Samuel at death? What advantage did he have at birth? Did his early life tend to train him for righteousness? Why plead for Israel's return to God after God had granted them a king? Would Samuel's prayers for Israel be more effective than Israel's prayers for self? Why?

TOPICS FOR STUDY AND DISCUSSION

Force—definition; various kinds, physical and mental; God's use of various kinds. Does God force men against their wills, or by changing their wills, or does He use both tactics? (Study your own life and the history of Israel.)

Manifestations of force more painful and more effective than brute force.

God's autocracy—its purpose; its selfishness.—A. K.

CONFERENCE DATES

Indiana, North Salem—July 5-17.
Northwest, Felida, Wash.—July 7-10.
Texas, Goldthwaite—July 15-24.
Arkansas-Oklahoma, Cleveland, Arkansas—July 28 to August 7.
Illinois, Oregon—August 2-14.
General, Oregon, Illinois—August 2-14.
Virginia, Maurertown—August 17-28.
Iowa, Waterloo—August 20-28.
Kansas-Oklahoma, Arkansas City, Kansas—August 21-28.

Attend your own State Conference and others, if possible. Your cooperation will help in the Master's service.

DOINGS AMONG THE CHURCHES

ILLINOIS

Bro. Austin is expected to arrive home Tuesday, June 28, to spend almost a week. He will fill the Oregon pulpit Sunday, July 3.

Bro. Paul C. Johnson, who has been spending the last two weeks among the brethren of central Illinois and St. Louis, Missouri, is expected home this week.

Bro. and Sr. Rolland Stilson and children, of South Bend, Indiana, visited relatives in Oregon a few days last week. Accompanied by Sr. Cross, of Oregon, they motored to Wisconsin and are now visiting relatives there.

A letter from Sr. Woodward says, "I have just reached Dutton, from Blanchard, where I spoke two Sundays to good, attentive congregations. I have promised to return again soon. I am in usual health, and hope to attend the General Conference and Bible School at Oregon in August."

* * *

INDIANA

INDIANA BIBLE SCHOOL

Indiana is offering an added opportunity this year to those who wish to know more about God's Word. Two extra classes have been added so that more time can be spent in study, which gives opportunity for all to spend more time in improving their minds in what our Father and His dear Son have left on record for us.

We hope to make this the best yet, and, true to name, a real Bible school.

To those in our own state, please bring bedding and pillows for your own use. Visitors will be provided with such. All bring Bibles, note books, and pencils.

Lydia Railsback, President.

INDIANA BIBLE SCHOOL AND CONFERENCE

Time—July 5 to 17.

Place—North Salem Church, five miles north of Plymouth.

Purpose—

- to study the Word,
- to establish and increase faith in God,
- to build up a greater spirituality,
- to encourage the disheartened,
- to strengthen the weak,
- to promote love and good works among the brethren.

Business Session Saturday, 2 p. m., July 16.

Arrange to come for all, or at least a part of the time.

It is time well spent. Churches are urged to send representatives to attend the business session, a place where all are needed.

Isolated members are especially urged to attend. It is the big opportunity of the year to meet and get acquainted with those of like precious faith, and feast on the good things of God's Word.

Come and contribute your little part to the biggest and best Bible School and Conference ever held in Indiana.

F. A. Stilson, President.

* * *

TEXAS

The Annual Conference and Bible School of the Church of God in Christ will be held at Goldthwaite, Texas, July 15-24. We urge all to attend. Lay aside the cares of the world for a few days and enjoy the meetings together. Meals will be furnished on the camp ground. Those who prefer, can furnish their own meals. Tents and cots will be furnished at cost to those who wish. Rooms can be had in town for those who do not care to camp. Write Bro. E. M. Wilson at once and tell him your needs in the way of tents and cots.

Bring the children; there will be classes for them, and we owe it to our children to help them into truth.

Bro. F. L. Austin will be with us, and I know we all want to get the benefit of his teaching. Let's go.

E. W. Moses, Conference President.

* * *

VIRGINIA

Two mid-week meetings held at Brown-town were very well attended. Many came to the church in wagons. This desire for the truth is certainly inspiring.

Erection of the conference hall has not yet started as the carpenter has been delayed, but it is expected that work will have been begun by the time this notice reaches the brethren.

Sunday night, July 3, there will be a meeting at the home of Sr. J. U. Kinchloe, at Fairfax. The subject will be, "The Closing Days." All brethren are urged to attend.

God still continues His watchcare over the brethren here in Virginia; at least, some "lucky" accidents would indicate such.

Bro. Jacob Boyer escaped serious injury when a horse he was riding reared and fell backward, pinning him down for

fifteen or twenty minutes.

Bro. Mack Updike was but slightly injured when his horse stumbled and threw him off. One foot caught in the stirrup and the horse started to drag him, but was soon quieted.

Bro. Marcellus Boyer escaped even minor injuries when his car was hit by a speeding automobile and knocked off the Valley Pike into an apple orchard.

I expect to leave Virginia July 11, for a visit with my parents in Michigan, before attending the General Conference at Oregon. Those having correspondence with the writer may address him as follows: July 11-31, Blanchard, Michigan; August 1-12, Oregon, Illinois, Care of N. B. I. On August 16 I plan to be again at my usual work, and may be addressed at Maurertown as formerly.

Harry A. Sheets.

* * *

CHRISTMAS CARDS

We are now preparing our 1927 line of Christmas Greeting Cards. A beautiful line of neat designs has been chosen for your selection. Early samples or circulars will be sent to anyone requesting them. Send in a list of your friends whom you feel would be interested in receiving circulars. Mail inquiries and names to National Bible Institution, Oregon, Illinois.

* * *

JOHN TYLER CRONBAUGH

Was born at Cold Water, Michigan, December 21, 1847, and passed away at the home of his daughter, Mrs. Wm. M. Ostrander, at Marengo, Iowa, June 10, 1927, at the age of 79 years, 5 months, and 20 days.

At the age of 7 years he came with his parents to Iowa, where they settled on a farm near Koszta. On July 25, 1880, he married Frances Jennie Holopeter, who passed away August 21, 1896. To this union nine children were born, four passing away in infancy, leaving one son, Mardie, of Koszta, Iowa, and four daughters, Mrs. Mary E. Ostrander, of Marengo, Iowa; Mrs. Ruth Griffith, of Belvidere, Illinois; Mrs. Francis Kibler, of Cedar Rapids, Iowa; and Mrs. Winifred Maritz, of Walnut, Iowa, to mourn his death. Also, by a second marriage with Mrs. Eva Mills, on February 1, 1901, who passed away July 13, 1915, he leaves four step-children: Mrs. Myrtle Young, Burton, Washington; Mrs. Jesse Pratt, Reno, Nevada; Mrs. Maud Tompkins and Mrs. Charles Denzler, of Marengo, Iowa. There are eight grandchildren and one

great-grandchild, one brother, C. C. Cronbaugh, of Marengo; also a large number of nephews and nieces and many other relatives and friends to mourn his loss.

He retired from active life on the farm March 1, 1907, moving to Marengo, where he resided till his demise.

He had been a member of the church for a number of years, and remained faithful to the last.

Funeral services were held in the M. E. Church at Marengo, and burial was in the old home cemetery at Koszta, where he awaits the coming of the Lord in whom he trusted.

J. W. Williams.

CHARLES WESLEY CURTIS

Was born in Miami County, Ohio, December 27, 1859, and died June 8, 1927, aged 67 years, 5 months, 11 days. He was the son of Samuel and Susan Curtis, and was of a family of eight children. On February 1, 1882, he was united in marriage to Sarah Kessler, who died October 17, 1902. To this union were born three daughters, Emma, Della and Anna, Della preceding him in death, July 26, 1908.

Bro. Curtis spent his entire life in the community in which he was born, and his acquaintance was very large. He will be sadly missed, especially by the church of which he was custodian for many years. He was very fond of children, and dearly loved to be one of them in their games, always remembering them with tokens of kindness. How they will miss "Uncle Charlie"!

He united with the Church of God many years ago, and was baptized by Bro. James Waggoner. He was loyal to his family and many happy days were spent with his children and grandchildren. He leaves to mourn his loss two children, Mrs. Emma Garard, and Mrs. Anna Kelly; two grandchildren, Marjorie and Charles Kelly; one sister, Mrs. Lucinda Brewer; and a host of relatives and friends.

Funeral services were held June 11 in the church which he had looked forward so eagerly to seeing completed, known locally as the Curtis church. The writer spoke words of the resurrection hope to an assembly which filled the little church and left many standing without. Bro. L. E. Conner assisted in the service. We then laid him to sleep in the adjoining cemetery to await the call of the Master.

M. W. Lyon.

* * *

REPORT FROM BRUSH CREEK

The June Meetings at Brush Creek, Ohio, June 5 to 12, were a source of much encouragement and enthusiasm. Bro. L. E. Conner, of Cleveland, was with us for the whole period. His clear and forceful sermons each night on the fundamentals of kingdom truth were edifying and instructive to all. He also conducted one of the daily Bible classes. In

spite of unusually good weather, which made it impossible for the farmers to attend the classes, our second year of Bible school drew larger attendance than last year, and with good interest.

Due to the fact that the church building was in process of being moved, meetings were held the first two days in the Frederick Schoolhouse. Work was rushed, however, and Monday night the building was resting on its new foundation. Although no remodeling had yet been done, it was ready for temporary use by Tuesday, and was occupied for the rest of the meetings. The first service held in the church on the new location was the wedding of Miss Dorothy Brewer to Mr. Edgar Demmit. As far as is known, this is also the first wedding ever solemnized in the church.

Joy was turned into mourning the next day when Bro. Chas. Curtis fell dead at the steps of the church just as the evening service was beginning; and Saturday's classes gave way to the funeral service. Probably no other member of the congregation could have missed so much as will "Uncle Charlie".

The closing day was an inspiration. The church at Lawrenceville, following their annual custom, united in the services. Their generous gift of cash to help on our building fund is deeply appreciated. After the morning services, dinner was served on the grounds.

Just before the afternoon service we gathered at the water where two made the good confession in baptism, Mrs. Philip Curtis, Scottsburg, Indiana, and Mr. Vivian Kerr, Rt. 2, Hairland, Ohio. Sr. Curtis is a young mother whose children are just reaching the age when they will most need the careful, Christian guidance which father and mother, now united in the church, are anxious to give. Bro. Kerr is a young man just starting out in life. He has wisely chosen the Master's companionship at a time when he will need it much. May God guide each into the path of most fruitful service for Him, and keep them faithful always. The afternoon sermon was followed by communion. At the evening service the new members, together with two others previously baptized, were given the right hand of fellowship.

Bro. and Sr. Patrick, Carrol, and Ione were present for three days in the middle of the week. They were a wonderful help to the meetings and we enjoyed every minute of their stay. Bro. Patrick prevailed upon to speak Thursday night.

The community showed a good interest in the meetings. The church itself has been greatly helped. It is to be hoped that the same spirit of cooperation which made this meeting a success will be continued to carry on the good work begun.

M. W. Lyon.

GENERAL CONFERENCE REPRESENTATION

(Continued from Editorial Page)

shall be entitled to appoint delegates with power to vote 50 per cent of its membership. Any church or any number of members not associated with a state conference shall be allowed a 100 per cent representation. Any member of any state conference or church who shall be present at any General Conference Session, shall be allowed voice and vote, but such vote shall first be deducted from the delegate vote of his church or state conference or both. Any isolated member of the General Conference, who is not a member of any state conference or church organization shall, if present, have voice and vote in any conference session.

"The names of members, and if possible the address of each member so represented, shall be furnished and certified by the proper officer to the Secretary of the General Conference before the session at which their vote shall be cast."

THE RESTITUTION HERALD

Published by the NATIONAL BIBLE INSTITUTION Oregon, Illinois

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Change of Address—When ordering a change of address be sure to send us both the old and new addresses.

THE RESTITUTION HERALD advocates: The near return of Christ, Acts 1:11, and life only through Him, Col. 3:3; the literal resurrection of the dead, John 5:28; the immortalization of those in Christ, 1 Cor. 15:53, 54; the final destruction of the wicked, 2 Thess. 1:9; the restoration of Israel as the kingdom of God under the kingship of Christ, Luke 1:32, the church being joint-heirs with Him, Rom. 8:17, and Israel to be made head over Gentile nations, Isa. 60:13; the "restitution of all things, which God hath spoken by the mouth of all His holy prophets since the world began", Acts 3:21. It also firmly advocates repentance and immersion in the name of Jesus Christ for the remission of sins, Acts 2:38, and a consecrated life as essential to salvation.

To Stop Paper—It will be our policy to follow the general desire of our readers and to continue sending THE RESTITUTION HERALD to subscribers until notified that discontinuance is desired. Therefore, if you do not wish your paper continued, kindly write us to that effect promptly upon expiration of your subscription. When paper is ordered stopped please remit for any arrearages on subscription.

The Children's Page



PREPARED BY LOIS HUNT
1111 Blaine Ave., South Bend, Ind.

SAMUEL'S FAREWELL

SAMUEL had served God faithfully all his life. His mother had taken him to the temple when he was very young, and there he had lived with the priest, Eli. In time, he became the high priest, and prophet and judge. However, Samuel's sons were not good men. They were not wanted by the Israelites to be judges. So God chose Saul to be *king* over Israel.

Samuel's work was nearly finished. He was soon to resign his office. Therefore, he wished to be sure that all was as it should be. Accordingly, he called all the people of Israel together, that he might ask if they knew of anything he had neglected.

He recalled that he had tried to listen to their requests from his childhood—even to their demand for a king in his older days. Then he said, "Here I am, witness against me before the Lord, and before his anointed. Have I taken anything that belongs to another? Have I cheated anyone? Have I made life harder for anyone? Have I ever accepted a bribe? If I have done any of these things, I will give it all back to you." Of course, he knew he had not done anything like that, but he wanted to be sure that he had dealt justly in all matters. Did the people feel he had done right? Let us see.

They answered, "Thou has not defrauded us, nor oppressed us; neither hast thou taken aught of any man's hand."

Wasn't that a splendid record?

Then Samuel said to the Israelites, "The Lord is witness against you, and his anointed is witness this day that ye have not found ought in my hand." And they answered, "He is witness."

Samuel then recalled God's care for them in times past; how He had delivered them from their enemies so long as they remained true to Him. The good priest now advises them and their king to continue faithful to God, lest the hand of God turn against them. And to make them realize their wickedness in asking for a king, Samuel called to the Lord to send thunder and rain on their harvest. And when the Lord did send thunder and rain, the people greatly feared the Lord and Samuel.

The people said to Samuel, "Pray for thy servants unto the Lord thy God, that we die not." And they acknowledged their sin in asking for the king. Where-

upon, Samuel comforted them by saying, "Fear not, you have done wrong; but do wrong no more. Then God will not forsake you; for it hath pleased the Lord to make you His people."

Samuel felt he would sin if he did not pray for these people, and help them to know the good and right way. His advice was, "Only fear the Lord and serve him in truth with all your heart: for consider how great things he hath done for you."

His warning was, "But if ye shall do wickedly, ye shall be consumed, both ye and your king."

Will the Israelites and their king serve God with all their hearts?

SOMETHING TO DO

1. Memorize 1 Samuel 12:24.
2. Read all of 1 Samuel 12.
3. If you have had trouble with anyone, go and make it right.

TINY TOTS

SAMUEL was an old man. He had been a priest and taught the Israelites for many years.

Now, King Saul was to be their leader. So Samuel called the people together to tell them goodbye. He asked them if he had ever taken any of their things, or hurt anyone, and the people said, "No."

Then Samuel told the Israelites they had been bad in asking for a king; but that if they and their king would always love God, He would help them in every way.

Thus, we must love God and be true to Him always, and He will help us too.

WHAT EVERY BOY AND GIRL SHOULD KNOW WHERE TO FIND

13. Bible Study—Psalm 119.
14. Where do we find the greatest verse?

WHICH IS RIGHT?

In writing an examination, which is right—to let a question go unanswered, or to copy the answer when the teacher is not looking?

THE QUAKER'S VICTORY

Selected by Madeline Gardiner

IN HIS BOOK, *A Handful of Stars*, F. W. Boreham forcefully illustrates how the Quaker, William Penn, was Christianity's unanswerable argument to the Mohican and Delaware Indians. He writes, "Immediately upon his arrival he called the Indians to meet him. They gathered together under the great elm at Shakamaxon—a spot that is now marked by a monument. He approached the chiefs unarmed; and they, in return, threw away their bows and arrows. Presents were exchanged and speeches made. Penn told the natives that he desired nothing but their friendship. He undertook that neither he nor any of his friends should ever do the slightest injury to the person

or the property of an Indian; and they, in reply, bound themselves 'to live in love with Onas'—as they called him—'and with the children of Onas, as long as the sun and the moon shall endure.' 'This treaty of peace and friendship was made,' as Bancroft says, 'under the open sky, by the side of the Delaware, with the sun and the river and the forest for witnesses. It was not confirmed by an oath; it was not ratified by signatures and seals; no written record of the conference can be found; and its terms and conditions had no abiding monument, but on the heart. There they were written like the law of God and were never forgotten. The simple sons of the wilderness, returning to their wigwams, kept the history of the covenant by strings of wampum, and, long afterward, in their cabins, they would count over the shells on the clean piece of bark and recall to their children or to the stranger, the words of William Penn."

The world laughed at the fantastic agreement; but the world noticed, at the same time, that, whilst the neighboring colonies were being drenched in blood and decimated by the barbarity of the Mohicans and Delawares, the hearths of Pennsylvania enjoyed an undisputed repose. No drop of Quaker blood was ever shed by an Indian. So complete was the victory of the faith of William Penn!

"Your job is your field. If you say you are too good for your job, have you ever given any thought to methods by which your present job could be made good enough, or even too good for you?"

"A LITTLE BIT OF LOVIN' "

By J. L. Harbour

*"If you put a little bit of lovin' into all the work you do.
And a little bit of gladness and a little bit of you,
And a little bit of sweetness, and a little bit of song,
Not a day will seem too toilsome, not a day will seem
too long.*

*And your work will be attractive, and the world will stop
to look,
And the world will see a sweetness, like the tinklin'
of a brook
In the finished job; and then the world will turn to look
at you
With a world's appreciation of the thing you've tried
to do."*

If every girl who may read this will catch and hold on to its beautiful and fine spirit as she does all the work she has to do, her duties will be performed easily and her world will be all the better. The fine spirit of willing service is in these lines, the spirit of glad service.

One day a young woman who had been thrown out of employment by the then all-prevailing "hard times" called me up by telephone and said with a happy note in her voice:

"I have work again!"

She said it is if to have work was the best thing that could befall her, and so it was. Mrs. Browning never wrote truer lines than these:

"Get to work

In this world—'tis the best you get at all."

This is doubly true when we do cheerfully the work we have to do, no matter if it is not the kind of work we want to do. But how shall one put love into the disagreeable task? A mother whom I know has found out the secret of doing lovingly even the drudgery of her home, for once she was heard to say:

"Sweeping and scrubbing and dusting and polishing the stove and cooking are not poetical nor truly pleasant duties, but all the time I am doing them I am thinking of how my husband and children enjoy their clean and well-kept home I try to give them and the nice things I cook for them, and that makes the disagreeable work go all right."

That wife and mother knew how to put "a little lovin'" into her work, and it fairly glorified the coarsest work she had to do. She put more than her hands to the tasks she had to do, for she put her heart into her work. One must always do that if one's work is to count for most. It is the only way to put "a little bit of gladness" and "a little bit of sweetness" into it. One evening when I paid my Irish charwoman for her day of hard work I said to her, "You have made everything fairly shine."

"Do yeez think so? Sure then an' that is the biggest part av me pay—havin' yeez say so. It's few thot takes the trouble to say it."

Too few remember always to give the reward that is worth more than money to the person who has faithfully done his or her work. I once visited a box factory in which a large number of girls were employed. A young girl showed me a pretty candy box she had just finished and she said with her eyes shining, "Pretty, isn't it?"

"Very," I replied, "and it was you who made it pretty."

"Yes, I did," she said with something like "a little bit of lovin'" in her voice, while her eyes rested admiringly on the box. She had done her work cheerfully with honest pride in its accomplishment. Of course, it was well done.

*"Just a little bit of lovin', and a little bit of song,
And some pride to sort of make it straight, an' clean,
and strong;
And the work that you are a-doin' pretty near before
you know,
Will have set the world a-talkin', and the little winds
that blow
Will bring echoes of it to you, and you'll see that you
have done
More than you had dreamed or hoped for when the
task was first begun."*

—Selected by Mrs. A. J. Chaplin.

REGARDING HELL

A letter to the Editor of the Toronto "Globe"

By R. H. Judd

IN YOUR issue of June 16. is a letter from Mr. Heathcote under the heading of "Interpretations", on the subject of Hell. Earnest desire to get at the facts is commendable, and nearly always helpful, but hurling adjectives, as does your correspondent, will not add one iota to the force of his argument. Two things are necessary to helpful discussion. First the recognition of a common authority, and second mutual agreement upon a common starting point. With regard to the first, to discuss a Bible topic without the Bible being recognized as the final authority is fruitless. With reference to the second there is happily a commonly agreed basis granted Mr. Heathcote, and on which practically all the Bible scholars are agreed. This is found in his statement that Sheol and Hades are equivalents, so that what is true of one is true also in the case of the other. There are some 65 occurrences of "Sheol" in the Old Testament, and it should not be difficult to find by examination of these the precise meaning that Scripture has assigned to this Hebrew word. Its use outside Scripture does not concern us. What then are the Scripture uses of the word Sheol? Take the following few for examples:—Gen. 42:38; 1 Sam. 1:2, 9; Psa. 31:17; Psa. 6:5, and 30; Num. 16:33; Psa. 115:17; Isa. 14:11; Ezek. 21:14. In these instances Sheol is stated to be a place for grey hairs, a place of silence, a place without memory, a place of death, a place for maggots and worms, for trees, for weapons of war, a place for men and their material possessions, a place for corruption. True, both Sheol and Hades are "the unseen state", but it is equally true that they stand for the grave in generic sense, as the above passages very clearly demonstrate. Had the word "Hell" retained its old Anglo-Saxon meaning its continued usage would not have been amiss, for it is derived from "Halan", to hide. Our word Helmet (something to cover the head) comes from it. In England to this day they "hell" potatoes, and to "hell" a roof is still not uncommon. Tents, trees, weapons of war, maggots, and bodies of men do not go to the hell of Mr. Heathcote's conception, a conception contrary to that of the Bible. When a man is buried he is surely in the "unseen state". Your correspondent says, with intent to prove that Sheol is not the grave, that the righteous as well as the wicked go to the grave. Let him diligently study his concordance and he will find that both these classes do go to Sheol. Like many others he does not see that Gehenna is a distinctly Jewish term, that is in every instance spoken by a Jew to Jews, and occurs in the Gospel only with the one exception of the epistle of James, and that it should not be confused with, nor used as an equivalent for Sheol or Hades. That it has evident reference to the valley of Gi-hinnon cannot be disputed. There fires were continually burning for the destruction (not the preservation) of that which was cast into it, and what the fires failed to consume the worms completed its

destruction. True, as your correspondent says, the rich man's body was in the grave. That it was in Hades is equally true, for in Hades he (parabolically) lifted up his eyes; he had a tongue that could be parched for water and call for help. Unless, therefore, he had two bodies, Hades is thus proved to be the grave and that indirectly by Mr. Heathcote himself.

Just a closing word relative to his remarks regarding Psalm 16:10 and Acts 2:27. Mr. Heathcote is surely aware of the frequent Hebrew parallelisms occurring in the Psalms of which Psalm 16:10 is an excellent instance. Let him carefully praise Genesis 2:7 and he will discover—probably for the first time—that the dust formed man is there called a living soul. His endeavor to prove that the personality does not go to the grave (though Scripture again and again affirms it)—the place of corruption—is here splendidly refuted; for it was His Holy One that was not allowed to see corruption.

One can hardly think that Mr. Heathcote is unaware of the fact that "soul", in Scripture, is applied both to the life of the body and the body itself, but the life is never the personality as your correspondent's remarks suggest, but is the possession of the personality. What shall it profit a man, if he gain the whole world and lose his life? What the soul apart from the body is in a scriptural sense is a most interesting study. Many of the best commentators are in agreement with the foregoing exegesis, and they are men whom even Mr. Heathcote would hesitate to call "simple" minded.

He who waits to do a great deal of good at once, will never do any.—Dr. Johnson.

JUST BEFORE CHRIST RETURNS

PAUL wrote to the Thessalonians that before the coming of our Lord there should be a falling away, 2 Thess. 2:3. And to Timothy he stated that evil men and seducers should wax worse and worse, and that there should be perilous times in the last days, 2 Tim. 1:13. It will be noticed in the Scriptures that the apostasy is not concerning education, or fine churches, or able ministers, or large congregations, or the progress of intellectual and material prosperity; but the breaking down that is foretold of the visible church, is on faith, and a denial of the power of God in the Holy Ghost experience.

There is at present a well nigh universal landslide in the visible church toward higher criticism, which is lower infidelity, and a denial of the supernatural working of God in regeneration, definite answers to prayer, and the revelation of divine things to the soul by the Holy Spirit, which make up the religion of the apostles and their true successors.

We are to expect great deceptions and delusions, deceiving, if it were possible, the very elect. We may also expect great advances in the "form of godliness" in the last days. Faith will not become low through worldliness

and the denial of the Scriptures only, but through the remarkable imitative faiths which will work on in their deceptive power.

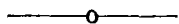
A pastor says: "These movements will become an unseen influence in the air around us; an atmosphere of godlessness, peopled with evil spirits, and heavy with the depression of hell. These evil spirits will do their utmost to injure, mislead, confuse, and depress the children of the Lord. Our bodies will be affected; they will press in on our minds and becloud our souls. All kinds of strange feelings and new and peculiar trials will come to us. A surprising lack of desire and energy Godward, a spiritual deadness, a mental heaviness, lethargy of soul, an alarming desire for forbidden things and a peculiar delight and fascination in any of the world's pleasures we dare taste. It will be difficult to preach the Word in liberty and power; it will be very difficult to get down to real earnest and continued prayer."

This is the atmosphere in which we must battle as the days darken around us. Oh! let us be strong in the Lord! Satan will, no doubt, bring a mysterious power to bear on our minds and wills, which will make it exceedingly difficult to walk closely with God, and very easy to live in the flesh. We will be amazed at the power he can use against us. It will become very hard to serve God faithfully, and to pray earnestly. It will seem as if everything without us, and almost everything within us, had conspired to keep us from following Christ all the way, and to induce us to compromise; we will be surrounded by a worldly atmosphere that will draw us away from God, that will render prayer halfhearted, and that will deaden our spiritual senses to the reality of heavenly things, and the glorious presence of the Lord. It will become very easy to slip out of communion with God, and harder than ever to keep the communication open between ourselves and Heaven.

Already we feel the beginning of the influence of the inrush of these things upon us. Worldliness in various forms weaves its ever-expanding net, with increasing persistency and power, over many congregations. Things are not only allowed, but are unblushingly organized now, which would not have been possible a generation since. The craze for the Drama, and the existing round of pleasure is catered to in connection with many places of worship, to the destroying of deep spirituality, the bringing to an end of revivals and the furtherance of the spirit of compromise with doubtful associations.

There is a terrible decline in faith, and true religion all over the world at this moment. We do not deny that there may be here and there exceptions, but looking at Christendom as a whole it presents a sad picture.

Reviewing these matters, do they not constitute a loud call to the servants of Christ to arise and seek during the intervening short period, to make the most of this day of opportunity, before their Lord and Master comes to summon them to give an account of their labors at the Judgment Seat of Christ.—*Selected By Glenn Birkey from Messiah's Advocate.*



You have nothing of any value if you have not Christ.

WHAT ARE YOU SOWING?

(Continued from page 611)

these works; but that every unregenerated person does some of them, some one thing, and some another; thus all of these works are practiced by the world of unconverted people. As long as anyone is in the unregenerate state he will sow to the flesh. He cannot do otherwise. And he cannot please God while in that condition. Rom. 8:8. And he remains in that condition until he repents.

Unconverted one, if you are of this class who are living a moral life—are not licentious, not dissipated, do not think because of that, that you are not sowing to the flesh, for you are; and unless you repent you will be lost. Those moral people that are greedy for this world's possessions, laying up treasures on earth, and those who are lovers of pleasure more than lovers of God; and those that are in pursuit of worldly honor; and those who have "inordinate desires after finery of every kind—gaudy dress, splendid houses," etc.; are sowing to the flesh. Those things are not products of the Holy Spirit, but of the flesh.

Professed Christians that indulge in foolish talking and jesting, in that thing are sowing to the flesh. Eph. 5:4. "He that sows to the flesh, indulges his sensual and sinful appetites, shall have corruption as the crop."—Adam Clark. "The wages (*pay*) of sin is death."—Rom. 6:23. We do not love death. It is bitter. We treat it as an enemy. Truly, it is the king of terrors. But it comes to all, and takes us to the dark realms of graveyard where we rest until the resurrection trumpet sounds. Then we come forth to receive for the things done in the body, "they that have done good, unto the resurrection of life"—eternal life, to die no more; "they that have done evil unto the resurrection of damnation" (*condemnation*).—John 5:29. Those whose names are not found written in the book of life are cast into the lake of fire, which is the second death. Rev. 20:13-15. There will be no resurrection from that death.

Sowing to the Spirit is to mind the Spirit. Any one must have the Spirit in order to sow to it. God gives the Spirit to all that obey Jesus Christ. We endure pain, sickness, and afflictions rather than put an end to our life. We take nauseous drugs, submit to surgical operations, expend money on doctors, and for remedies. This is something of what we do that we may live a little longer. But our efforts and the efforts of others do not prevail over the enemy, but it prevails over us. But a great salvation has been provided which saves from sin and death. "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. Jesus provided this salvation for us by the sacrifice of His life on the cruel cross. All who repent, and obey Him will sow to the Spirit and reap eternal life. "Praise God."

Seeing that death is bitter and life is so precious, and we do so much to prolong it, should we not gladly and earnestly comply with the terms of the gospel and have everlasting life?

THE CHURCH OF THE CATACOMBS

(Continued from page 613)

ferent artists, but of the pictures we will say more later.

There are many religions, but only one Savior, the Lord Jesus Christ, who has conquered death. As man has become subject to death, through sin, it is necessary for him to have a Savior who has overcome the last enemy. The problem of the graveyard has to be solved, and no one but the Lord Jesus Christ ever faced a sepulchre containing a festering corpse and cried, "I am the resurrection and the life. . . Lazarus, come forth."

A very learned man once said to a little child who believed in the Lord Jesus, "My poor little girl, you don't know whom you believe in. There have been many Christs. In which one of them do you believe?"

"I know which One I believe in," replied the child. "I believe in the Christ who rose from the dead."

That was the Christ the saints of the catacombs believed in, and when their resting places, where they had lain sleeping for so many centuries—many of them belonged to the noble army of martyrs—were uncovered and explored, their testimonies in stone seem like a triumphant echo of the 55th verse of the 15th chapter of 1 Corinthians—"O grave, where is thy victory?" For their voice is one of bright peace, and glorious triumph, through their risen and glorified Lord. It has been well said, "The catacombs are full of Christ." It was to Him that the early church ever turned. On Him they rested in gladness or sorrow, plenty or privation, health or sickness, safety or peril, life or death. With His dear Name on their lips they died fearlessly, nay, exultantly, rejoicing that they were counted worthy to suffer shame for His sake, and on the tablet of marble or plaster which closed up the shelf in which their remains were laid, to await the trumpet that shall sound when the dead shall arise incorruptible, the Name of Jesus was reverently traced and carved. "The catacombs are full of Christ."

Let me tell you some things that do *not* exist in the catacombs—broken columns, weeping willows, inverted torches, mourning women, skulls and crossbones. Instead of these we have beautiful, bright pictures of the Good Shepherd, with a tiny lamb on His shoulder, and the other lambs and sheep gayly frisking around Him, pictures of Christ raising Lazarus, healing the blind, feeding the multitude, and of the three Hebrew children in the fiery furnace of Nebuchadnezzar. Small wonder they want encouraging pictures when they were liable to be converted into the living torches to illuminate Nero's gardens. There was Daniel in the lion's den—that would help when they realized that some of them were bound to face fierce Libyan lions in the amphitheatre thus making sport for a Roman holiday. Those early Christians needed a God like Daniel's. The Christians of the catacombs were not modernistic in their views for Jonah is there. Indeed, they seem to have particularly rejoiced

in him as a type of the resurrection. I saw a copy of pictures from the catacombs giving the entire history of Jonah. When he is in the boat, running away from the Lord, an angel is seen in the sky blowing up a tremendous storm through a sort of monster shell.

As Jonah was thrown into the ocean, the whale, with a head and tail like a horse, is right there waiting for him with an expression of truly ravenous hunger on his face. He has evidently just heard the dinner bell. When he is ejecting Jonah you can see that his dinner has violently disagreed with him.—*The Pentecostal Evangel*.

(To be Continued)

SMALLPOX RELIGION

"It is a pitiful fact that many people want just enough religion to insure them from eternal loss. They want religion about as much as they want smallpox. If they must have it, they want it very lightly, but not enough to mark them."—*Bible Messages*.

Why not look at myself and see if I am in this class?

THE THREE LOOKS

(Continued from page 616)

tian—that Christ is coming back again to this world as King of kings. Then we shall be like Him, 1 John 3:2.

When He comes we shall be caught up into the air to meet Him. What will it mean to be caught up into the presence of a pure, holy, and just being? It will mean that we must have on the wedding garment, the robe of righteousness, and love His appearing.

Dear reader, are you making preparations for this glorious event? (Surely it will be the greatest in history.) Could the bride be kept from making preparations for her wedding? It would be as natural for one condition to exist as the other.

Our hope is not only to see Christ, but it will be the time of the resurrection. How blessed it will be to be again with our saved loved ones.

How small the things of this world seem compared with these coming events. No matter if the world does sneer at us, "that blessed hope" can put a song in our hearts as we tread the pilgrim pathway.

David said, "Rest in him, and wait patiently for him."

I am sure the following verse by Anna Hopple expresses the desire of every Christian in regard to our Lord's return.

*Art thou coming soon, dear Jesus?
Art Thou coming soon, my King?
Wilt Thou hasten Thy returning,
To my heart true joy to bring?
As a thirsty hart is panting
For the crystal brooks, at noon,
Thus I pine for Thee, my Savior,
Loved One, art Thou coming soon?*

Plan to Attend the Illinois Bible School and Conference, August 2 to 14

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CHARITY, THE RIGHTEOUS LAW

By Lyman Booth

"For ye have the poor always with you; but me ye have not always."

This was suggested by reading a chapter in "The Aquarian Gospel," by Levi, much of which I have used. Therefore, I am not the sole author.

THESE words of our Lord are as true to-day as when spoken. They find fulfillment in all parts of the world. The sun, in its daily rounds, looks down upon a race of people struggling in devious ways and occupations to make a living—a race unequally divided in power, rank, station, and wealth. Some are exercising kingly power; some high in military rank; others filling responsible positions in religion or politics; then there are the very rich and the very poor. It beholds the aristocracy of idleness, and the hard and toil-worn hands of poverty. It sees the proud kings of finance, and the humble slaves of burdensome labor. It beholds the forces of nature—light and lightning, wind and wave, frost and flame, and the various powers of earth and air in tireless toil—intended by their Creator for the good of all, controlled for the benefit of the favored few. It sees a world of unrest, of want, and of woe; the lone exile, driven from home and loved ones, to starve or to die in a desolate land without the tender touch of a friendly hand; the mourning prisoner, laboring under the strain of crime, or waiting the gibbet's cruel doom. It sees the poor girl striving to win bread on too meager pay driven, in desperation, to the unwilling choice of crime and death, of shame or suicide. It beholds crime stalking abroad in open day, while virtue and justice hang their heads in disgust and must seek the shelter and protection of law. Even that is little protection in many cases, which is plainly illustrated by the following instance.

In a goodly land where there was plenty and to spare a kind and generous nobleman on his journey arrived at a thriving village, and as he passed along its streets he saw a multitude of people thronging one of those streets. He halted to learn what the commotion meant. He saw the officers on their way to court with a poor man who had been accused of stealing bread. In a short time the man was brought before the judge to answer the charge. The room was crowded with people eager to learn what the court would do. Our nobleman also was

there. The accused man showed in his face and hands the hard-drawn lines of toil and want. Before the court appeared a woman clad in rich and costly robes, as the accuser who said, "I caught this man myself. I know him well; for yesterday he came to beg for bread, and when I drove him from my door, he should have known that I would not harbor a man like him; and then he came to-day and took the bread. He is a thief and I demand that he be sent to jail." Her servants also testified against the man. He was adjudged a thief, and the officers were leading him away. This brave nobleman stood before the judge and exclaimed, "You officers and judge, please do not be too hasty in sending this poor man away. I appeal to your honor, in this land of justice and of right. How can you, how dare you sentence men to punishment for any crime until they themselves testify? Will your law permit such a travesty on right? I think not, and therefore I demand that you permit him to speak for himself." Reluctantly the judge recalled the man and said, "If you have anything to say, say on." In falling tears and trembling form he answered, and said, "I have a wife and little ones and they are perishing for bread. I have told my story often, and begged for bread, but none would hear. This morning when I left our cold and cheerless hut, in search of work, my children cried for bread, and I resolved to feed them or die. I took the bread. I do not deny the charge. I appeal to your honor and to God, was it a crime? This woman spitefully snatched the loaf from my hand and threw it to the dogs. Then she called the officers who brought me here. Now, good people, do with me as you will; but for mercy's sake, please save my wife and little ones from death." Then our nobleman said, "Tell me, judge, who is the culprit in this case? I charge this haughty woman a felon in the sight of God. I charge this judge a criminal before the bar of human rights and justice. I charge these servants and these officers as parties to the crime. I charge the people of this community with cruelty and theft, because you heeded not the cries of poverty, and withheld from helpless ones that which is theirs by every law of right; and now I appeal unto you people here and ask you, Are not my charges based upon

righteousness and truth?" And every man said, "Yes." The accusing woman blushed for shame; the judge shrank back in fear; the officers removed the shackles from the man and ran away. Then the nobleman said, "Give this man what he needs, and let him go and feed and clothe his wife and little ones." The people gave abundantly and the poor man went on his homeward way, where upon his arrival, and after relating the scene at court, there was great rejoicing, with smiling faces and happy hearts.

Before the multitude dispersed the kindly nobleman said to the judge, "There is no standard law to judge of crime. The facts must all be stated before judgment can

be rendered in any case. Now, your honor, and ye men of hearts, go, if you please, and place yourselves where this man stood and answer my question: What would you have done? The man who judges harshly is the man who is full of crime. The courtesan who keeps her wickedness concealed by what she calls respectability, and gaudy attire has not a word of pity for the honest courtesan who claims to be just. What is she? I tell you, good people, if you would refrain from censure till you are free from sin, the world would soon forget the meaning of "accused." Charity would soon banish greed, and fill every bosom with peace and joy."

LIVING SACRIFICES

By Samuel E. Haney

"I beseech you therefore, brethren, by the mercies of God, that ye present your bodies (all your faculties, Weymouth) a living sacrifice, holy, acceptable unto God, which is your reasonable service."—Rom. 12:1.

SACRIFICES prior to Calvary were of a divine, orderly sequence, typically bloody, and precursors of the one great Sacrifice, "the Lamb of God, which taketh away the sin of the world."

The writer of Hebrews has this to say, "Whereupon neither the first testament was dedicated without blood. For when Moses had spoken every precept to all the people according to the law, he took the blood of calves and of goats, with water, and scarlet wool, and hyssop, and sprinkled both the book, and all the people, saying, 'This is the blood of the testament which God hath enjoined unto you. Moreover he sprinkled with blood both the tabernacle, and all the vessels of the ministry. And almost all things are by the law purged with blood; and without shedding of blood is no remission (no forgiveness takes place, Emph. Diag.).'—Heb. 9:18-22. But the necessity of all these bloody (dying) sacrifices, which were but temporary cleansings to be repeated, ceased at the Cross, in so far as the Gospel age extends. 'For if the blood of bulls and of goats, and the ashes of an heifer, sprinkling the unclean, sanctifieth to the purifying of the flesh: how much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your conscience from dead works to serve the living God? And for this cause he is the mediator of the new testament, that by means of death, for the redemption of the transgressors that were under the first testament, they which are called might receive the promise of eternal inheritance.'—Heb. 9:13-15. 'For if we sin wilfully after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins.'—Heb. 10:26. 'Now if we be dead with Christ, we believe that we shall also live with him: knowing that Christ being raised from the dead dieth no more; death hath no more dominion over him.'—Rom. 6:8-9. But "We have an altar (through Christ), whereof they have no right

to eat which serve the (typical) tabernacles. By him therefore let us offer the sacrifice of praise to God continually, that is, the fruit of our lips giving thanks to his name."—Heb. 13:10, 15.

The most pronounced example of this kind of sacrifice is given us by David after his salacious experience with Uriah's wife, and his cowardly and shameful treatment of Uriah, as recorded in 2 Samuel 11. How fervently David prays, "Have mercy upon me, O God, according to thy lovingkindness; according unto the multitude of thy tender mercies blot out my transgressions. Wash me thoroughly from mine iniquity, and cleanse me from my sin. For I acknowledge my transgressions; and my sin is ever before thee. Against thee, thee only, have I sinned, and done this evil in thy sight; that thou mightest be justified when thou speakest, and be clear when thou judgest. . . . Purge me with hyssop, and I shall be clean: wash me, and I shall be whiter than snow. . . . Restore unto me the joy of thy salvation; and uphold me with thy free spirit: . . . (Here David inserts his idea of sacrifice, which is well pleasing to the Lord, even for so great sin as he had committed) For thou desirest not sacrifice, else would I give it: thou delightest not in burnt offering. The sacrifices of God are a broken spirit: a broken and a contrite heart, O God, thou wilt not despise."—Psalm 51.

What a model prayer this is for us weak creatures when we approach the throne of grace, which is ever accessible by the repentant soul! "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness."—1 John 1:9.

The prophet Zechariah says, "In that day there shall be a fountain opened to the house of David and to the inhabitants of Jerusalem for sin and for uncleanness."—Zech. 13:1. This "fountain" was opened when Jesus cried out, "It is finished"; and has been free to all, without money, "For thus saith the Lord, ye have sold yourselves for nought; and ye shall be redeemed without money."—Isaiah 52:3. Although 1900 years have passed since the opening of this Fountain, only a few of the great mass

(Continued on page 637, column 2)

VOICES FROM THE EXCELLENT GLORY

By Dr. Northcote Deck

"For he received from God the Father honour and glory, when there came such a voice to him from the excellent glory, This is my beloved Son, in whom I am well pleased."—2 Peter 1:17.

"We beheld his glory, the glory as of the only begotten of the Father, full of grace and truth."—John 1:14.

IT IS GOOD for us to resort often, in memory, as did the aged apostle, to certain scenes in the Savior's life, there to hear voices from the excellent glory, and there again, in spirit, to become with him eye-witnesses of Christ's majesty. For in these days of doubt, and the world's despair, our place is not with His detractors, who would fain strip Him of His divinity and kingly majesty. No, our habitual attitude is to be that of the first disciples as they "looked steadfastly toward heaven"; our blessed privilege is to worship, while we wait expectantly for our Lord's return. Yet it may cheer and confirm our hearts, through this little while if we note how the eternal Father broke the silence of heaven, to express His good pleasure in the Son, and to publicly authenticate Him at each crisis of His earthly ministry.

I. In the first scene we would turn to Luke 2:13, 14. It is, indeed, not the voice of the Father that we hear. For there we read, "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."

Yet though the worshipers were the heavenly host, which could no longer be restrained, but burst into this celestial chorus, their praise was but the direct echo of the Father's joy, the expression of the Father's heart. For it was at God's express command, that those peaceful fields in the night, and the starry heavens above, were filled with the worship of Emmanuel. For when He bringeth in the first begotten into the world, He saith: "Let all the angels of God worship him."—Heb. 1:6. For was it not the signal that the Lord Christ had now taken upon Himself the form of a servant, that He was even now born in the likeness of men? Was it not a pæan of joy, that for us men and our salvation, the Lord of Glory had humbled Himself, that He might presently become obedient unto death, even the death of the cross?

Thus the Eternal Father could not allow the One who was the brightness of His glory, and the express image of His person, to begin His redemptive work and life, unheralded, unwelcomed, unannounced. So, acclaimed in the clouds, was born in Bethlehem, the Babe, the "Holy Child Jesus," upon whom all eyes, all ages, all hopes were centered.

II. Then, passing over the intervening years, we would go with Him in spirit to the waters of Jordan. There, around the prophet of the wilderness, were gathered multitudes of sinners, repenting of their sins and

being baptized into that repentance. And lo, One approaches to whom the prophet himself gives reverence and worship. It is the Son of the Father, the Son of man, at the outset of His earthly ministry, and He comes to the Jordan, intent on fulfilling all righteousness. And so He goes down into the waters to be baptized. Here was no need for the baptism of repentance. For in Him, the Holy One and Just, there was nought to be repented of. To Him this baptism had other significance, for as He went down under the waters, He thus first, and faintly, fulfilled the prediction: "All thy waves and thy billows are gone over me." Psa. 42:7. For see! His going down under the waters did foretell His pains and sorrows for us sinners; nay, indeed, it spake most clearly of His going down even unto death for us, unworthy though we be.

Thus by His baptism, He clearly announced to His Father, and to all, that after all the quiet years at Nazareth, His purpose was unchanged, His love undaunted, He, the Lamb slain before the foundation of the world, had set His feet upon the path that led through all the shame, the conflict, and the contradiction of sinners, to end only on the brow of Calvary. This path, should He not tread it?

What, then, was the heavenly response, the divine comment upon this prophetic act of obedience? The response was two-fold. For, coming out of the water, straightway "the Holy Ghost descended in a bodily shape, like a dove, upon Him", and straightway, the voice of the Father was heard, to Him, to the multitude, "Thou art my beloved Son in whom I am well pleased." So, indeed, did the Father glorify the Son, and that publicly, as day by day, act by act, the Son was glorifying the Father.

III. Later came the wonder of the transfiguration. And, pondering its meaning, the heart of the matter seems to lie in Matt. 16:21, where, "from that time forth began Jesus to show unto his disciples how he must suffer . . . and be killed." It is to these sayings that Matt. 17:1 and Luke 9:22 point back. A crisis had come in His ministry. Welcomed by the sick and the needy, He had yet been rejected by the nation and its rulers. From now on, His teaching pointed clearly to the cross as His immediate goal. Now He began to prepare His disciples for His death on Calvary, which seemed to them like absolute disaster. No wonder they cried, "Be it far from thee, Lord," as their dreams of earthly glory faded, and they were assured that life could come only through death.

Deep must have been their misgivings those "six days" when in panic of heart "they were afraid to ask him further of his meaning." Then to three of them was vouchsafed the reassuring vision on "the holy mount." "Oh! the depth of the riches . . . of the wisdom . . . of God!" For in place of reproach they were given a further revelation of the high estate and future glory of the Son of man; a revelation which the apostles held in trust for,

and sought to keep in the remembrance of, the church, and after their decease, in the hearts of generations of believers yet unborn. 2 Peter 1:15.

And with the wonder of the scene, with the "glistening" garments of the Savior, and that blessed face, shining "as the sun", there came from the overshadowing cloud, the voice of the ever-present Father, again commending the Son in the accents of supremest confidence; again He was "My beloved Son, in whom I am well pleased."

IV. So the end approached, and still the disciples failed to understand the way of the Cross. So that when, the last week, He declared, "The hour is come that the Son of man should be glorified," John 12:23, it was with a glory that passed their understanding. It was not indeed such as the world counts glory. What He spoke of was the glory of the dying grain (the kernel of wheat), which finds in the silent ground but a quiet place in which to fail and die, that it may afterwards bring forth abundant fruit. But such dying being His Father's perfect will for Him, the shame of the cross was thereby transfigured into the supremest glory. So that, though troubled in soul, in spite of all, He could but cry, "Father, glorify thy name," though that could be only through His own death on the cross.

Again the response was immediate, and deeply impressive. For the sake of the disciples' wavering faith there came the calm, clear assurance from heaven, "I have glorified it, and will glorify it again." Ah! glorious Master, forgive our feeble faith, our wayward steps, our frightened hearts! Pardon and strengthen us, that we may nevermore be "afraid to ask thee" the way, afraid to follow.

V. And now He was come to the last dark scene on Calvary, where by wicked hands He was crucified and slain. The very nation to whom had been committed the living oracles of God, and which, year by year, century after century, had watched and waited for their expected Messiah, now in their blindness, in place of welcoming Him with a crown had crucified Him on the Cross. Let us, then, reverently join the onlookers as "they sat and watched him there," that we may realize afresh the profound truth of their accusation, "He saved others; himself he cannot save."

About the time of the evening sacrifice, through the merciful darkness that enshrouded Him, came the cry of anguish, "My God, my God, why hast thou forsaken me?" For then indeed "the Lord . . . laid on him the iniquities of us all." And because God is of "purer eyes than to behold iniquity," for the first time the Father averted His face from His beloved Son, wringing from Him that awful cry. With the averted face, there could be no voice from the excellent glory, as on former occasions. Yet, in the events that followed, we can clearly discern the Father's approval in the Savior's sacrifice. For, confirming His dying triumphal cry, "It is finished!" came the Father's reiterated assent. We hear the clear, "Amen," of the Father in the rent vail (clearest token that the way into the holiest was now made perfect), the

earthquake; and, clearer still, we hear His verdict in the empty tomb of the risen Savior, and the open graves of the resurrected saints.

Truly, indeed, was He called, "Jesus of Nazareth, a man approved of God . . . by miracles, and wonders, and signs"! He is now enthroned on high, angels and principalities being subject to Him. Yet it is our wondrous privilege, in this His day of rejection, to bring Him our service, our hearts, our homage. *Oh, may He even now be glorified in us His saints. May He to-day, truly and worthily be worshiped and admired in all of us that believe!*

*"We would dwell on Calvary's mountain,
Where the flocks of Zion feed;
Oft resort unto that fountain
Opened where our Lord did bleed:
Thence deriving grace and strength
For every need."*

CHARITY

Selection compiled by M. A. Woodward

FIRST daughter to the love of God is charity to man.—*Drennan.*

The word *alms* has no singular, as if to teach us that a solitary act of charity scarcely deserves the name.—*Anon.*

Charity gives itself rich; covetousness hoards itself poor.—*German proverb.*

Charity is never lost; it may meet with ingratitude, or be of no service to those on whom it is bestowed, yet it ever does a work of beauty and grace upon the heart of the giver.—*Anon.*

How is it difficult to be wisely charitable, to do good without multiplying the sources of evil? To give alms is nothing without giving thought also. It is written, not "blessed is he that feedeth the poor," but "blessed is he that considereth the poor." A little thought and a little kindness are often worth more than a great deal of money.—*Ruskin.*

A man should fear when he enjoys only the good he does publicly. Is it not rather publicity than charity which he loves? Is it not rather vanity than benevolence, that gives such charities?—*H. W. Beecher.*

Proportion thy charity to the strength of thine estate, lest God proportion thine estate to the weakness of thy charity. Let the lips of the poor be the trumpet of thy gift, lest in seeking applause, thou lose thy reward. Nothing is more pleasing to God than an open hand and a closed mouth.—*Quarles.*

The truly generous is truly wise, and he who loves not others, lives unblest.—*Home.*

Nothing truly can be termed my own, but what I make my own by using well; those deeds of charity which we have done, shall stay forever with us; and that wealth which we have so bestowed, we only keep; the other is not ours.—*Middleton.*

THE CHURCH OF THE CATACOMBS

By Lillian B. Yeomans, M. D.

(Continued from last week)

THE ANCHOR, the ark, the dove, and the victor's palm occur very frequently in the catacombs. The epitaphs are short, and very simple, always breathing faith, perfect resignation to the will of God, and undying and glorious hope. Here are a few of them.

"Agapa, thou shalt live forever." "The sleeping place of Elpis." "Sweet Sophronia, thou shalt live forever in the Lord."

Never a word of repining or sorrow is found in these tombs, only rejoicing in sure and certain hope of life eternal through Christ Jesus.

Compare them with some pagan epitaphs of the same period,

"I was. Farewell." "Farewell, farewell, sweetest one, forever farewell." "Once I was not. Now I am not. I know nothing about it. It does not concern me." "Live for the present hour, drink and play, for you are sure of nothing; only what you eat and drink is really yours. Fortune makes many promises and keeps none of them." "Traveler, curse me not as you pass, for I am in darkness and cannot answer."

One tomb of a heathen maiden, twenty years of age, bears the following inscription: "I, Procope, lift up my hands against the gods who took me hence."

Over the funeral urn of a child are found these bitter words: "Neither talent, nor amiability, nor loving, winning ways have been of any avail to prolong this child's days; in spite of all this he has become the prey of the cruel Pluto." On another we read, "Our hope was in our boy; now all is ashes and lamentation."

The catacombs know nothing of these everlasting farewells. Rather, a bold defiance of death breathes in their words! They remind us of those . . . on the white cloth which shrouded the dead body of Pandita Ramabai when she was laid to rest in far off India some years ago, "The trumpet shall sound and the dead shall be raised incorruptible."

There is no trace of resentment in the inscriptions in the catacombs, though so many there met their death at the hands of the persecutors. Even the persecutors are freely forgiven for Christ's sake.

One thing that attracted a great deal of attention in the catacombs was the presence on some of the tombs of small earthen jars, or in some cases, glass phials, or vessels of some kind, containing a red powder. These were at first supposed to be the remains of the blood of martyrs and were sent round to churches for veneration as relics by the Roman Church. Later, however, it appeared that they had contained, not blood, but some substance presumably used as a deodorizer, possibly a sort of feeble disinfectant.

No superstitious observances of this kind seem to have defiled the worship of the church of the catacombs, so far as my studies have extended; even the image of the

Cross does not occur there. The early Christians seem to have shrunk instinctively from representations of the dead Christ, indeed, in some early churches they were strictly forbidden. An ancient church elder rebuked ladies for embroidering pictures of Christ crucified on silk, bidding them rather see to it that His "living image" was indelibly engraved on their hearts.

To realize how wonderful is the sweet spirit of peace and praise that breathes from the catacombs we need to know something of the difficulties that these primitive Christians encountered. For long periods they were under the fire of active persecution, and the cries, "To the lions with the Christians!" and "Away with the atheists!" (they were called atheists because they refused to worship the gods of the heathen temples), rang through the Imperial City, and Roman colonies, whenever anything happened that roused the animosity of the populace against the followers of the Crucified One. This is small wonder when we remember that the Roman Empire itself developed under the shadow of the worship of false gods. Everything in it bore the stamp of idolatry. There was no public monument that was not placed under the special protection of some heathen god. No feast began without an offering to an idol. No household dared to omit to have a fire burning before the household gods. Such a civilization must needs be hostile to Christian faith, more especially as the followers of the Lord Jesus Christ were, and are, bound by their universal commission to tell the Gospel story to all, and bring wanderers into the fold of Christ.

As soon as Roman society understood what Christianity really was it displayed toward its followers bitterest contempt, most insulting treatment, and persecution even to the death. The hatred and contempt were there all the time, even when the fires of persecution slumbered. By the stand that they took against sin and vice the followers of Jesus necessarily incurred and retained the hatred of whole classes of people whose very existence depended on customs connected with heathen religion and life; as, for instance, the makers of shrines, like those at Ephesus, who raised the riot to murder Paul, Acts 19: 23-41, idol makers, flower sellers, (flowers for the shrines), purveyors of victims for the heathen sacrifices, (see Acts 14:13), architects of temples, sculptors, painters, decorators of temples, oraclemongers, soothsayers, augurs, astrologers, actors, players, singers, dancers, athletes, and the great throng of the degraded and vicious generally. When these people were converted to Christianity, what happened? The artisan must forsake his calling if it was in any way associated with temples, with the games, the theatre, or anything contrary to the commands of God's Word. Often a soldier must forsake his colors, for the stamp of heathenism was on military service; in entering into battle all sorts of heathen incarnations

(Continued on page 637, column 2)

EDITORIAL

F. L. AUSTIN, Editor.

F. A. STILSON, Ass't Editor.

HOME AGAIN

AFTER two months of visiting among the churches of seven states the Editor finds himself home for a week. Beginning July 4, God willing, he expects to fill appointments at conferences in six states, which will keep him busy until September 2.

He takes this opportunity to again extend hearty appreciation to all the churches, groups, and individuals for the Christian spirit with which he has been everywhere received.

During this trip the Editor has not only had in mind to help and receive help from each local group of people, but he has kept constantly in mind the condition and activity of each group as compared with the several churches or groups in other communities. Church problems and the manner of handling them; the aim and activity of the several churches—these all were kept constantly in mind.

The result of these visits has made more emphatic the thought that the Church of God people especially need to keep in mind a few important points:

First, the Church of God is nothing unless its units here and there truly and faithfully represent portions of God's true church. God's church is truly the greatest and most exalted organization in the world and every local group of God's church should endeavor to make its own unit or group an ideal unit of the church as a whole. It should endeavor to thoroughly recognize its relationship to every other true member or group of members of the church.

Second, the church is spiritual in character. As such, it can operate truly only by following the laws and rules of spiritual things. The church of God never has been, never can be political in its nature, or in its activity. The church is spiritual; the state is carnal. The church operates according to spiritual rules; the state (and all purely human effort) according to carnal rules.

The members of the church must, each and every one, be spiritual. A church made up of carnally minded members may be a church, but certainly not God's church. Spirituality and carnality are contrary the one to the other according to Paul in Gal. 5:17. Read also 1 Cor. 2. Thus, it would seem that the idea of the spiritual should ever be uppermost in the mind of each and every church member.

Third, like as God definitely and thoroughly organized the state when He organized Israel in the wilderness, and afterward the kingdom in the promised land, so also, God has definitely and thoroughly provided for the continuous organization of the church. It is just as im-

possible to promote God's ideals of the church without following His method of organized activity and cooperation as it was for Israel, the nation, the kingdom, to advance after God's ideals without obeying His order and method for national procedure and activity.

Again, while each several tribe in Israel operated as a unit by itself, it also, under God's order and rule, must coordinate with each of the other tribes, the whole making a united nation or kingdom under one common head appointed and sustained by God Himself. So, also, the church as a whole is made up of many units in many localities and of many isolated individuals and groups, each of which has its local and individual obligations as well as relation and obligation unto the whole. The parts are necessary unto the whole; the whole is necessary unto the parts.

The Church of God, as made up by the few who are affiliating in this particular effort must, if it is a part of God's great church, give its entire strength and ability to discover the ways provided by God and then to live and enact those ways with true heart and loyal purpose.

With the foregoing thought deeply impressed upon the mind, the writer is very firmly convinced that in every way we should one and all endeavor to visualize more accurately the position of the church in the mind of God and to more and more completely unify our efforts with a view to giving to each other as individuals and as church units the largest possible assistance.

IS THERE NO GOD?

THE WORLD has lately been thrilled—and rightly so—by the unprecedented feat of Lindbergh. In a moment he has been received by presidents, kings, statesmen, and by myriads of the population. Thousands of columns have been daily printed in announcing the praises of rulers, scientists, journalists, politicians, clergy, warriors, commercialists, and just men and women. In no one of the many columns read by the writer has he noticed a reference to or of God by the flier or by any one of his vociferous acclaimers.

(Continued on page 630, column 2)

HERALD RECEIPTS

D. E. Prutzman; Mrs. Val Fike; Wm. Eklund; Mrs. I. L. Wood; H. A. Dingman; Emil Fredlund; Lynn Leighty; Mary E. Carter; Mrs. J. M. Reid; A. D. Donaldson; Emma Jackman; O. R. Robertson; J. G. Haupt; Mrs. Olive Wood.

HELPING FUND

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YOUR STATE CONFERENCE AND BIBLE SCHOOL, YOUR NATIONAL BEREAN CONFERENCE, AND YOUR GENERAL CONFERENCE NEED YOUR ENCOURAGEMENT AND SUPPORT. GIVE THIS SUPPORT IN EVERY WAY POSSIBLE.

OFTENTIMES in looking for opportunities we pass unheeded the ones which lie at hand. Great lives have been great, not because the persons waited for big things to do, but because they did nobly and well the little things along the way. The lesson on opportunities for service, No. 40 in the adult book, gives some valuable suggestions with reference to how we can serve God in the everyday relationships of life.

* * * *

Perhaps one of our difficulties is a failure to remember the truth which Paul expressed to the Athenians in Acts 17:25, that God is not worshiped "as though he needed anything." In reality there is nothing which you or I can do for, or give to, Jehovah. All things are His, and what could puny man do for Him? But God accepts as service to Him that which is properly rendered to our fellow man, so we really serve God by serving others.

* * * *

Parenthood is a sacred opportunity for service. Those to whom God has given children have been entrusted with the molding of character, the results of which will reach through eternity itself. Let no mother or father feel that the burden of family prevents rendering service to God; for no greater service can be rendered to the eternal Father than to raise young lives to reverence Him and to have the proper viewpoint of life. What greater satisfaction could a person growing old in life have than to realize that he or she has had something to do with the shaping of characters which are shining lights for the heavenly Father?

* * * *

The simple task of being a good home maker is also recognized as a divine service. Paul mentions in Titus 2:4-5 that a young woman is successfully serving Him if she is chaste, discreet, sober and a good keeper of her home. These seemingly humble and unimportant things of life are recognized as service to God if they are rendered in His name.

* * * *

Even the art of being a child or a servant is an opportunity for service, as is mentioned in Ephesians 6:1-8. Obedience to parents, rendered in the proper spirit, trains

one for obedience to God. Family relationship here teaches us the great lesson of our relationship to the heavenly Father, and to His Son who thus becomes our brother.

Ephesians 6:9 goes a step further in speaking of those who are masters. If you have authority or control over others, deal with them in the way which you would want to be dealt with, not forgetting that your Master is in heaven, and that His method of dealing with you will be governed by the manner in which you have dealt with others. To have authority or power and not to use it in pride or self-gratification is a difficult thing for many, but there is where the opportunity for true service comes in.

Yes, and even the art of being a friend can constitute service to God. Hospitality, friendship, brotherly love—all of these are encouraged by the Father who wants us to learn to be friends. Friendship is one of the most sacred relationships in life, and he who learns not to violate it or take advantage of it, has learned a valuable lesson in the service of the heavenly Father.

So it does not matter so much who you are, or where you are. The opportunities for service are on every hand, from the humblest hovel to the largest mansion. No matter how busy you may be, in that very labor there is a way to acceptably serve God.

Let us, then, not yearn for the other person's place or opportunities, but make use of the ones that surround us, and fit into the life in which God has placed us.

—○—
The fearful and unbelieving have not faith in God.
—○—

All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction.—2 Tim. 3:16.

Who can look at the earth, with its perplexities, its difficulties, without feeling that in the spiritual domain there are many foes. What shall be said of the future of this Blessed Book, which men are daring to lay their hands on as if it were nothing Divine? Young men, I beseech you, hearken not to the folly of those who would tear God's Book to ribbons; but take it as the fullness of God's revelation, from Genesis to Apocalypse, and say, "It is God's own Book; I have proved it."—H. W. Webb-Peploe, M. A.

NOTES FROM THE TEACHERS' TRAINING CLASS

By Mary A. Gesin

THE Tuesday evening training class at Oregon has disbanded for the summer months and a short review of the work covered since last notes may be interesting. Under the able leadership of our teacher, Bro. Floyd Stilson, we have taken up the study of "The Teacher," comprising lessons on the preparation of the teacher, methods of teaching, the art of questioning, getting and holding the pupil's attention, and kindred topics.

In our former course of study, "The Pupil", we discovered that there are four fundamental principles in all teaching. They are—the principles of self-activity, of apperception, of adaptation, and of organization. The first principle, that of self-activity, shows us that we must get the pupil to think for himself; the teacher's duty to set before him the material and the pupil to form his ideas from that material, not to adopt the teacher's thought as his own.

The second, that of apperception, teaches us that a pupil does not form an idea wholly of new material, but he understands the new by relating it to something he has discovered previously. Hence the importance of knowing your pupil's viewpoint, his habits, his old ideas.

The third, adaptation, forces us to recognize that as the pupil grows and develops, his interests vary, his powers enlarge, his experience widens, and we must suit our teaching to that development.

The fourth, organization, helps us to realize that all teaching must have an ultimate aim and work steadily toward that end. We must not simply enlist the changing interest of the pupil, but we must organize his ideas in a consistent manner.

All four points enforce the fact upon us that the teacher must make systematic preparation for each lesson in order to give the pupil his best. He must be in sympathy with both his material and his pupil. He must plan his work so that the aim of each lesson shapes toward the ultimate aim, that of the spiritual development of the pupil.

Ways and means of applying these general principles were studied and discussed, such as, how to get the pupil's interest aroused so that he will desire to study. One method that will be found helpful is to give a definite task to each one and be sure to call for that special assignment. To hold his attention, draw out each pupil, get him to contribute something toward the whole, make him feel it is his lesson, and that he has had a share in its development.

The method of teaching the primary classes is very much simplified if classes have access to separate rooms during the Sunday School hour. Their activity may be enlisted in all sorts of busy work: by picture, map, object, blackboard, story reproduction, such as simple plays with Bible characters. If not distracted by older classes, attention is much more easily held. We have worked out

this plan for the three younger classes of our school at Oregon, which show remarkable results both in growth of numbers and interest.

Our study on the art of questioning proved very interesting as well as beneficial. We learned what sort of questions to avoid in most instances—double questions, vague ones, and those containing figures of speech. Avoid the use of technical words and superfluous remarks. In short, questions should be put so as to stimulate real thought. The importance of drills, reviews and examinations was also discussed. By keeping all the old material fresh, your pupils will acquire a permanent body of songs and memory gems that will be a constant source of satisfaction to both teacher and student.

In conclusion, the author of our text book says that "the Sunday School should endeavor to lead every boy and girl to faith in Jesus Christ as Savior and that the most effective lessons which enter the human heart are not those which take the form of lessons. It is when we are least conscious of the process by which we are impressed that we are impressed most deeply."

An ordinary man, in Christ, will have an extraordinary experience.

GODLESS TEACHING BLAMED FOR SUICIDE

ESCAPE and anti-Christian ideas were blamed for providing college students with a suicide outlet by Charles A. Waters, State Secretary of Labor and Industry, speaking at the thirty-first commencement exercises of St. Joseph's College recently.

Mr. Waters, an alumnus of the college, attacked the modern tendency in education to banish all consideration of a Supreme Lawgiver, and said there must be something radically wrong with an age in which college students feel they must apologize for their belief in God.

"Little wonder that they collapse when they are hard pressed in life," Mr. Waters declared, "because they have nothing to lean upon. Most of the modern college students have been deprived of that comfort which invariably attends valid religious training and belief."

The speaker encouraged the graduates not to take life too seriously and to disregard some of the warning generally issued to their numbers. He said, "The world is not such a horrible jungle as it has been pictured, and this business of cutting one's trail is not insurmountable."

"The world is ever looking for men who can do things," Mr. Waters admonished. "Be faithful to your trust and you will find avenues of endeavor open up to you. Getting the right start in life depends upon loyalty, honesty and square dealing to the cause you choose to follow. The man who is disloyal to his profession, to his superiors, to his country, or to his church is disloyal to himself and to all that is best in him."—*The Philadelphia Inquirer*.

With Our Sunday Schools

LESSON PREPARED BY F. L. AUSTIN

LESSON III.—July 17, 1927

SAMUEL ANOINTS DAVID

1 Samuel 16:1-13

Devotional Reading: Proverbs 3:1-6

GOLDEN TEXT

Let no man despise thy youth; but be thou an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity.—1 Tim. 4:12.

A STUDY OF THE SUBJECT

David's Predecessor. God had promised to make of Abraham a great nation, Gen. 18:18, and through Israel, Gen. 49:8-10, had revealed that the king thereof should be of the tribe of Judah. Saul was of the tribe of Benjamin. 1 Sam. 9:1, 2. This fact with other scriptures indicates that God's choosing of Saul was to grant man's petition for a king even though previous to God's preparation and readiness therefore. He was of appearance and stature to please the carnal in man, but his heart, 1 Sam. 13:14, was not loyal and true to God. Though a man of character and standing among men, he relied too much on human judgment, omitting to enquire sufficiently of God and to trust sufficiently in Him.

David. David's individual strength or weakness, his knowledge or ignorance, his mature judgment or his youth—these were not essential in God's readings of his character for the kingship. For centuries past God had repeatedly shown that the weakness of man could be turned to God's strength, that the ignorance of man could be used for the display of God's wisdom. God was searching the heart of the individual, his attitude toward God, his faithfulness. All strength and ability could be provided by God Himself; but in carrying out God's plans of the ages it is observable that He has bestowed strength principally upon those who are choosing at heart to forward and further the work and plans of God.

David's Youth. According to man's custom God should have chosen Eliab, Jesse's eldest son. Not so. For God's special labors beyond and above human power, God has always passed the eldest and chosen the younger. He passed Adam, His own first creation, and chose Christ, His younger creation. He passed Ishmael the firstborn and chose Isaac. He passed Esau the firstborn and chose Jacob. He passed Reuben the firstborn and chose Judah. He passed the Israelitish nation, His firstborn chosen people, and has chosen the Church of Christ, a later chosen group, to sit with Christ.

David's guidance of the nation will be good or bad according as David's heart is true or false to God.

God provides victorious power to true hearts.

THE GOLDEN TEXT

Let no man despise thy youth; but be thou an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity.—1 Tim. 4:12.

Timothy by Paul in this text. He was to be an example in six different things. In word: "Let no corrupt communication proceed out of your mouth, but that which is good to the use of edifying, that it may minister grace unto the hearers."—Eph. 4:29. "But I say unto you, That every idle word that men shall speak, they shall give account thereof in the day of judgment."—Matt. 12:36. And likewise, he was to be an example in love, in spirit, in faith, in purity. This will just as surely apply to any true follower of Christ.—F. A. S.

PRACTICAL APPLICATIONS

The Measure of Men. "Man looketh on the outward appearance . . ." verse 7. Tall and majestic in his bearing, Saul must have been a most striking figure when he appeared before his people clothed in the colorful garments of an oriental potentate. On the field of battle his commanding stature and powerful physique were a constant source of pride and encouragement to his soldiery. Yet history reveals him to have been wholly lacking in those finer qualities of mind and spirit which are so essential to the success of a ruler of men. He was deficient in judgment, determination, decision, and stability; and, most important of all in the case of one who governed in the name of Jehovah, he deferred more readily to the voice of the people than to the will of God.

The Standard of God. "The Lord looketh on the heart."—v. 7. In "outward appearance" Saul was pleasing to the eyes of men; but like Simon the sorcerer, his heart was "not right in the sight of God", Acts 8:21, for he was selfish, arrogant, and proud. On the other hand, God said, "I have found David the son of Jesse, a man after mine own heart, which shall fulfil all my will."—Acts 13:22. The spirit of David was manifested in his prayer: "Create in me a clean heart, O Lord, and renew a right spirit within me. . . For thou desirest not sacrifice, else would I give it: thou delightest not in burnt offering. The sacrifices of God are a brok-

en spirit: a broken and a contrite heart, O God, thou wilt not despise."—Psa. 51:10, 16, 17. That Saul was deficient in humbleness before God is evident from the words which Samuel addressed to him in reproof on an occasion when the king had exhibited wilful disobedience to Jehovah's will: "Behold, to obey is better than sacrifice, and to hearken than the fat of rams. For rebellion is as the sin of witchcraft, and stubbornness is as iniquity and idolatry."—1 Sam. 15:22, 23.—G. E. M.

Questions on the Subject. Who was David's predecessor? Of what tribe? What was his stature? What two principal transgressions did Saul commit? Did these affect the nation's character? What was the reason for Saul's failure to consult God? What was David's innate character? Had it been made manifest to his associates? Does the phrase "after mine (God's) own heart" indicate that David would not and should not sin? Did David become king immediately after he was anointed?

TOPICS FOR STUDY AND DISCUSSION

The royal family—when and how chosen?

Comparison and contrast between David and Saul. Adam's self-justification.

The causes of sin, and my use of them when dealing with sin.—A. K.

CONFERENCE DATES

Indiana, North Salem—July 5-17.

Northwest, Felida, Wash.—July 7-10.

Texas, Goldthwaite—July 15-24.

Arkansas-Oklahoma, Cleveland, Arkansas—July 28 to August 7.

Illinois, Oregon—August 2-14.

General, Oregon, Illinois—August 2-14.

Virginia, Maurertown—August 17-28.

Iowa, Waterloo—August 20-28.

Kansas-Oklahoma, Arkansas City, Kansas—August 21-28.

Attend your own State Conference and others, if possible. Your cooperation will help in the Master's service,

DOINGS AMONG THE CHURCHES

Report of Bro. E. O. Stewart's work in Boise, Idaho, will be bound under "Communications".

We have received word that Sr. Grace Flewelling, of Lancaster, New York, is improving nicely from her recent illness.

After three and a half years of service with the National Bible Institution, Sr. Esta Lansbery resigned on July first.

The Herald and the National Bible Institution unite in praying God's blessing to attend her.

A very pleasant and profitable period was enjoyed by the Editor in conference meeting with the Minnesota brethren at St. Cloud. A fine attendance brightened the gathering. Anxious vision toward future work and brotherly love were the characterizing features of the occasion.

NEW QUARTERLIES

After having the new quarterlies off the press in ample time, the work was made two weeks late by the fact that we were forced to wait for the plate of the map on the inside of the cover. The quarterlies were mailed to several of the most distant Sunday Schools before the map arrived. To all such, printed maps are now being sent to be inserted into the quarterlies.

ILLINOIS

Sr. Bertha Partlow, of Casey, Illinois, is quite ill in the hospital at Effingham, Illinois.

Bro. Alex. Allan, of 709 Webster St., Ottawa, Illinois, is very sick. Messages to this sick one would be appreciated.

Bro. and Sr. S. J. Lindsay returned to their Oregon home on June 30, following another year of labor at Los Angeles.

Services next Sunday at the Adeline church. Bro. Siple expects to be there, and a large attendance will be appreciated.

Sr. Ethel Austin is spending a few days with home folks at Oregon, after which she will return again to her school work at Cedar Falls, Iowa.

Bro. Jas. Browning of the Chicago church was able to be out to the services of June 26 after a serious illness of several weeks.

Sisters Leila E. Whitehead and Evelyn K. Harsch of Chicago left on Friday,

July 1, for a month's stay in and near Boulder Park, Colorado, and points along the way.

In place of the regular preaching service on Sunday evening, June 26, the Oregon Sunday School gave an excellent Children's Day program. Work of this kind enables the children to learn to do by doing.

The Sunday School of the Salem church, near Marshall and Martinsville, Illinois, gave a Children's Day program on Sunday evening, June 19. Reports indicate that a fine program was rendered to a crowded house and many were unable to get in.

TO MICHIGAN AND BACK

Our ten day run to Michigan proved to be a matter of inspiration and encouragement in different ways, and was in all a very enjoyable trip to us. It always warms the heart to meet again with old-time friends in the Master's labor, and there is encouragement in making the new ones.

We were glad to see the new church which has been erected at Grand Rapids during the past year, and to witness the work which has been faithfully done there, including the thriving Sunday School.

Michigan has its problems, as all places have, but there is an unlimited field for labor, and opportunity beyond description. The State Conference work should be built up by frequent and enthusiastic work at the different points, and the Grand Rapids church should have a regular, resident pastor to do pastoral work week days and Sundays.

We are praying the Father to give vision to the ones upon whom the responsibility rests, and to guide them in carrying out the labor.

F. E. Siple.

INDIANA REPORT FOR JUNE

Sermons: St. Louis, Mo., 1; Blush, Mo., 4; Pleasant View, Ind., 2; Rensselaer, 2; Burr Oak, 1; Plymouth, 1; North Salem, 1; Hillisburg, 3.

Other services: Marriage, 1; Funeral, 1; Baptism, 1.

Money Received in Indiana: Pleasant View, \$30.00; Rensselaer, \$25.00; Burr Oak, \$5.00; Plymouth, \$15.00; North Salem, \$6.00; Hillisburg, \$25.00; Conference Board, \$4.40.

Expense \$10.60.

Several have requested baptism and will be baptized at the Bible School. The brethren at Rensselaer have painted their church house, and purchased a piano. The Hillisburg brethren have put a new roof on the church, and papered the house, and purchased a new carpet. The Pleasant View church has organized a Sunday School and purchased 25 chairs, which were needed to seat the congregation. Last 3rd Sunday we had the pleasure of baptizing a young lady, and taking her and her mother, who had been baptized several years ago by Bro. Austin, into the church at Burr Oak. They are Sr. James Shearer and daughter.

J. H. Anderson.

CONFERENCE DATES

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Virginia, Maurertown—August 17-28.
Iowa, Waterloo—August 20-28.
Kansas-Oklahoma, Arkansas City, Kansas—August 21-28.

Do you wish to have a part in the Master's work in your state? You may help and be helped by attending your conference. Bring your friends!

* * *

MRS. MARY MARTIN

Daughter of Bro. and Sr. J. M. Snodgrass, was born in Hillisburg, Indiana, January 25, 1887. She fell asleep at her home in Ohio, near Union City, Indiana, June 18, 1927. Several years ago she was united in marriage with Thomas Martin. One baby was given them. She leaves her husband, one child, father, mother, two brothers, and two sisters. Her father, mother, one brother, and the sisters are members of the Church of God, in Jay County, Indiana. The funeral service was held in the Christian Church near Union City, June 22, after which she was laid away to sleep. May God bless and keep those who mourn the departure of a good woman, in my prayer.

J. H. Anderson.

ATTEND INDIANA CONFERENCE AND BIBLE SCHOOL — JULY 5 TO 17

ROBERT BENGE

Was born in Madison County, Indiana, in 1841, and died in Michigantown, Indiana, June 10, 1927, in his 86th year. He united with the Church of God about 45 years ago, since which time he has been true to his Master. He loved the truth.

He leaves one son, William, of Kokomo, Indiana; two sisters, Martha Parker of Kokomo, and Mrs. Jenkins of Alexandria, Indiana; one brother, William, of Michigantown; and one half-brother; besides a host of other relatives and friends. Funeral services were conducted in the Church of God at Hillisburg, Indiana, by the writer, on June 11, with a large audience who came to pay their respect to Bro. Benge. Then he was laid beside his wife to sleep until Jesus comes.

J. H. Anderson.

MRS. THOMAS STUFFLEBEAM

Died at Mercy Hospital, Waverly, Iowa, Friday, May 27, 1927, after an illness of less than a week. Her maiden name was Cordelia Erminine Raney. She was born in Davis County, Iowa, December 9, 1853, and came to Waverly, Iowa, with her parents in 1876. She was married to Thomas Stufflebeam, who died January 4, 1915. She is survived by three children: one daughter, Mrs. Mildred Bennet, Waverly, Iowa; and two sons, A. R. and T. A. Stufflebeam; also a granddaughter, Mrs. Elva Walker, and a small great-grandson, Robert Bennet Walker, both of Sheridan, Wyoming. There also survive one brother and one sister, G. W. Raney and Mrs. I. M. Cline, of Independence, Kansas, who both attended the funeral.

While living in Butler County, Mrs. Stufflebeam affiliated with the Church of God at Clarkesville, Iowa, as a member until her death.

Her life was an example of true Christian fidelity, and an intelligent obedience of the gospel of salvation. The Bible doctrines of The Coming of Christ, The Kingdom of God, The Resurrection of the Dead, The Final Immortality of the Righteous—both living and dead—, and The Earth Renewed as the Eternal Home of the Saved, were essential parts of her Christian faith.

Several years ago, while holding tent meetings at Waverly, as State Evangelist, I met Bro. and Sr. Stufflebeam, and was invited to visit and talk with them on Bible questions. This I did, and found them ready to receive and enjoy Bible truth. Pleasant memories remain of this Christian friendship, and Bible investigations. Shall we meet beyond, in resurrection?

Funeral services were held at Waverly in Koch's Chapel. Six nephews were the pall-bearers. We laid this Christian moth-

er to sleep in the Andrew Cemetery until the trump of God shall waken the dead.

A. J. Eychaner.

CHARLES S. LARIMER

Died very suddenly at his home in Lytton, Sac County, Iowa, Friday, June 3, 1927. He had retired Thursday evening in his usual health, but before the light of another day the messenger of death had called and his useful life had come to a close at the age of 66 years, 3 months, and 28 days.

Charles Sylvester Larimer was born in La Porte County, Indiana, February 6, 1861. He was the son of James H. and Mary Larimer, and came with them to Sac County, Iowa, in 1870.

On February 17, 1887, he was married to Miss Hattie Bell Shadle, daughter of Mr. and Mrs. George Shadle, early settlers of Sac County. To this happy union have been born six children, all living and all present at the funeral. The daughters are Mrs. E. M. Bedell, of Storm Lake, Iowa; Mrs. I. Wallrod, of Yetter, Iowa; Mrs. Charles Darling, of Newell, Iowa; and Mrs. Warren Corderman, of Sac City, Iowa. The sons are Luther, of Bricelin, Minnesota; and Lester, of Newell, Iowa. He also leaves four brothers, three of whom were at the funeral, which was held in the Presbyterian Church in Lytton. The Rev. J. Irving Brown, an old time friend of the family, preached from 1 Cor. 15:23. Burial was at Cedar Cemetery. It is doubtful if there has ever been a more largely attended funeral in this community.

Bro. Larimer was a firm believer in life only through Christ and a resurrection from the dead. Bro. Larimer and wife were baptized by Bro. Whitesitt more than 40 years ago, and have been faithful members of the Church of God in Sac City. He leaves to his sorrowing wife and children the heritage of an upright, Christian life, and an earnest example. His decisions were always made by, Is it right?

The bereft family have the heartfelt sympathy of the whole community.

Mary A. Petty.

* * *

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TEXAS CONFERENCE CONVENES AT GOLDTHWAITE — JULY 15 TO 24

The Children's Page



PREPARED BY LOIS HUNT
1111 Blaine Ave., South Bend, Ind.

SAMUEL ANOINTS DAVID

WHEN SAMUEL first chose Saul to be king, Saul was young and strong and wise. But he began to feel proud of being king. He thought that he was greater than Samuel who had anointed him to be king, and that he could do just as he chose.

Every year he grew worse and worse. When Samuel brought him the word of God and said, "God wants you to do this for Him," Saul would say to himself, "I will not do it unless I feel like it."

Then Samuel said to himself, "I see that God does not want Saul for king any longer; for Saul is growing proud and wicked. I will seek for a new king." And Samuel wept for the wicked things Saul had done.

Then the word of God came to Samuel: "How long will you weep for the things that Saul is doing? Saul shall not be king over Israel any longer. But there is something better for you than weeping. Arise and fill the sacred horn with oil, and go to Bethlehem to the house of Jesse; for I have chosen a king among his sons."

Samuel answered, "How shall I go down to Bethlehem to choose a king? For Saul will hear it and he will be angry with me, and he will kill me and the king I have chosen."

Then God answered, "Take an animal to sacrifice in Bethlehem and say, 'I am going down to make a great sacrifice.' And invite Jesse and his sons to the sacrifice. And I will show thee there what thou shalt do. And thou shalt choose the son that I show thee."

So Samuel arose and went down to Bethlehem. He took with him an animal to sacrifice and the holy horn full of oil. For this was the way they did to any man who was chosen to be king, or priest, or anything important. The man of God took a horn full of holy oil and poured it on his head and that was a sign that he was chosen for a great thing. But he did not always know for what thing he was chosen.

When Samuel came to the town of Bethlehem the chief men of the town came out to meet him. They were very much afraid, for they knew that Samuel was a great man and that he had quarreled with King Saul. So they did not know why he had come to their town. They thought it might be something that would bring a war.

The chief men of the town came to see Samuel and

said to him, "Have you come to us peaceably?" And Samuel answered, "I have come to you peaceably and not to hurt you. I have come to make a great sacrifice to God. So wash yourselves and make yourselves clean in your bodies and clean in your hearts, and come to the sacrifice, and let Jesse and his sons come also."

So Samuel made a great feast and he sacrificed the animal he had brought and gave it to the people to eat. And Jesse and his seven sons were there. They were strong young men, who knew how to fight and were not afraid, and they all looked strong enough and brave enough to be king. Samuel wondered which one it could be that God wanted.

Then the oldest son came by and Samuel looked at him. He thought to himself: "Surely this is the one that God has chosen; for he is tall and strong and brave, and he looks as if he would make a good king." So he took up his horn of oil and thought: "I will go and anoint him now."

But the voice of God spoke to Samuel and said, "Look not on his face, nor on his height, and think not of his strength and of how brave he is. I have not chosen this one. For men look on the outside of a man. They think he is good if he seems good, and brave if he seems brave. *But God looks on the heart.*"

Samuel said to Jesse, "Let me see your next son, for I wish to choose a man for a great thing, and God has not chosen the oldest." So Jesse called his next son, and Samuel looked at him. And Samuel saw what a fine-looking young man he was; and Samuel thought, "Surely this must be the one that God has chosen; for he looks as if he would make a good king."

But when Samuel remembered how fine Saul had looked when he was chosen king and how tall he had been, and how brave, Samuel said to himself, "Surely it is hard for a man to know what other men will really be. I must let God decide." Then it seemed to him that God's voice said, "No, this is not the one."

So Samuel said to Jesse, "This is not the one that God has chosen."

Jesse next brought his third son to Samuel and said, "It is strange that you do not take my oldest boys. But you are a man of God and you must know what God wishes."

So Samuel looked at the third son and said, "God has not chosen this one either."

Then Jesse was very much surprised, but he brought his fourth son, and his fifth son, and his sixth son, and his seventh son to Samuel. And Jesse said, "It is a great thing for me that one of my sons should be chosen by Samuel. And even if it is not the oldest son, nor the next son, yet Samuel is a man of God and what he chooses must be right. And whichever of my sons it is, still it is great that he should be chosen."

Samuel looked at every one of the seven sons of Jesse, and said, "God has not chosen these." And Samuel thought to himself, "Can it be that I was mistaken when I thought God sent me to Jesse and his sons?" And he was almost ready to go away when he thought of some-

thing, and he said to Jesse, "Are these all the sons you have?"

Then Jesse said, "These are all my grown-up sons. There is still the youngest, but he is only a boy, and he is keeping the sheep. Surely if these are not the right ones, he would never do."

But Samuel said, "Send and bring him here: we will not sit down to the feast until he come." So they sent and brought David. They went out to the sheep-field where he was taking care of the sheep and said, "Your father wants you to come to the feast; for the great man, Samuel, has asked for you."

David was very glad to go to the feast, and he was gladder still that the great man, Samuel, should ask for him when he was only the youngest son.

When David came in, Samuel looked at him. And David was young and very beautiful and strong. He had a face that Samuel liked to look at. And God's voice spoke to Samuel and said "Arise, anoint him; for this is the one."

Samuel arose and took the horn of oil that he had brought with him all the way from the holy place, and he poured it on David's head. And the Spirit of God came to David, and made him strong and brave and good and wise enough to be a king.

But Samuel knew that the time was not yet come to make David king. For David was a young man, and Saul was very strong. So Samuel said good-bye to David and told him to remember that God had chosen him to do something great and good for the children of Israel. Then Samuel went back to his own home. But David grew stronger and wiser every day, and thought of the time that was coming when he should be a great man among his people, and do great deeds for them.—*Selected from "Boys and Girls of the Bible."*

SOMETHING TO DO

Why not play out this story in your sand pile? You could build the altar of stones, and use sticks for the different men, and make a tiny paper horn for the oil, and other objects for the sheep.

WHAT EVERY BOY AND GIRL SHOULD KNOW WHERE TO FIND

14. Greatest verse—John 3:16.
15. Where is the Great Invitation?

WHICH IS RIGHT?

Which is right—to do things when mother isn't looking, or when teacher is out of the room that you would not do when they are present, or to act just the same when they are absent as you do when they are present?

THE RESURRECTION of the dead is not merely an event toward which the faithful are directed, but it is a step or circumstances in the processes of God's great plans and purposes. Without this step much of the promise of Scripture is valueless.

LIVING SACRIFICES

(Continued from page 626)

of mankind have been directly benefited by it. "The prince of the power of the air, the spirit that now worketh in the children of disobedience," Eph. 2:2, has hindered. Of this few, John writes, and every one that has obtained "peace through the blood of the cross" will acquiesce: "The blood of Jesus Christ his Son cleanseth us from all sin."—1 John 1:7 "Unto him that loved us, and washed us from our sins in his own blood."—Rev. 1:5. "For thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation."—Rev. 5:9. "And he said to me, These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb."—Rev. 7:14. "And they overcame him (the accuser of our brethren) by the blood of the Lamb, and by the word of their testimony; and they loved not their lives (self) unto the death."—Rev. 12:11.

What a sacrifice! God's sacrifice of His dear Son, who was "with . . . the Father) before the world was" (world's existence, Rotherham).—John 17:5. And how important that we make it a personal matter as Paul did, "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."—Gal. 2:20.

(Continued next week)

THE CHURCH OF THE CATACOMBS

(Continued from page 629)

and rites were performed. The civil servant had to resign, for every department of government was under some heathen deity.

The wife and mother, or the son and daughter, who became Christian had perforce to refuse to take part in family worship at the shrine of the household gods, to go to the theatre, or attend the games in the arena. Even the slave who had become the Lord's freeman, must refuse to obey his master if commanded to do anything contrary to the teaching of the Lord Jesus. In their very dress, ornaments and language, Christians had to hold themselves aloof, and not infrequently they paid for their fidelity by arrest and even torture and death under circumstances of awful pain and mortal agony. Consecrated lives crowned by heroic deaths were the most effective arguments of the church of the catacombs. And yet their testimony is one of meek triumph through a crucified Redeemer, and joyous anticipation of eternal blessedness with Him throughout the ages of the ages. And they speak to us across the centuries deathless words of faith and hope, for they are our brothers and sisters, united with us to Christ, our living Head, and we shall spend eternity with them, singing the praises of Him who has redeemed us.—*The Pentecostal Evangel.*

JESUS CHRIST—WHO IS HE?

By R. H. Judd

No. 21

DANIEL 9:26 was mentioned as one of the passages for our consideration ere we close our study of this great theme in the Old Testament Scriptures. It is not with any special claim of understanding Bible prediction regarding the chronological order of predicted events that we attempt to comment thereon. We would rather refer the reader to other writers for such information. This is, perhaps, one of the most outstanding chronological predictions in the whole Bible. Here is foretold in precise language the time of the Messiah, his death, the reason for his death, and the resultant historical events subsequent thereto. Here we would ask, What other religion can produce a single fact which was actually foretold of its founder? Some would endeavor to harmonize Christianity with other existing and pre-existing religions by seeking to draw comparisons with them; but we would again point out, as we have pointed out before, that the strength of Christianity lies not in its comparisons with other religions, but rather in its contrasts to them.

There is no ambiguity about the statement that the Messiah shall be "cut off", although a modern commentator of wide repute says, "The meaning of this phrase is far from clear." Anyone who will give reasonable heed to Old Testament phraseology will have no difficulty in coming to the conclusion that the death of the Messiah is here predicted, and that in this instance, at least, to say nothing of others, those who complain of the ambiguity of Scripture prediction have no just cause for complaint. Clearly enough the death of the Messiah is predicted centuries before his birth.

The richness of meaning contained in both the Hebrew and Greek languages is well known among Bible students, and we could earnestly wish that ordinary Bible readers appreciated this fact more. They would then see a beauty and depth of meaning in many scriptures, where now, to them, seeming contradictions balk their progress in scripture interpretation, and the fullness of the divine purpose is obscured from their view. Then, instead of seeking to limit the divine revelation to one translation, they would thank God for the variations that give added viewpoint of the same truths without in any way whatever subtracting from their fundamental veracity. Some of these may be found in the margins of any version, each giving what is considered by the translator a legitimate substitute for the words in the text. By careful, prayerful study of these, not only will a richness of meaning be sometimes added to the subject under consideration, but if the rendering which brings the passage into harmony with the *definite and unalterable* language of Scripture elsewhere is adopted, many a doctrinal difficulty will find its solution, to the great joy of the Bible student. There in is this verse just such an illustration. The phrase, "but not for himself", is altered by the Revisers to "and shall have nothing"; and the reading of the Authorized

is entirely omitted both in text and margin. It should not be difficult to understand, for the statement that after being "cut off" *he shall have nothing* is a truism so obvious that if any other rendering imparts additional information, its claim to recognition would seem to be the greater. Two alternative renderings are given in the Variorum Bible, the first of which is also given in the margin of the Revised, viz., "There shall be none belonging to him," and "no successor". There are strong reasons in this instance for retaining the text of the Authorized Version; for the whole trend of all the predictions, both typical and prophetic, of the sufferings and death of the Messiah is that of substitution. This was specially noted when Isaiah 53 was under consideration. Further corroboration for adopting this as the primary interpretation is found in the remarkable utterance of Caiaphas that "it was expedient that one man should die for the people."—John 18:14. The other two renderings mentioned are significant and worthy of notice. In them the additional truth is conveyed that not only does the Messiah suffer death substitutionally, but that in doing so He dies without issue, He has, therefore, "no successor", as indicated by the second rendering to which we have just made reference. These facts when taken in conjunction with our previous study that the Messiah is yet "to reign as king" in the land is certainly pregnant with meaning and calls to mind Psalm 21:4—"He asked life of thee, and thou gavest it him, even length of days for ever and ever." He will therefore need no successor.

Following this statement of the death of the Messiah, we have given us in perhaps the most precise language that history affords the resultant issues that follow, viz., the invasion of the land and city; the destruction of the city and sanctuary, and the cessation of the ritual of the latter; the enemy coming in like a flood, and a "decree of desolations" (see Variorum Bible) which have been in the process of fulfillment during this Gentile age.

How wonderfully are sorrow, pain, and suffering interwoven with ultimate joy and blessing predicted in this prophecy of the prophet Daniel. The evil is pictured briefly, it is true, but with no sparing hand, but underlying it all and permeating it all is the fact that the Messiah shall be "cut off, *but not for himself*"; for He "did no sin, neither was guile found in his mouth", 1 Peter 2:22. "He was wounded *for our* transgressions, he was bruised *for our* iniquities; and the chastisement of *our* peace was upon him; and with his stripes we are healed." "He hath poured out his soul unto death: and he was numbered with the transgressors; and he bare the sins of many, and made intercession for the transgressors." Isa. 53:5, 12. "For the transgression of my people was he stricken." Isa. 53:8. How very striking are these predictions when compared with the words of Caiaphas, "It was expedient that one man should die *for the people*." For their rejection of Him the nation was stricken also, but only "until that determined shall be poured out upon the desolate." By again looking at the alternative rendering of the last passage we have brought before us

the remarkable fact that while God uses the "desolator" for the carrying out of His purposes in the punishment of His people, He none the less holds him responsible for unwonted attack upon the nation of His choice. The time will come, as it has in the past in lesser degree, when God will judge the nations that have not done justice to the descendants of Abraham, Isaac and Jacob, who, with the Messiah as their recognized, rightful King, will yet be the center of blessing to the whole earth.

We close the Old Testament study of this subject in our next article.

COMMUNICATIONS

DEAR RESTITUTION BROTHERS AND FRIENDS: We would like to tell you all about what a feast of good things we had while Bro. E. O. Stewart was with us. He is one of the deepest men in the Scriptures we ever listened to, and I hope he can be kept in the work for the Master till He comes. He is a worthy brother and needs our support in order to care for his family, so with the help of the Lord let's hold up his hands and keep him in the field of labor for the Lord

Dear ones in the faith of Abraham, Isaac and Jacob, I want to say that Jesus is coming soon; for the conditions are almost ready, so if we believe in the good old Restitution doctrine, we should have our hearts set on the second coming of our dear Savior, Jesus the Christ, who did so much for suffering humanity when He came the first time. But that was just a little sample of the great work that He will do when He comes again; for then He will be King of kings and Lord of lords. Just yesterday I read that Christ is soon to be presented to the public in moving pictures as King of kings. Yes, Brother Stewart is a young man yet, and we cannot afford to let him quit preaching for want of money; for some of our good ministers are getting too old to continue in the work much longer, and very few young men are taking up the work which these older ones will soon have to give up. And why? I fear it is for lack of support. Brethren, who will think soberly about this matter? I know many of us are poor while some have more than they need, but if each one will give a little, it will help much to aid our willing brother to go out and preach the Gospel as Jesus commanded.

Now a word to the isolated ones that have no minister to support. If you could band together and help to get Brother Stewart, or some other good brother, to go to your homes and hold some meetings it would do you good, and it might help a few to accept the saving faith and be ready to meet the Lord of Glory when He comes. Jesus said, "Occupy till I come"; so it is our duty to sow the seed and trust God for the increase. We are nearing the time when we will be laid away in death to await the call of Him who said, "I am he that liveth and was dead."

May the Father of our Lord and Savior, Jesus the

Christ, bless you all and keep us in that strait and narrow way that leads to the kingdom.

Mrs. Clark McClelland.

IS THERE NO GOD?

(Continued from Editorial Page)

The query, Why is God ignored? will not hush. Is there no God? Did God have no part in this hitherto unheard of feat?

True, during the orgy of the recent world war, upon the red-hot fires of which all nations seemed to enjoy pouring oils of their respective mixtures, and on the stacked-up white-heated coals of which they sought to roast perfectly their own respective "chestnuts", many people said, "There is no God or He would not permit such butchery of man by man, such ruthless devastation of home and hearth, such nullifying of the heart ideals of youth and maid, and of the realizing of life's prizes by man and woman. In the hour of horror and distraction many reasoned to disclaim God, and now in the hour of realization and attainment the finite mind turns to thoughtlessness of God.

From study of the conditions of society, of youth and age, one is almost forced to realize that there is a tendency of some to assert that God is not, never has been, never will be. While this is saddening to all, those who love and honor Jehovah, it is, nevertheless, illuminating in that the prophetic record abounds with information to the effect that in the latter days of Gentile dominion man will not only have a "form of godliness, but deny the power thereof," but will also under different circumstances worship and serve that leader of men who "exalteth himself above all that is called God" and who "sitteth in the temple of God showing himself that he is God."

The rapid and wonderful discoveries and developments, advancements, being made by man are in themselves most laudatory, but is it not a fact that with this rapid accumulation of knowledge and development there is a tendency for man to more and more aggrandize himself and attribute unto himself honor to the exclusion of Jehovah? Is not this one means which the Father foresaw as contributory to turning man unto himself and away from God? Has not such been the rule throughout the ages? Do not these things, visible on every hand, emphasize not only the accuracy of the Book of God, but that God lives, and moves, and has a being?

IT IS NATURAL for fleshly man to be prompted and led by the spirit of man. It is unnatural for mortal man to be prompted and led by God's spirit. However, faith in God brings man to that position where he seeks to put down his own spirit, the judgment and reasoning emanating therefrom, and whereby he seeks to be led by the spirit which is from on high. 1 Cor. 2.

THAT GOD'S CHURCH was definitely planned by Him and that that Church is as much a part and parcel of His great economy as was, and is, the nation of Israel, is evident from the Apostolic writings.

THE BOOK OF DANIEL

By George Johnston

PART 1

THERE are few books in the Bible which have been more fiercely attacked and condemned by higher critics and others than the Book of Daniel. Finding themselves unable to unravel its mysteries, and overlooking the fact that those mysteries could not be solved until "the time of the end", Dan. 12:4, they have denounced it as spurious in the bitterest of language. The late Dean Farrar, seems to have almost exhausted his vocabulary in endeavoring to prove that the Book of Daniel is not genuine; and of the volume which he published he devoted no less than one hundred nineteen pages to what is probably the fiercest denunciation of "Daniel" that has ever been made by an ordained minister. In the ninth chapter of his book he says: "It is a serious abuse of argument to pretend, as is done by Hengstenberg, by Dr. Pusey, and by many of their feebler followers that 'there are few books whose divine authority is so fully established by the testimony of the New Testament, and in particular by our Lord Himself, as the Book of Daniel.' It is to the last degree dangerous, irreverent, and unwise to stake the divine authority of our Lord on the maintenance of those ecclesiastical traditions of which so many have been scattered to the winds for ever." The worthy dean must have been hard pressed for arguments when he was forced to describe the Gospels as "ecclesiastical traditions of which so many have been scattered to the winds for ever."

It is unnecessary to quote all the charges made against the Book of Daniel by Dean Farrar; most of them, however, were summed up by him as follows:

"The grounds for regarding the Book as a pseudograph are many and striking. The very Book which would most stand in need of overwhelming evidence in its favor is the one which furnishes the most decisive arguments against itself, and has the least external testimony in its support.

"The historical errors in which it abounds tell overwhelmingly against it. There was no deportation in the third year of Jehoiakim; there was no King Belshazzar; the Belshazzar son of Nebunaid was not a son of Nebuchadnezzar; the names Nebuchadnezzar and Abed-nego are erroneous in form; there was no 'Darius the Mede' who preceded Cyrus as king and conqueror of Babylon, though there was a later Darius, the son of Hystaspis, who conquered Babylon; the demands and decrees of Nebuchadnezzar are unlike anything which we find in history, and show every characteristic of the Jewish Haggada; and the notion that a faithful Jew could become President of the Chaldean Magi is impossible. It is not true that there were only two Babylonian kings—there were five; nor were there only four Persian kings—there were twelve. Xerxes seems to be confounded alike with Darius Hystaspis and Darius Codomannus as the last king of Persia. All correct accounts of the reign,

even of Antiochus Epiphanes, seem to end about B. C. 164, and the indications in 7:11-14; 8:25; 11:40-45 do not seem to accord with the historic realities of the time indicated."

It is a curious fact that not one of the many writers who have denounced the Book of Daniel seems to have known, or sought to learn, the particular subject with which the prophet was concerned, and it is therefore in no way surprising that they failed utterly to interpret his statements or to follow the thread of his predictions. Each book in the Bible deals with a particular topic, and with that topic alone; and it is because many people fail to discover, or do not know that they must first discover, the particular subject with which a certain writer was dealing that there are so many religious sceptics in the world. Take the Book of Job, for instance. It is popularly supposed that the object of its writer was to set forth the extreme patience of Job, and consequently, the real lesson which it was designed to teach has been almost completely lost sight of. That lesson was simply this: that God tries and tests every individual who claims to be His servant, and rewards him if he withstands the test. When we fully recognize this fact, the Book of Job takes on a new meaning, and we realize that every individual who claims to be a Christian must be prepared to withstand the tests with which God will try his faithfulness.

There is much camouflaging, and many Dr. Jekyll and Mr. Hyde stunts being done these days. Like actors and actresses who have, by their funny remarks and acts, caused convulsions of laughter in packed theatres, while on a table in their dressing room laid a telegram announcing the death of a dearly loved one.

INHERITANCE

DAVID, foreseeing Israel's time of waiting and "wailing" for the Lord during their dispersion, says, "Fret not thyself in any wise to do evil; for evil doers shall be cut off, but those that wait upon the Lord shall inherit the earth . . . the arms of the wicked shall be broken, but the Lord (in that day) upholdeth the righteous . . .; they shall not be ashamed in the evil time." The evil time is the great day of God's wrath upon the wicked, when Christ shall come in His glory with all his saints in judgment of the nations, and when those who will not hear that Prophet like unto Moses shall be cut off from among the people, but the meek who will learn righteousness in a day of judgment shall inherit the earth for ever.

At His first advent, Jesus said: "He that heareth my words, and believeth on him that sent me, hath everlasting life and shall not come into condemnation"—shall not come into judgment with the world—"but is passed from death unto life." "Do ye not know that the saints shall judge the world?"—*Fidei Defensor*.

THE RESTITUTION HERALD

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Fear not . . . thou art mine . . . I am thy God . . . thy Saviour,"
Is. 43:1-3.

The Double Reason

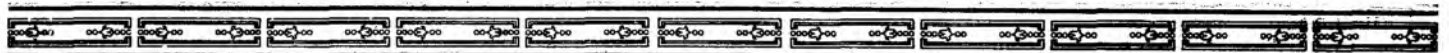


FEAR NOT, though the dangers around thee,
Come close and look large and grow great;
I will make thee a way through the waters
Till their force and their fury abate;
I will walk through the furnace beside thee
And the flame shall not burn, but refine.
I have called thee and I have redeemed thee;
Fear not, thou art mine.

Fear not; there is naught that can harm thee,
Though evils increase, more and more,
Though the prey there is none to deliver
The spoil there is none to restore.
The power shall pass from the mighty,
The strength of the foe shall decline;
When I work, there is none that can hinder;
Fear not, I am thine.

Fear not; I have called thee and named thee,
Thou art precious and dear unto me;
I have chosen thee, loved thee and saved thee
My praise and my glory to be.
I have given my life for your ransom,
My blood is the seal and the sign;
Thy Saviour, Thy God, Thy Redeemer—
Fear not; thou art mine; I am thine.

—Annie Johnson Flint



LEST THOU ALSO

By F. E. Siple

THE two commodities that most of us deal very largely in are criticism and flattery, and the reason why they are so freely handed out is very obvious—they cost nothing. We are careful with that which has cost a price. We do not throw around carelessly anything which we can figure down to a dollars and cents basis, for we want to be sure these things bring us a return equivalent to the price.

Flattery flows easily and cheaply from the lips, and hence we often indulge in it very freely without stopping to realize that we may thereby be doing real injury to the one flattered. Honest commendation is valuable and we all need it for encouragement, but flattery tends to develop pride and self sufficiency, and hence weakens one for the Lord's service.

Criticism, the other free commodity, is still more common, and we so frequently deal in it maliciously without even intending to be mean. Someone has done something which we do not approve of, and we mention it to our friends or neighbors in a sneering or criticizing way. This person is bound to realize sooner or later that we have criticized him, and he, yielding to human nature gets his revenge by criticizing us. And thus friendships are spoiled and church members do not cooperate in love, and the great work that could be done is constantly neglected.

Paul, in commenting on this point in Gal. 6:1, said, "Brethren, if a man be overtaken in a fault, ye which are spiritual, restore such an one in the spirit of meekness; considering thyself, lest thou also be tempted." How opposite from our common method of criticizing when we see a fault! But the interesting part of this to me is the reason which the apostle gives, "Lest thou also be tempted." Who is there whose life is so perfect and free from mistakes that he really has a right to stand on a pinnacle of pride and look down upon others?

Honest consideration of ones' own life and mistakes is bound to bring a feeling of humility, and cause one to realize that it is only because of the forgiveness of God that he has any opportunity to look forward in hope. And one who has reached this feeling will never be inconsiderate or unkind in criticism of another.

This does not mean that a true Christian will pass by all kinds of sin with only a shrug of the shoulders and say it is all right. Paul's exhortation is to "restore" the sinner, not to encourage him to continue in sin. But he can only be won back by kindness, by the uplifting hand and the cheering word and smile.

The person who honestly considers himself and his own weaknesses, knows how subject he himself is to temptation, and therefore is of necessity guided by sympathy and kindness.

"WEE BOBBY"

Selected by Madeline Gardiner

MORE than a hundred years ago, in a little church in sea-buffed Haddingtonshire, Scotland, the pastor and his session were meeting. It was a heavy oppressive gathering. The senior elder said: "Pastor, we all love you, and you know it, but do you not think you had better resign? There has not been one convert this year." They did not ask him to resign—they do not do such things in Scotland for anything except a crime; and that is rarely heard of indeed. They believe in God's call, and that when an incumbent's work is done God will open the way for a change, so they merely asked for his view on the matter.

"Brethren," said he, "it has indeed been a dull year, sadly dull to me. Yet I mind that one did come, wee Bobby, but I suppose he is so wee he does na' count."

Shortly afterwards, however, "wee Bobby" came to the minister and said: "Pastor, do you think I could ever learn to preach? I feel something within calling me, and it would be the happiness of my life could I lead people to Christ."

"Well, Bobby, you might. Who knows? You might try!" And Bobby did try.

In 1814, at nineteen years of age, "Bobby" offered himself to the London Society as a missionary, and was sent to South Africa two years after Judson had been sent to Burma.

"Wee Bobby" died in 1883, at eighty-eight years of age, having returned to England a few years previously. He reached the homeland as Robert Moffat, the renowned missionary to Bechuanaland, the father-in-law of David Livingstone, and the man who had largely given direction to Livingstone's life-work. The Queen of England arose in his presence. Parliament stood uncovered in respect as he entered their hall, and all the nation seemed to be singing the great hymn, "From Greenland's Icy Mountains."

The nobles of the land delighted to do him honor and the government awarded him a grand testimonial. The humble old minister who had but one convert in the year, and he too "wee" to count, had been dead and forgotten for many years when the world rang with the ovation to the aged missionary, but the year in which "Bobby" Moffat was converted marked the greatest work of that minister's life, and few have ever measured up to it.

Let no pastor get discouraged and give up because God does not send him the numbers of converts that he longs for.

When the birds of the forest derided the eagle for having but one eaglet in her nest, she replied: "I know there is only one, but that one is an eagle."

—*The Watchman-Examiner.*

What is not purposefully learned or earned never inspires or disciplines character.—*Patten.*

WE WOULD SEE JESUS

By Dr. G. W. Truett

THE age-long cry of the human race has been for the revelation of a personal God, able and willing to forgive human sin, and to give rest to the human conscience. From the days of Job, man's cry has been: "Oh, that I knew where I might find Him!" Plato voiced such cry when he said: "We look for a God, or a God-inspired man, who will show us our duty and take away the darkness from our eyes." Through long generations of Jewish history there thrilled the longing, and was voiced the prophetic hope of a coming Messiah, able and willing to meet man's deepest needs. In the fulness of time He came, and the fame of His words and deeds soon filled the land. A great feast was held in Jerusalem, and along with the thousands who attended it there came some Greeks, whose cry was: "We would see Jesus." That was the first voice from the outside world that gave a hint of the awakening of its sleeping conscience to the fact that Jesus was to be the Saviour and Sovereign over the Gentile as well as the Jewish world.

Marvelous was the impression made upon Jesus by that outside cry. It came at an hour when His work seemed ready to fail; but from that hour there was a new tone of triumph in His words. No more do we hear His plaintive cry over unbelieving Jerusalem; but his thoughts are bravely turned towards Calvary, and His victorious shout is: "The hour is come that the Son of Man should be glorified. Verily, verily, I say unto you, except a corn of wheat fall into the ground and die, it abideth alone; but if it die, it bringeth forth much fruit." He speaks again: "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. Father glorify thy name." Then came there a voice from heaven saying, "I have glorified it and will glorify it again". His heart thrills with the sense of His glorious mission, and He speaks again: "Now is the judgment of this world; now shall the prince of this world be cast out. And I, if I be lifted up from the earth, will draw all men unto Me."

In the study of Jesus we need always to begin with His humanity. That is where the early disciples began, and that is the rational order. A proper conception of His humanity must be basis for a proper understanding of His Divine nature and work.

In these days men sometimes tell us of their difficulties concerning the deity of Jesus, rather than His humanity. The earlier heresies were gnostic heresies that denied that Jesus was really a man. One school of gnostics held that the body of Jesus did not belong essentially to His nature, but that the Messiah descended upon Jesus at His baptism, and left Him before His death. Another school held that His body was but a mere illusion, a veneer of human nature, with Godhood hidden behind the face of a man. And still another school held that His body was a body from heaven, having nothing in common

with earth.

Against all such theories the title which Jesus chose for Himself attests His true and real humanity. "He took not on Him the form of angels; but He took on Him the seed of Abraham." He was a vital part of the race He came to save, bone of its bone and flesh of its flesh. He had a human mother and a human birth. He grew, as did others, in wisdom and in stature. His feelings and needs were as those of other men. He was weary and hungry and thirsty. He craved human companionship and sympathy. He was "a man of sorrows and acquainted with grief." "Wherefore, in all things, it behooved Him to be made like unto His brethren, that He might be a merciful High Priest, in all things pertaining to God to make reconciliation for the sins of the people."

Behold Him, not "A Son of Man," but "The Son of Man," for all humanity was summed up in Him. He was the one perfect, ideal, complete man. "Which of you convinceth Me of sin?" was and is His fearless challenge. "I find no fault in Him" was and is the universal testimony of His friends and foes. The searchlight of criticism has been focused on Jesus through the long centuries, and yet it has failed to find in Him one suggestion of sin, one ill spoken word, one selfish deed. Men talk about not believing in miracles. What will they do with Jesus of Nazareth? He is the preeminent miracle of all ages. Who was that one and only perfect man? Was he not more than a man?

Remember the claims that this wise and holy One makes for Himself: "I am the light of the world." "No man cometh unto the Father but by Me." "He that hath seen Me hath seen the Father." "I and the Father are one." Come unto Me, all ye that labour and are heavy laden and I will give you rest." If Jesus Christ be not more than a man, what must be thought of the presumption and vanity of these mighty claims? How is it that man's conscience accepts without protest or hesitancy these mighty claims? The shepherds came to salute Him as king, and the magi, with their rich gifts, came from the Far East to worship Him, while He was yet a tiny babe upon His Mother's heart. While a lad only twelve years of age, His superlative wisdom utterly astounded the learned doctors in the temple. As a young man he patiently wrought at the workman's bench, teaching us how the Infinite One can calmly wait, girt with the consciousness of His Divine mission. When He came to prosecute His public ministry He had only to speak the word and the winds were hushed, the storms calmed, the hungry thousands fed, the sick made well and the dead brought back to life. He lived as none other ever lived. He died as none other ever died, and from Olivet He went to His Father the consummator of history, the victorious Saviour of a lost world.

(Continued on page 655)

LIVING SACRIFICES

By Samuel E. Haney

(Continued from last week)

THERE ARE various ways and means whereby Christians may, sacrifice, their possessions, for instance. But David's system is necessary, "A broken spirit: a broken and a contrite heart". Then Paul's advice—the text of this article—is the quintessence of sacrifices ever since Christ "poured out his soul (life) unto death." Christ's was a dying sacrifice—volitionally giving His life's blood; but our voluntary duty is to present our bodies, faculties, living sacrifices, holy, acceptable unto God, which is our reasonable service, to be used of God according to the Holy Spirit's guidance. The general trend of thought to-day is such conduct was feasible centuries ago, but would make one a butt for ridicule now. Yes, that is true. The world, including the bulk of so-called Christians, is ready to deride the spirit or act that savors the life and teachings of Christ; which specifically discriminates between walking after the Spirit, and walking after the flesh, Rom. 8:1, 4, 5. "Thine own mouth condemneth thee, and not I; yea, thine own lips testify against thee."—Job 15:6. "For by thy words thou shalt be justified, and by thy words thou shalt be condemned."—Jesus.

When the jailer at Philippi cried out, "What shall I do to be saved?" Paul said, "Believe on the Lord Jesus Christ, and thou shalt be saved." With some good folks this statement covers about all requirements of salvation. But "devils" (demons) "believe", too; but instead of being saved, they "tremble", James 2:19. After "believing", the jailer and his family were baptized, and we may be sure soon emulated Paul and Silas' mode of sacrificing.

Never during the Christian era were the words of the beloved John—"the lust of the eyes"—so admonitory as now. And were Christians to take seriously this inspired statement, they would have more time and energy to sacrifice to the Lord and His brethren.

Sacrificing, especially in these garish times, engenders constant hostility on the part of the flesh; for it means the abandonment of many things and customs that the old man craves for. The man of God and the man of the world are at greater variance to-day than at any time since the apostles fell asleep. And were it not for God's intervention, Rev. 7:3; 9:4-6, the functioning saint's life would be in grave jeopardy.

Paul's antidote: "This I say then, Walk in the Spirit, and ye shall not fulfil the lust of the flesh. If we live in the Spirit, let us also walk in the Spirit. Let us not be desirous of vain glory, provoking one another, envying one another."—Gal. 5:16, 25, 26.

This *reasonable service* of sacrificing is to be rewarded when Jesus comes: "Thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy Lord." "Because thou hast been faithful in a very little, have authority over ten cities"; another "over five cities." Luke 19: 17-19. To

qualify for such joy and authority a great "change" to immortality is to take place to our bodies and minds: to be "like him". "And hast made us unto our God kings and priests: and we shall reign on the earth", Rev. 5:10.

So, "let us hold fast the profession of our faith without wavering (for he is faithful that promised); and let us consider one another to provoke unto love and good works."—Heb. 10:23-24.

Lest we become pompous and self-important, Jesus cautions us, "So likewise ye, when ye shall have done all those things which are commanded you, say, We are unprofitable servants: we have done that which was our duty to do" (we have done only what we were bound to do, Emph. Diag.).—Luke 17:10.

And then, at the close of our battle for immortality, our little sacrifices will be lost sight of by the glory awaiting us; "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. 8:18.

"Be thou faithful unto death, and I will give thee a crown of life."—Jesus.

A BIBLE TALK

By E. O. McCullough

LET us contemplate the word, "Christian", and see what it means to us. Is it a mere name we take when we are baptized to distinguish us from others? Is there not a deeper significance in the word? Does it mean followers of Christ or was Christ set on a pedestal that we are unable to reach? Is baptism only a figure, or a birth into the same life that Christ was born into, subjects of death, dead in trespasses and sin, into age-lasting life of the sons of God?

When Christ told Nicodemus that he must be born again before he could see the kingdom, did He mean baptism or a resurrection from the dead? When we are baptized into His death, we are to rise to walk in newness of life. Is that newness of life brought about by birth of water or spirit? Is it the life Christ lived before or after His resurrection? Have not as many of us as are baptized into Christ put on Christ? The Scriptures say in Rev. 2:26, "And he that overcometh, and keepeth my works unto the end, to him will I give power over the nations." Are we overcoming or do we think we are unable to follow in His steps because He was the only begotten Son of God?

We come into heirship with Him by adoption. Does not that adoption come about through baptism? According to Gal. 4:7 after this adoption we are no longer servants, but sons, and if sons then heirs of God, through Christ. In this new life, Paul tells us to add to our faith, virtue, knowledge, temperance, patience, brotherly love, etc. Thus will we be overcoming the sins of the flesh and keeping Christ's works. Are we doing that as Christians?

What are the two recognized states of life in the eyes of God? Are they not: mortal, immortal—terrestrial, celestial—corruptible, incorruptible—carnal, spiritual subject to death and deathless? In what condition are we now? In what condition were we before baptism? In Eph. 2:1-5 we find these words: "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. But God, who is rich in mercy, for his great love wherewith he loved us, Even when we were dead in sins, hath quickened us together with Christ, And hath raised us up together, and made us sit together in heavenly places in Christ Jesus."

Christ told Nicodemus that except a man be born again he cannot see the kingdom of heaven. And in John 6:40 we read that the will of the Father which sent Him decreed that every one that seeth the Son and believeth on Him, may have everlasting life and will be raised up at the last day. Do we not see the kingdom through Him? Is not that Son the same that said: "In my Father's house are many mansions I go to prepare a place for you I will come again, and receive you unto myself"? As many of us as have been baptized into Christ have put on Christ, and if we be Christ's, then we are Abraham's seed and heirs according to the promise.

Then would that not suggest that baptism is something more than the act of a clear conscience? Would it not be a birth, wherein a man is born from a state of death in trespasses and sins, quickened together with Christ (by faith) to be developed by a gradual learning of obedience through suffering, overcoming and keeping His works? By faith through the grace of God, we are his workmanship, created in Christ Jesus unto good works which God hath ordained that we should walk in them, awaiting the day when we shall all be changed. In a moment, in the twinkling of an eye, the trump shall sound and the dead shall be raised incorruptible, and we shall be changed. Is not that change the birth of the spirit that Christ told Nicodemus of in John 3:3? Is not the birth of the Spirit the change brought about at the first resurrection?

Does it not seem that we are first dead, then mortally alive through baptism, then immortally alive to come and go as the wind at the first resurrection? That through one birth, we are able to see the kingdom of heaven, while through the second birth we are able to enter it? Let us study more deeply into the Word to learn all we must do to live that sort of Christian life that will develop us for our future life with Christ.

THE SECOND coming of Christ is not merely an event; it is the introduction of a change in the method and manner of God's activity in the earth. That change is just as certain as is the event of His second coming.

"KNOWING THE WORD"

By J. H. Crouse

A THOROUGH knowledge of the Word of God is absolutely essential to success in Christian service and holy living. The apostle Paul says: "Let the word of Christ dwell in you richly in all wisdom." Col. 3:16.

The Bible is the text book of the Christian worker. He may be well posted along many lines, but if he does not know his Bible he cannot make a permanent success. It is one thing to know about the Book but another to know the Book. You may know that it is divided into the Old and New Testament, that there are sixty-six books in its composition, that it was written by some forty different writers, that it is divinely inspired and many other important matters but you must know the contents of the book. You must become full of the thoughts of God. You must eat the Word and digest it and turn it into spiritual blood and bone and muscle and nerve and sinew, until you become a living Bible, bound in human skin.

One of the most remarkable movements among young people in this generation is the World's Christian Student Federation, organized by John R. Mott. In this organization the young men rise at least half an hour earlier than usual each morning, and spend the time in devotional Bible study and prayer. They have termed it, "The Morning Watch." Have a plan for your Bible study and a definite hour for it.

Let us fully recognize that there are tremendous odds against us in the fight and diligently set ourselves for the conflict by much prayer and study of the Word, that we might show ourselves "approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth."

Moses had given, through divine inspiration, the first five books of our Bible. God said to his successor, Joshua: "This book of the law shall not depart out of thy mouth but thou shalt meditate therein day and night that thou mayest observe to do according to all that is written therein, for then thou shalt make thy way prosperous and then thou shalt have good success." David's "blessed man" is not one who simply refuses to keep company with the ungodly and abstains from walking in their ways, "But his delight is in the law of the Lord: and in his law doth he meditate day and night" (Psa. 1:2). Jesus declared the importance of the Word when He told the devil that "man shall not live by bread alone, but by every word which proceedeth out of the mouth of God."

Finney used to get up at four o'clock in the morning and read his Bible until eight. He says, "God let me see the connection of things, the promises, the threatenings, the prophecies and the fulfillment, and indeed the whole Scripture seemed to me all ablaze with light, and not only light, but it seemed as if God's Word was instinct with the very life of God."

Mrs. General Booth is said to have read the Bible

(Continued on page 654, column 2)

EDITORIAL

F. L. AUSTIN, Editor.

F. A. STILSON, Ass't Editor.

IT WAS no more obligatory upon an Israelite to be faithful to the principles of his nation and loyal to its law and its authority than it is obligatory for a member of God's church to be faithful to the principles of that church and loyal to all of its God-ordained purposes.

GOD'S COVENANT to Abraham, that all the nations of the earth should be blessed through him and his seed was unconditional. It is a definite statement of fact by Jehovah. God's promise "that Abraham shall surely become a great and mighty nation" to possess and occupy the land of God's promise was positive and unconditional. Paul further assures that the promise makes Abraham "the heir of the world".

—o—
"Sanctify them through thy truth."

"What is truth?"—Pilate, John 18:38.

"Thy word is truth."—Jesus, John 17:17.

"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":

Christ gave Himself for the church.

LORD

"For to this end Christ both died, and rose, and revived,

"That he might be Lord both of the dead and living."

"Lord of the dead" first; afterward Lord of the living. It is always this way. Christ's authority is first over the dead. Never does the scripture place a man under Christ so long as that man is under another. "No man can serve two masters," is the word of our Savior. It is in full harmony with this that Jesus exercises authority over no man until that man shall first have become dead unto his former master. Then Christ, who is Lord of the dead, commands, and the dead comes forth. In such renewed life the awakened one lives unto Him who died for him and rose again.

In like manner the Christian must first have been "buried with him by baptism into death." By such renunciation of the old man he is, by God, reckoned to have died thereunto. He is thus freed from the old man, freed from sin, Rom. 6:18. It is from this death state that Christ raises him up to "walk in newness of life", "a new creature in Christ Jesus." Over those thus made alive by Christ, Christ is Lord. These are the ones who "should not henceforth live unto themselves, but unto him who died for them and rose again."

THE GENEVA CONFERENCE

THOSE WHO are watching to discern the signs of the times are watching with intense interest the disarmament conference, now in its third week, at Geneva, Switzerland. The problems under discussion pertain to the respective strength and standing of the nations in military and commercial activity. The question uppermost is not so much that of discovering how best to serve and promote the highest interest and greatest advancement of mankind, as it is that of discovering—each nation for itself—how to secure that position and standing among nations as to provide greatest advantage in the hour of conflict.

That which is plainly revealed in the prophetic word of God—which "word is truth"—to the effect that the nations will early assemble in battle array because of and against regathering Israel, is also being sensed and mentioned by various statesmen of the world. Maneuverings for advantageous positions of standing have been in progress for some time. Just what effect the present Geneva sittings will have upon the situation is both important and interesting.

In the meantime it is of interest to note that the great increase of knowledge has, in reality, caused some of the former estimates of strength and weakness to be greatly altered. Increase of knowledge has added to earth's valuations the waterfalls and the oil fields by and through which the world is being electrified. Electric machinery for transportation, for conveying information, for operating naval units, for operating ordinance, has necessitated the readjustment of many plans for strength and for action.

And what to-day holds in high value may be obsolete to-morrow. The rapid increase of knowledge is repeatedly revolutionizing the ways of nations and the ways of mankind.

The Bible claim which yesterday was thought impossible is to-day a reality. And that claim which to-day is thought impossible will to-morrow be made a fact.

In the meantime the watchful Bible student is much interested in every event, as it is by the watchful and careful comparison of conditions with prophetic record that he gradually discovers the prophetic word in vivid fulfillment.

HERALD RECEIPTS

Benjamin Carpenter; Martha Field; Wesley Stephenson; L. D. Deckel; Mrs. Davis Pearson; Edna Gruber; Mrs. John Roberts; George W. Taylor; Mrs. Blanche Coulter; J. C. Young.

National Berean Department

H. E. Siple, Editor, Oregon, Illinois

OFFICERS OF NATIONAL BEREAN SOCIETY

Mrs. Lydia Railsback, Pres.
621 S. Fellows Street
South Bend, Indiana

Mrs. Idona Romine, Cor. Sec.
1506 South High Street
South Bend, Indiana

Mrs. Emma Garard, Treas.
714 S. Broadway
Dayton, Ohio

For Berean Literature address, "The National Berean Society," Oregon, Illinois

WHICH OF THE SEVEN WAYS LISTED BELOW IS YOURS? HAVE YOU EVER TRIED NUMBER FIVE?

SEVEN WAYS OF GIVING

Dr. Pierson once said that there are seven ways of giving:

1. *Careless.*
Giving something to everything and everybody.
2. *Impulsive.*
Giving without proper consideration and inquiry.
3. *Lazy.*
Giving by means of bazaars, church suppers, and the like.
4. *Self-Denying.*
Saving the cost of luxuries by only using what is actually necessary.
5. *Systematic.*
Either one-tenth, or one-fifth, or one-half.
6. *Equal.*
Giving God as much as we spend on ourselves.
7. *Heroic.*
Limiting our expenses to a certain sum and giving the rest to God.

* * * *

Don't forget Berean Day, August 8, at Oregon, Illinois. Some very interesting features have been listed on the program, and the day should be an inspiration from morning to night.

Remember that it isn't the big gift, or the big push, or the large help that a few can give that really is of most benefit to a cause or an organization. Small gifts from many are far more valuable than large gifts from the few. The earnest backing and pushing of a large number is the greatest encouragement and inspiration that any cause can receive. The little help that each one can give really enlists that one in the effort and makes him feel himself a part of it. So don't be discouraged because you can't give much and thus fail to give anything. Don't hold back because you have not the strength to push hard and thus fail to push at all. Because your ability to help may seem small do not withhold what you can render.

The true spirit of cooperation will cause us each to give and push and help in whatever way we can, be it ever so small, and in this way the work will really be done.

* * * *

Berean news items and copy for the Berean Page have been noticeably lacking lately. 'Smatter? Has the hot

weather taken the pep out of our workers?

* * * *

As Christians, there is no question but that all of us fail, to a greater or lesser extent, to get out of our relationship to the heavenly Father the amount of comfort and peace and encouragement which we could and should get. This failure is due to lack of proper communication. One of the most beautiful and valuable opportunities open to the child of God is prayer, and yet, queer as it may seem, it is one of the most neglected sides of life.

* * * *

An attitude which is truly prayerful is one of humility, and man loves to be proud and feel self sufficient. It is so easy for us, when we are in good health and have plenty of this world's goods, just to sail independently along in life's way with little heed to the God of all. But when sickness comes, or strength wanes or poverty stares us in the face, then we quickly forget pride and lift our supplications to heaven. With how much more peace and satisfaction, though, can we come to God in time of distress if there is the realization that we have kept in close communication with Him in time of prosperity!

* * * *

It is a wonderful privilege to realize one's self to be a child of God, and to know that we have the right to call Him, "Father." He wants us to feel that nearness and to address Him in that way. He promises us the richest blessings if we will come to Him for them.

Why is it, then, that we deprive ourselves so often of the richness which is rightfully ours? Why will we so many times try to face the great problems of life in our own strength, when He is so willing to help? When life seems all dark and dismal, when our hearts are aching and we know not which way to turn, what a comfort to quietly pour it all out to the loving Father, and let Him lead us through the dark!

o

A little research will show that all men and women we call "successful" or "lucky", have spent all their days at the heart-breaking task of hammering and chiseling ugly, dismal failures into admirable, shining models of success. Our envious eyes see only their finished product—not the hopeless junk with which they started,

CHURCH ADVANCEMENT

Bible study and field observation over several years have convinced me that, like most of the Christian world, The Church of God sadly fails to grasp the meaning of the exalted position in which God has stationed the church. There are great and large responsibilities and duties obligatory upon the church as well as richest promises offered it. I believe that we deeply need a much larger and broader conception of the church as a part of the purpose of God. In the hope of awakening a greater interest in the study of this THE ONE GREAT THEME FOR THE CHRISTIAN DISPENSATION the brotherhood is asked to send in crisp, well-written, and plainly legible articles to this Department of The Herald. Also, all are urged to read these articles and to search thoroughly the Scriptures on this much important subject.—Ed.

THE CHURCH

By F. L. Austin

THE CHURCH is that body of people which God has, in purpose, exalted above every other people included in His revealed plan and purpose. The meaning of the Greek word from which the word "church" is taken is *called-out-ones*. As God called-out the first-born of Israel and sanctified them, Ex. 13:2, 12; Num. 8:16-18, so the Lord has now sent His Gospel unto all the world, Mark 16:15-16, to "take out of them a people for his name," Acts 15:14. And as God gave unto the high priest, Aaron, Numbers 8:18-19, the called-out of Israel, so has He given to Christ, the true High Priest, the called-out, the church, of this dispensation, John 17:6, 9, 10, 20, 21; Eph. 5:26-27. As those called-out-ones were to "do the service of the tabernacle of the congregation," Num. 8:15, 19, and thus became the personnel in which God abode, so also those sanctified in Christ—the church— "are the temple of God", 1 Cor. 3:16-17; 2 Cor. 6:16, for an habitation of God through the Spirit," Eph. 2:19-22.

The church, then, being the "temple of God", must be "the true tabernacle which the Lord pitched, and not man", Heb. 8:2. It is in the church that God and our "great high Priest" abide in the midst of the world. It is through the church that the life of God is manifested to the world. For this the Father organized it as He knew was best. And if the church still continues to be God's, if it is still His abiding place, then it is still operating under His method of operation.

In this brief statement it is plainly apparent that the church of God has, by God, been exalted beyond any other body of His people. It stands above His kingdom of Israel. It will stand above His kingdom when He shall have gathered into it Gentile nations, Isa. 2:3. It occupies position superior to that of the angels, 1 Cor. 6:3.

Let every earnest saint search, and search diligently, to ascertain God's revelation concerning His church; and let everyone who has accepted the call to "come out from among them" endeavor faithfully to "walk worthy of the vocation wherewith" he is called, Eph. 4:1.

CALLED SAINTS

JUST AS PAUL is "called an apostle" in v. 1, so "the church of God", those "that are sanctified in Christ Jesus", are "called saints" in v. 2 of 1 Cor. 1. The italicized words "to be" are in both places thrown in, unnecessarily. They are, now, "called saints"—if they "are sanctified in Christ Jesus".

A "saint" is one who is "set aside" or "separated"; separated unto God; separated from and out of the world unto and into Christ, for and unto God. Being "sanctified", separated, "in Christ" the saints are with Christ, separated as He is separated. And so "the church of God", the "sanctified" ones "in Christ" and the "saints" are all one and the same people.

There is also another designation for the saints. They are those who "call upon the name of Jesus Christ." Not "call upon" in the sense of call to Christ, or call upon Him for help, but "call upon the name of Jesus Christ" in the sense of call His name upon them. Just as a woman calls upon herself the name of the man when she is married unto him, so the saint calls upon himself the name of Christ. He is then Christ-ian, one of Christ's.

The Bible makes no distinction, but includes *all* such in the church of God, God's ecclesia— called-out-ones.

Whoever succeeds, with Christ's sanction, in calling His (Christ's) name upon himself is immediately and forthwith a member of the church of God. There is no avoidance of such membership, or of the duties and responsibilities accompanying such membership. From that moment every such one is judged according to his faithfulness unto Him whose name he bears, and unto whom he has separated himself.

It is the grandest thing in the world to-day to be called of God one of His saints, and the position carries with it responsibilities and duties surpassing all other responsibilities and duties known to man.

Christianity is the biggest and best thing in the world of man. It is the prize of prizes.

These called-out-ones, constituting God's most exalted group of workers, are, by Him, banded together as mem-

(Continued on page 653, column 2)

With Our Sunday Schools

LESSON PREPARED BY F. L. AUSTIN

LESSON IV.—July 24, 1927

DAVID AND GOLIATH

1 Samuel 17

Devotional Reading: Psalm 27:1-5

GOLDEN TEXT

The LORD is the strength of my life; of whom shall I be afraid?—Psa. 27:1.

A STUDY OF THE SUBJECT

God's Hand. Like all the history of the world, so this sketch cannot be well understood unless God and His plans be considered. The nation which God was building was intended in due time to fill the whole earth. History proves that at no time is man, singly or collectively, able to thwart God's plans.

The Proposal. From every angle of human reasoning the proposal of the enemy to risk all in a duel between their champion giant and the best man of Israel was a safe one for the Philistines to make. From the same angle of vision Saul and his army realized the most likely failure should he or they choose one for this duel and risk all upon its outcome. Every consideration on both sides was of human reasoning.

David's Position. Verse 37 assures that David's apparent bravery was rather faith in God. Not upon the stone or the staff or the sling, but upon Jehovah's hand did David trust. In this the event was similar to the events of God's aid in the wilderness, in the crossing of Jordan, in the conflict with the kings at Ajalon.

The Victory. Saul, the brothers of David, the army of Israel, the army of the Philistines were all convinced by David's victory that God was watching over Israel. The song which followed, 18:6, indicates the influence of the victory upon the people. The whole emphasizes God's way of revealing to His chosen people as well as His enemies His own ability in using the weakest and simplest to confound the strong and the wise.

THE GOLDEN TEXT

The Lord is the strength of my life; of whom shall I be afraid?—Psalm 27:1.

The thought in this text is strength for protection. "Whoso hearkeneth unto me shall dwell safely, and shall be quiet from fear of evil."—Prov. 1:33. But we should not do daring things in order to prove or try God, for this would be tempting God, and it is written, "Thou shalt not tempt the Lord thy God."

Paul says, "I can do all things through Christ which strengtheneth me."—Phil. 4:13. This is strength to carry on God's labors—F. A. S.

PRACTICAL APPLICATIONS

God a Reality "Who is this uncircumcised Philistine, that he should defy the armies of the living God?"—1 Sam. 17:26. God was very real to David. He was not a mere theoretical conception; but a living Personality. He was the most sacred, the most blessed, the most powerful of all beings, and David was quick to resent the slightest hint of disrespect directed toward Him. Jehovah had been very good to David in the past. He had given him strength to overcome the lion and the bear; and David believed even as Jesus did, that "with God all things are possible."—Mark 10:27. His was a faith that could remove mountains. No doubt of God's power found lodgment in his heart. His fearlessness did not rest upon physical courage, but upon his faith and confidence in the Almighty.

Humbleness of Faith. "This day will the Lord deliver thee into mine hand; . . . that all the earth may know that there is a God in Israel. And all this assembly shall know that the Lord saveth not with sword and spear; for the battle is the Lord's, and he will give you into our hands."—1 Sam. 17:46-47. In the hour of victory David exhibited the same humble dependence upon God, and confesses his own weakness while he testifies the mighty power of Jehovah. True faith always shatters the pride of men. When we realize God's greatness, something of His wisdom and irresistible power, we are forced to see clearly our own weakness. Even Jesus acknowledged, "I can of mine own self do nothing."—John 5:30. Yet in spite of our human frailty, we are able to say with Paul, "I can do all things through Christ which strengtheneth me."—Phil. 4:13.—G. E. M.

DAVID THE SHEPHERD

"After David's first engagement as harp-player, he returns to his peaceful occupation as shepherd of his father's sheep. Although anointed king, he is not eager to grasp the prize. He does not mar the process of a divinity that shapes his ends. He awaits God's time. He who would be master must first learn the duties of a servant. The whole tract around his home at Bethlehem is a ridge four thousand feet above the Dead Sea. It was a rugged country among whose hills and valleys lurked the wild beast. Great demands were often made upon the

shepherd's courage. It was among these hills that he killed the lion and the bear. Among these fastnesses he became expert in the use of the sling. Here was nourished that spirit which David displayed when he saw the giant Goliath and said, 'Let no man's heart fail because of him; thy servant will go and fight with this Philistine.'

Questions on the Subject. Was the challenge of Goliath reasonable according to man's estimation of comparative ability? Did David take into consideration the greatness of stature of his opponent? Did David regard the victory as of himself? Did the victory reveal God more clearly to Israel? Is Christian man justified in assuming that God will deliver likewise against national oppression today? Were religion and state united in David's day? Are religion and state united in God's plan now?

TOPICS FOR STUDY AND DISCUSSION

God's royal family—when and how established. Purpose. Duration.

Character of the royalty that God approves. Contrast with man's idea of royalty.

Growth of God's royal family. Its work among men, present and future.—A. K.

CONFERENCE DATES

Indiana, North Salem—July 5-17.

Northwest, Felida, Wash.—July 7-10.

Texas, Goldthwaite—July 15-24.

Arkansas-Oklahoma, Cleveland, Arkansas

—July 28 to August 7.

Illinois, Oregon—August 2-14.

General, Oregon, Illinois—August 2-14.

Virginia, Maurertown—August 17-28.

Iowa, Waterloo—August 20-28.

Kansas-Oklahoma, Arkansas City, Kansas

—August 21-28.

Attend your own State Conference and others, if possible. Your cooperation will help in the Master's service.

DOINGS AMONG THE CHURCHES

Aunt Mary Renner, of Golden Rule Home, was pleasantly surprised on Saturday, July 9, by a visit from her son, Edwin Renner, and family.

Bro. J. H. Hammond and three daughters recently returned to their old home at Avery, Nebraska, for a visit. They were greeted not only by the church of that place but by neighbors far and near. Bro. Hammond conducted service there on July 3 and expects to do all possible to sound forth the praises of our Lord before returning to his home at Anaheim, California, a few weeks hence.

A CORRECTION

An error occurred in the report of the Brush Creek, Ohio, meetings, found in the issue of June 28. The address of Vivian Kerr should be Haviland, Ohio, Rt. 2.

BEAN-KIGER

Mrs. Mabel Bean and James M. Kiger were married at the home of the bride at 566 W. 15th St., Des Moines, Iowa, June 22, with the ring ceremony, Bro. J. W. Williams officiating.

Mr. and Mrs. Kiger will be at home to their friends at the address given above, after July 1.

Mrs. Kiger is one of the much esteemed members of The Iowa Conference, and her many friends among the brotherhood will wish happiness for the new home, and pray God's blessing upon it.

* * *

VIRGINIA

The work of constructing the Conference hall is well under way. It is hoped that another week will complete the building so that all will be in readiness for our Conference and Bible School, August 17 to 28.

On Monday evening, July 4, it was our sacred privilege to enter the waters of baptism and immerse one into the name of God and His Son.

It is with joy of heart that we introduce to those of like faith Sr. Olive Rhodes, the youngest daughter of Bro. and Sr. L. R. Rhodes, Waterlick, Virginia.

Sr. Olive has had the matter under careful consideration for some time, and reached her decision unaided. May God's unfading strength and richest blessing attend and aid her in her fight for the "crown of life."

Harry A. Sheets.

ILLINOIS

Next Sunday, July 17, Bro. Lindsay will speak to the brethren at Dixon.

The church at Oregon was privileged to have Bro. S. J. Lindsay as speaker on the evening of Sunday, July 10. His message was one which should give strength to the many who received it. Among the listeners were brethren from Rockford, Dixon, and Rochelle, Illinois.

Bro. F. L. Austin stopped long enough in his hasty travels to pay a visit to his family and friends in Oregon and to attend to a multitude of duties awaiting him, arriving June 28. He gladdened the hearts of his congregation, on July 3, bringing them an inspiring message both morning and evening. In company with Bro. Paul Johnson, he left for the Indiana Conference and Bible School, July 5th.

MORE AT DIXON, ILLINOIS

Sunday, July 3, was a beautiful day, and it was an inspiration to gather with the members of the Dixon church on the Rock River bank, and assist two more to put on Christ. They are: Mrs. Wm. Wagoner, North Ottawa St., and Miss Julia Johnson, 316 Lincoln Way. These two intelligent young women make a valuable addition to the church group.

This makes eight new members to the Dixon church in the last month, and twelve in the last nine months, since the new church was built. The sacrifice and effort necessary for the erection of the new church has awakened the interest and inspired the activity of the working body, and the result is that this presents one of the best fields for local work that we know of. Regular pastoral work both on week days as well as Sundays, would soon make this church outgrow its building.

F. E. Siple.

* * *

INDIANA BIBLE SCHOOL NOTES

The Indiana Bible School began at North Salem July 5, with a record attendance for the first day and with a purpose for Bible Study that was more than ordinary. A Bible study spirit was emphasized from the first beginning and the need and value of Bible research was impressed upon all.

A fitting Bible School program of Bible Topics and spiritual songs will take up the evening session of Friday, July 15.

Bro. Samuel Osborn of Culver and Bro. J. H. Willey of Plymouth, 87 and 86 years old respectively, were at the Indiana Bible School the first two days.

Sr. Nellie Cross of Oregon, Illinois, was at the Indiana Bible School Wednesday, July 6.

Sr. Lydia Railsback is again carrying first responsibilities of the Indiana Bible School. The same willing manner and smile seem to make hard tasks and dark problems easy.

A Supervised Study Hour for the young people is a part of the Indiana Bible School program this year: one hour morning, one hour afternoon. Bro. Paul C. Johnson of Oregon, Illinois, is the director.

Bros. J. H. Anderson and Vaughn Long, and Srs. Verna Himmelright and Alexander of Indiana, and Bros. Paul C. Johnson and F. L. Austin of Oregon, Illinois, comprise the teaching staff of the Indiana Bible School.

Bro. and Sr. E. C. Railsback and daughter Mildred, of Los Angeles arrived in South Bend by auto on July 5, and are attendants of the Indiana Bible School.

Bro. Lynn Leighty of Springfield, Illinois, is visiting the old home at South Bend and attending the Indiana Bible School.

CONFERENCE DATES

Indiana, North Salem—July 5-17.
Northwest, Felida, Wash.—July 7-10.
Texas, Goldthwaite—July 15-24.
Arkansas-Oklahoma, Cleveland, Arkansas—July 28 to August 7.
Illinois, Oregon—August 2-14.
General, Oregon, Illinois—August 2-14.
Virginia, Maurertown—August 17-28.
Iowa, Waterloo—August 20-28.
Kansas-Oklahoma, Arkansas City, Kansas—August 20-28.

Each of these conferences will be provided with able teachers and speakers, who will be able to lead unto greater spiritual light and godliness. Why not recognize this fact also: "Where two or three are gathered together in my name, there am I in the midst of them."

Arkansas-Oklahoma Conference Cleveland, Arkansas — July 28 to Aug. 7

KANSAS-OKLAHOMA CONFERENCE

A mistake was made by the writer in the notice of the time for the Kansas-Oklahoma Conference to be held at Arkansas City, Kansas. Instead of August 21 to 29 it should be August 20 to 28. Last year many of our visiting brothers and sisters objected to our usual way of caring for the conference friends who came to attend the meetings: not that they found any fault with their entertainment while among us, but they preferred to help bear the expense of the table and wanted us to secure a dining room and kitchen where meals could be served. Upon investigation we found it too expensive to hire rooms and equipment for a week's meeting, so Bro. and Sr. A. J. Chaplin, at 702 N. B Street, have kindly donated the use of their kitchen and dining room for this purpose, where meals will be served daily and a warm welcome extended to everyone who comes. No set price will be charged. A free will offering for table expenses will be acceptable from those wishing to assist and able to do so. If not, you are just as welcome, so do not hesitate to accept the hospitality proffered. Those in and around Arkansas City can help very materially by donating what they can. Our people have always been very generous in this matter in the past and we feel sure of their cooperation. Bro. J. H. Anderson, of Indiana, will be with us and we hope for other speakers also.

We are expecting a fine meeting. Come and enjoy the fellowship, the Gospel message, the Bible lessons. Let us each and every one lay aside all petty grievances, hobbies, and everything that hinders the cause of truth and righteousness and in love serve one another and our blessed Lord.

Free sleeping rooms for all. Come!
Ella Vickery, Sec'y.

* * *

**LOS ANGELES, CALIFORNIA
REPORT OF LABOR**

The service on Sunday, June 26, brought to a close another year of work by our esteemed brother and fellow-worker, S. J. Lindsay.

We are known as the Church of God in Christ Jesus, and our place of meeting is in the Seventh Day Baptist Church, on 42nd Street (near Moneta car line), Los Angeles, California.

There were added to the church by baptism eight persons, whose names are as follows, viz.: Charles L. McCallister and W. B. Ward, of Los Angeles, and Miss Louise Saylor, Miss Doris Perry, Mrs. Mabel E. Bently, Miss Mary M. Wood,

Miss Doris Wood, at Tempe, Arizona.

We lost by death Sr. Sallie Abbie Martin, September 26, 1926, and Bro. John I. Chapman, March 30, 1927.

The liberality of the members provided sufficient funds to meet all obligations. An urgent call for help from Arizona was met by our consent to let Bro. Lindsay minister to them during March and April, returning to us in May.

While Bro. Lindsay was in Arizona, Bro. Austin arrived in California, and accepted our invitation to speak for us, giving us three excellent discourses, one at the home of Bro. and Sr. Ried, in Pasadena and two in our regular place of meeting, in the Seventh Day Baptist Church in Los Angeles. A large and attentive audience greeted him on each evening.

We also discontinued our regular services on two Sundays in order to attend the meetings at Pomona, and Lincoln Hall in the Walker Building, Los Angeles, in which Bro. Austin so ably described the characteristics of true Christianity.

Bro. and Sr. Lindsay left June 27 for Oregon, Illinois, for a few days visit with their children. Then he will engage in Bible School and Conference work in Missouri and Virginia until September first, when they will return to resume work with us.

We are planning a campaign of vigorous work, in this territory for the coming year. The time is short and the King's business must not be delayed.

Bro. Lindsay is an able, efficient, and zealous teacher of Bible truths, and is worthy of the confidence of God's faithful ones, and our prayer is, that his services may reach to those who might be made fit for the kingdom.

The regular services will be held each Sunday morning, at the usual place during Bro. Lindsay's absence.

A cordial invitation is hereby extended to all brethren, visiting in California, to meet with us, where sound doctrine is preached and a spirit of love prevails.

John Saylor,
S. G. Elton, Elders.

* * *

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The First Resurrection
100 for \$2.50; 12 for 40c; each 5c

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10c each; \$1.00 per doz.

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THE RESTITUTION HERALD

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THE RESTITUTION HERALD advocates: The near return of Christ, Acts 1:11, and life only through Him, Col. 3:3; the literal resurrection of the dead, John 5:28; the immortalization of those in Christ, 1 Cor. 15:53, 54; the final destruction of the wicked, 2 Thess. 1:9; the restoration of Israel as the kingdom of God under the kingship of Christ, Luke 1:32, the church being joint-heirs with Him, Rom. 8:17, and Israel to be made head over Gentile nations, Isa. 60:13; the "restitution of all things, which God hath spoken by the mouth of all His holy prophets since the world began", Acts 3:21. It also firmly advocates repentance and immersion in the name of Jesus Christ for the remission of sins, Acts 2:38, and a consecrated life as essential to salvation.

To Stop Paper—It will be our policy to follow the general desire of our readers and to continue sending THE RESTITUTION HERALD to subscribers until notified that discontinuance is desired. Therefore, if you do not wish your paper continued, kindly write us to that effect promptly upon expiration of your subscription. When paper is ordered stopped please remit for any arrearages on subscription.

The Children's Page



PREPARED BY LOIS HUNT
1111 Blaine Ave., South Bend, Ind.

DAVID AND THE GIANT

ONCE upon a time, in the days when Saul was still king over the children of Israel, there was a great fight between the children of Israel and the Philistines. They were always fighting. Sometimes the Israelites won and sometimes the Philistines won.

One day Jesse called his youngest son, David, to come in from the field where he was taking care of the sheep. And he said to David, "Your older brothers have gone with Saul, the king to fight the Philistines. Take some bread and some cooked foods, and carry them quickly to the camp for a present to your brothers, and see how the fight is going."

David arose quickly, for he wanted to go to the camp and see the fight. He took the bread and the cooked food, and went to the place where the Israelites were staying and found his brothers. The Israelites were on one hill and the Philistines were on another hill and there was a valley between.

While David was talking with his brothers he heard a great shout, and there came out a giant on the hill of the Philistines. He was taller than any other man David had ever seen (even King Saul), and he had heavy brass armour on his body, and he wore a helmet of brass on his head. Do you know what a helmet it? It is a large head-covering that no sword can cut through, and men used to wear them when they went out to fight.

This great giant stood up on the hill that belonged to the Philistines and he called out, "Who are you that think you can fight us? Look at me and see what kind of men the Philistines are. And now choose a man from all the children of Israel and let him come out, and fight. If he is able to fight with me and kill me, then we will all be your servants, but if I kill him, then you shall be our servants and do what we tell you to do."

David saw that all the Israelites were afraid, and not one of them would go out to fight the giant. Then David said, "Who is this giant, and why is everyone afraid of him?"

The people answered, "How is it that you have not heard of him? Every day he comes here and calls out to us. He calls us all kinds of names because there is no one great enough to fight him, for he is a terrible giant. The king has promised that if any man will kill him, he shall marry the king's daughter, and his father's family

shall be made great among the people of Israel."

And all this time the giant was calling, "Are you afraid, you children of Israel? Send me a man so that we can fight together." But Saul and all the people were afraid.

Then David said, "This is a terrible thing, that a man should speak to the Israelites and that no one should be brave enough to fight him." But when David's oldest brother heard this, he was very angry. And he said to David, "What are you doing here in the camp of the soldiers? You are only a boy. What has become of those sheep you used to take care of? Or, perhaps, you think you would like to fight the giant yourself."

David said, "If no one else will fight him I will go."

Then his brother laughed at him. But the men who stood near ran and told King Saul and said, "There is a boy here who says he will go and fight with the giant, Goliath."

When Saul saw David he said to him, "Thou art not able to go against this giant and fight him, for thou art but a youth and he is a great man of war." Then David told how he had already killed a lion and a bear that had taken lambs from his flock. And he added, "If God has given me strength to kill a bear and a lion, surely He will help me to kill this giant who is calling out to the children of Israel. For I have learned, O King, that a boy can do whatever he has to do, even if he is only a boy; for God will help him and give him strength."

Saul said to David, "You shall go against the giant. Put on my armor and put my helmet of brass on your head, and my coat of brass on your body; for you shall wear the king's own armor."

David put on the king's own armor to go against the giant. He put a helmet on his head and a heavy coat of mail around his body, and he took a sword and shield. But when David tried to walk with all that heavy armor, he found that he could not move about very easily; for he was not used to it.

David said, "O King, let me go to fight with the sling that I know how to use; for I have never learned to fight in armor."

And the king said, "You shall fight in any way you choose." So David went out from King Saul with only his sling and a little leather bag to carry things in.

Then he went down to the brook that ran between the two hills, and there he picked up some little round, smooth stones. All the children of Israel looked at him and wondered what he wanted with them. David put the stones in the shepherd's bag that he carried and he took his sling in his hand and went over the brook to meet the giant.

When the giant saw David coming against him, he laughed. David was just a boy with red cheeks and curly hair and he did not look as if he had ever seen a battle. The giant stood up in his coat of brass and his helmet of brass, and his leg coverings of brass, with his long spear in his hand and his sword at his side. He thought David looked very funny, coming to fight him. So he laughed and said, "Am I a little dog that you are coming out to

fight me with a sling and a bag of stones?"

But David came straight on. Then the giant said to David, "Come over here to me, and I will kill you and give your body to the birds to eat, and to all the wild animals that prowl around at night."

Then David said to the giant, "You come to me with a sword, and with a spear, and with a coat of brass; but I come to you in the name of the God of Israel, against whom you are fighting. God will give you to me this day, and I will kill you, and will cut off your head. I will give your dead body and the bodies of all the Philistines to-day to the birds of the sky, and the wild beasts that prowl around at night. Then all the people will know that God is a strong God, and that He gives the battle wherever He chooses, whether the men who fight be weak or strong."

The giant came near to David and drew his long spear to throw it. And David ran toward the giant, for David was not afraid.

But before the giant came near enough to throw his spear, David put his hand in his bag and pulled out a smooth stone. When the giant saw the little stone, he just stood still and laughed, but the next minute he was not laughing at David anymore. What do you think happened?

David put the round, smooth stone in his sling, and he slung it; and it hit the giant right in the middle of the forehead, and the giant fell to the ground with his face to the earth. So David killed the giant with only a sling and a little stone and without a sword or spear.

David ran and took the sword of the giant that lay on the ground and he drew it and cut off the giant's head with it. When the Philistines saw that their champion was dead, they turned and ran.

Then the children of Israel shouted a battle cry and went after the Philistines and drove them a long way off and killed them.—*Boys and Girls of the Bible.*

WHAT EVERY BOY AND GIRL SHOULD KNOW
WHERE TO FIND

- 15. Great Invitation—Revelation 22:17; Isa. 55:1.
- 16. Where do we find a Rest Verse?

WHICH IS RIGHT?

If the conductor does not take up your fare, which is right—pay him yourself or let it go?

What kinds of giants have we to fight to-day?

COMMUNICATIONS

DEAR RESTITUTION HERALD: Through your columns I would like to thank Sr. Arlington for the good article she wrote for The Herald. It is fine, and I hope it will do much good. As her address was not given, this is the only way we have of letting her know how we appreciate her efforts in trying to put the evil of the theatre before the young people as well as the older ones. If the things

she has said are true (and we believe every word), then the question is, "Can a conscientious Christian look at such things?"

We are to come out of the world and take up our cross and follow Jesus, but could we expect Him to lead us to a theatre? No! Never! Oh! the days of this closing age are so full of enticing things to draw the young away from God and His dear Son who laid down His pure life, that we might not remain forever in death.

May the Father of our Lord and Savior bless all the dear ones in the blessed hope of the coming of the best Friend the world has ever had.

Mrs. Clark McClelland,
Boise, Idaho.

CALLED SAINTS

(Continued from page 648)

bers into one body of people—even the body of Christ, and at once become members one of another. This is an organization of the highest type, for the highest position offered to man by God.

"Called saints".

* * * *

LOCAL UNITS

WHEREVER there lived a group of saints in the days of Paul, that group was called a congregation or church. When distinguished from congregations of other characters these groups were specifically called "the church of God." See 1 Cor. 1:1, 2; 2 Cor. 1:1; Gal. 1:2, 13; 1 Tim. 3:5; 1 Thess. 2:14; 2 Thess 1:4; Acts 20:17, 28.

While each several local unit is called "the church of God", the total of all the units is also called "the church of God". See 1 Cor. 12:18, 27, 28; 15:9; 1 Tim. 3:15.

A number of us in this day have called upon, or taken unto, ourselves this important Bible term, and have named ourselves, in distinction from other religious names—The Church of God. Now—

Every local unit bearing this name either *is* or *is not* "the church of God".

The self-imposed name does not make a people to be "the church of God".

Some other man-given name does not debar a people from being "the church of God".

Sanctification in Christ Jesus is the factor which determines one as being of, or not of, God's called-out-ones.

Here, then, are some questions.

What is the matter with a Church of God when it forsakes the assembling of its members together?

Should every local Church of God recognize one of its number as its head, its **elder**?

Is it right for a church to divide and quarrel over man-injected personalities?

Should "the Church of God" grow and increase in number and in fervor?

Should carnality or spirituality rule the church?

Can any person or persons create divisions in the church as a service to God?

THE BOOK OF DANIEL

By George Johnston

PART 2

BEFORE we can hope to understand the statements of any sacred writer we must first ascertain the particular subject with which he was dealing. In the case of Daniel there is little difficulty in this respect: his topic stands out clearly in every chapter of his book, and he never swerves from it except to allude to some event which has a direct bearing upon it. Had Daniel given his book a title he might well have named it, "*The Rise and Fall of Empires, Kingdoms, and Governments*;" for it is entirely devoted to these matters. The rise or fall of an empire or a kingdom invariably takes place on the battlefield, hence it follows as a matter of course that Daniel deals very largely with the great wars of the past twenty-five centuries; a fact which renders the elucidation of his prophecies a comparatively simple task.

In the days when the events described in the first chapter of Daniel were enacted Western Asia was in a very disturbed condition. The Assyrian empire had recently been destroyed by the united armies of Media and Babylonia, and these two nations, then on very friendly terms, were engaged in subduing the various countries formerly under Assyrian control. It had been agreed between the Median and Babylonian monarchs that each should build up an independent realm, the former to the eastward of the Tigris, the latter to the westward of that river, and this arrangement was maintained for a number of years. The king of Babylon, Nabopolassar, like his son and successor, Nebuchadnezzar, seems to have favored autocratic government, and to have been reluctant to grant much power to his officials. He had originally acted as governor of Babylon under the Assyrian monarch, against whom he had rebelled, made himself master of the city and province, and seated himself on the throne, and he may have feared that his example might be followed by one of his officers. Hence, finding that his entire time and attention were required to manage the internal affairs of his rapidly-growing empire, he shared his throne with Nebuchadnezzar, thus giving the latter full power to lead the armies wherever he desired, and to make the necessary treaties, etc., with the subjugated countries.

In Daniel 1:1 we read, "In the third year of Jehoiakim, king of Judah, came Nebuchadnezzar, king of Babylon to Jerusalem, and besieged it. And the Lord gave Jehoiakim king of Judah into his hand." The statement that Jerusalem was besieged by Nebuchadnezzar in the third year of the reign of Jehoiakim is disputed by some commentators on the ground that Jeremiah, who names the occasions when Jews were transported to Babylon, makes no mention of any deportation at that particular time. But there was no regular deportation of Jews in the third year of Jehoiakim's reign, and Daniel does not say that there was such. Nebuchadnezzar merely carried away four princes of the royal family of Judah as hostages for

the due fulfillment of the bond of servitude into which he had compelled Jehoiakim to enter; and this was a precaution taken by every conqueror in those days, and for many centuries afterwards. That Daniel and his three companions were taken to Babylon as hostages, and not as mere captives, is clearly shown in chapter 1:3-6—"And the king spake unto Ashpenaz the master of his eunuchs, that he should bring certain of the children of Israel, and of the king's seed, and of the princes; Children in whom was no blemish, but well-favored, and skilful in all wisdom, and cunning in knowledge, and understanding science, and such as had ability in them to stand in the king's palace, and whom they might teach the learning and the tongue of the Chaldeans. And the king appointed them a daily provision of the king's meat, and of the wine which he drank: so nourishing them three years, that at the end thereof they might stand before the king. Now among these were of the children of Judah, Daniel, Hananiah, Mishael, and Azariah." Here it will be clearly seen that Nebuchadnezzar commanded that those taken to Babylon should be Israelites, and princes of the royal family, but Judah was the only tribe that possessed the latter. The only other tribe then in Judea was that of Benjamin, and there was no royal family of that tribe; neither did foreign monarchs recognize the tribal divisions of the Hebrews.

(To be continued)

Death to self and alive in Christ makes one live for God and glory.

"KNOWING THE WORD"

(Continued from page 645)

through a number of times before she was twelve years old. Whitfield read his Bible through many times on his knees. Wesley in his old age called himself "a man of one book."

An old colored lady loved her Bible very much. A friend who found her reading it frequently, gave her a commentary to assist her in getting at its meaning. A few days later seeing her, he asked, "Well, Auntie, how do you like that book I gave you?" She replied, "Oh, dat be a very fine book, but de Bible do throw a lot o' light on dat 'er book."

The infilling of the Spirit is necessary for a proper understanding of the Word. The Holy Ghost in the Christian enables him to understand what the Holy Ghost in holy men of old enabled them to write. To the unspiritual man the Bible is a sealed book. The Comforter is to "teach us all things." A filling of the Spirit that is not maintained by a careful, persistent study of the Word of God will soon vanish.

The Christian needs a knowledge of the Word for holy living, for peaceful dying, for soul winning, for bringing comfort to others, and instructing in the ways of righteousness. David says in Psa. 119:11, "Thy Word have I hid in mine heart, that I might not sin against thee."—*Our Hope.*

WE WOULD SEE JESUS

(Continued from page 643)

"We would see Jesus," not only because of what He is in His matchless person, but, also, because of what He is and does for man. He is man's Saviour from sin. "Thou shalt call His name Jesus, for He shall save His people from their sins." If Jesus were merely a perfect example or a matchless teacher for man, then He could not encompass man's deepest needs. Sin is the terrible tragedy, the intolerable yoke of every human life. Our highest and eternal joy in seeing Jesus is in seeing Him as our Saviour from sin. By His expiatory death on the cross "the just for the unjust," Jesus answers the eternally vital question how a guilty sinner may have forgiveness and salvation and happiness here and forevermore.

And the glorious truth is that His Gospel may be put into the crucible of human experience. Man may personally know whether Jesus can give peace to the troubled conscience, whether He can give light for life's bedarkened problems, whether He can give healing for earth's staggering sorrows. The world is filled with men and women, this hour, who have vainly sought everywhere for peace and light and help, but they have found it not until they found it in Jesus. These men and women have tested Him, and in their deepest conscience they know better than they know anything else that through Him their darkness has been dispelled, their burdens lifted, their victories won. Tell me how it is that, of all the sons of men since the world began, it was never heard that a man was saved by Plato, or by Socrates, or by anyone else but by Jesus Christ alone. How is it that He alone has been able really to redeem men from the fatal grip of appetite and passion and sin? There can be but one logically intelligent answer, and that answer is, that in Jesus Christ we have the only begotten Son of God, Light of Light, the one Divine and all-sufficient Saviour.

How may we see Jesus? May we see Jesus today? Not, to be sure, with our physical eyes, but with the eyes of the mind and heart. May we approach Him, realize Him, be conscious of His personal presence and help, even as we are conscious of the presence and help of parent, or teacher, or dearest earthly friend? These are vital questions that go to the depths of our hearts. I make bold to answer that Jesus may be, ought to be, more real to us than is any other person in all the world. Jesus is not some mere theory, some inspiring memory, some vague, personal influence; but He is a Person, to be approached, to be felt, to be trusted, to be loved, and to be obeyed even unto death. How may we thus see Jesus as we are daily driven by the manifold problems and duties of the earthly life?

If we would see Jesus we must make much of His Book. If we would know a person, we must understand him. If we would trust a person, then our trust must be based on knowledge. Jesus cannot be seen, will not be graciously real to the man who neglects the Bible. It

is true that "the heavens declare the glory of God, and the firmament showeth His handiwork." But, left to nature, the Bible taken away, man cannot know of God's tenderness and love, cannot know how to love and trust and obey Him properly. Only in the Bible may man find out the mercy of God, in the forgiveness of sins, through Jesus Christ.

If we would see Jesus we must know much of secret prayer—mark you, of secret prayer. Secret prayer is the unerring thermometer to our life of prayer. If ever we are sincere in prayer, it is when we are in secret prayer. It is then, if ever, that we are conscious of God. Jesus said, "But thou, when thou prayest, enter into thy closet, and when thou hast shut the door, pray to thy Father which is in secret; and thy Father which seeth in secret shall reward thee openly" How much do we give ourselves to secret prayer? Is it not just here that most of all we fail? We go about the doing of many things, but is not secret prayer one of the things that we largely leave undone? It takes time to become spiritual, and time spent alone with God is the best time in all one's life.

Again, if we would see Jesus, we must watch against sin, with uncompromising warfare. There must be absolute sincerity and whole-hearted thoroughness at this point. That were but hollow mockery for a man to pray for forgiveness, his own heart the while burning with hatred and festering with grudges against some fellow creature. The amputating knife of genuine repentance must be put to sin, if we would hope for the smile of Jesus and for the benefit of His blood which cleanseth from all sin. God can't afford to answer some men's prayers. For Him to do so would put a premium upon sin. The hidden wedge of gold and the Babylonish garment must be disclosed and restored if men may hope for answered prayer. It is sin that separates between man and God. It is sin that cuts the nerve of all acceptable prayer. Sin is a veil through which Jesus cannot be seen. Sin is an insulator that turns away the currents between man and God. It is "the supplication of a righteous man that availeth much." If I regard iniquity in my heart, the Lord will not hear me." No man who is not keenly sensitive to sin can know much or see much of Jesus.

Once again, if we would see Jesus, we must be busy for Him. The indolent Christian cannot see much or know much of Jesus. Idleness is one of the most terrible foes to grace. It is the running stream that is the healthy stream. The stagnant pond breeds miasma and malaria and death. Many a Christian who is spiritually sick, he knows not why, would thrill with a new joy and new visions of Jesus if only he would be busy for Him. Doubt, unbelief, despondency are all cut to pieces by activity. It is the man who does Christ's will unto whom is revealed His doctrine.

And still again, if we would see Jesus as we ought and as we may, we must give ourselves completely to His guidance and government. Jesus will be Lord of all, or He will not be Lord of all. The reason why so many

people get so little out of their religion is because they put so little into it. If men would see Jesus, see Him to the deepest joy of their hearts, and from Him have the noblest victories in their lives, then, for all this, they must pay the requisite price. Paul paid the price. Gladly did he suffer the loss of all things, home, kindred, inheritance, comforts, country, life itself, that he might have the excellency of the knowledge of Christ Jesus, his Lord. Do you wonder that he had visions and revelations which could not be put into speech? Do you wonder that his letters abound in doxologies, as he contemplates the unfolding glory of his Lord? Paul paid the price for his glorious visions of Jesus.

Here, then, is the vital question for us: Will we pay the price to see Jesus as we need to see Him, as He would have us see Him? Are we willing to live for Him, to put Him first, to do His will, be what it may, lead where it will? Right here is the supreme battle of the Christian life. It is a battle between Christ and self. The self-centered life will not see Jesus and must surely fail. The Christ-centered life will mount higher and higher in its visions of Jesus, and will more and more exult in the victory that overcomes the world. Oh, men and women, if we will pay the price, we may daily see Jesus—may know that He walks with us, talks with us, and lives in us, our certain help for every day and duty of earth. And thus seeing Him and serving Him, brighter and better shall be all our days, even unto that blissful day when we shall pass through the gates of the celestial city, where we shall be "like Him, for we shall see Him as He is."—*Selected from The Evangelical Christian.*

ZIONIST ARRAIGNS INDIFFERENT JEWS

Selected

JEWS who have shown themselves indifferent to the Zionist movement were severely arraigned by Louis Lipsky, national president of the Zionist Organization of America, in addressing delegates to the First Regional Conference of the organization in the Hotel Walton recently. Mr. Lipsky said no Jew has a right to the name if he does not support this movement for a homeland in Palestine.

At this session plans were discussed for dividing Eastern Pennsylvania, South New Jersey and Delaware, into regions so the work of pushing the cause of Zionism might be intensified.

"The only people of Judaism who stand out today are a small group, who have dedicated themselves to carrying on the task of establishing a homeland for the oppressed Jewish people of all the world," he said. "The others are steeped in self-satisfaction and indifference and are contributing nothing to the cause of humanity.

Zionism is now going through a critical period and it behooves every true Jew to give everything in his power to carry it onward. The Zionists have met difficulty after difficulty, reverse after reverse, but they are hanging on and will not let go as long as there is hope."

Lack of Funds Handicap

Mr. Lipsky, who was introduced by Louis Levant, presiding at the session, said much of the progress made in restoring Palestine as a land of sanctuary has been lost in the last few years by lack of sufficient funds to carry on the work. A number of developments had to be halted while others were materially curtailed.

The speaker predicted that in the next few years the cause will make considerable progress, basing this statement on the number of younger Jews becoming interested in the movement. He is confident, he said, that all Judaism, ultimately will come under its banner.

"If we could only overcome this indifference!" Mr. Lipsky continued. "It is the indifference of our own people, the ones whose sacred duty it is to support it, that is our greatest stumbling block. Their attitude is inexplicable but it exists. Our job is to overcome this indifference and bring our people in this and other countries to a realization of the duties which are theirs by Divine decree.

Movement Can't Be Stopped

"So far as killing the Zionist movement is concerned, that is impossible. It will continue to live no matter what happens. Nothing in the world is strong enough to stop Zionism because it is capable of hanging on in the face of reverse, disappointment, and seeming defeat. It is based on self-denial, self-abnegation and it must succeed."

Another speaker who scored indifference to the movement was Dr. Max Margolis, professor at Dropsie College, who said "lukewarm" Jews are the worst menace the cause of Israel has to face.

"There are two kinds of Jews," he said, "Those who want to be Jews and those who don't want to be Jews. If you want to be a Jew and proud of the fact that you are one, get behind the Zionist movement for all you are worth."

Old Epictetus had the right idea: "Difficulties are the things that show what men are. In case of difficulty remember that God, like a gymnastic trainer, has pitted you against a rough antagonist. For what end? That you may be an Olympic conqueror, and this cannot be without toil."

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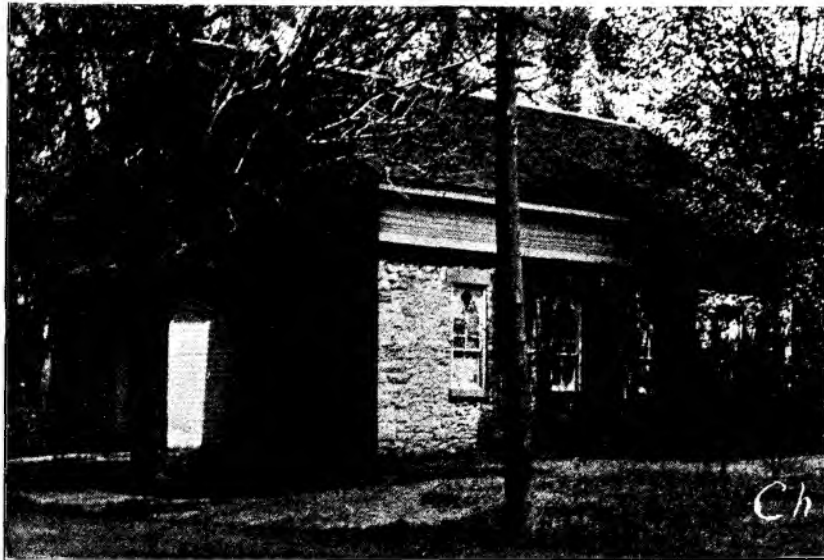
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THREE MIRACLES WHICH CLOSE THIS AGE

A MIRACLE is something happening out of the ordinary course of nature. The denial of the supernatural or miraculous is the fundamental trend of the destructive criticism and an error widespread in the professing church of today. Many in pulpit and pew reject or attempt to explain away the miracles of the Bible. These unbelievers say of prophetic books like Daniel and Revelation, that the record was made after the events recorded transpired!

When disgusted with such unbelief, we turn for comfort to the infallible Word of God to find that the rationalistic and materialistic age in which we live will end with three of the greatest miracles of all time.

1. The coming of Christ for His own brings the miracle of instant resurrection. "The dead in Christ shall rise first."—1 Thess. 4:14.

Because Christ rose from the dead, believers who have died shall, when He comes, also arise, 1 Cor. 15:20-23.

A Christian steel manufacturer took a friend through the yards of his plant. The visitor saw a great electric magnet catch up from the ground fragments of iron and steel, leaving brass and copper undisturbed. So when the Lord comes, only the dead in Christ shall then arise. This is "the first resurrection" of Revelation 20:5-6. The unbelieving dead do not arise until a later period, Rev. 20:5, 12.

2. The coming of Christ will bring the miracle of instant bodily change for every true Christian then living on earth. "We shall not all sleep (or die), but we shall all be changed," 1 Cor. 15:51. Mortal flesh and blood cannot enter the sphere of the life to come. The condition of entrance is that our bodies be made like the body of our risen Lord. "This corruptible must put on incorruption, and this mortal must put on immortality." 1 John 3:2, 3; 1 Cor. 15:53.

Without being forced to pass through the gate of death the generation of true believers living on earth when the Lord comes for His own, shall, in one flashing, glorious moment, experience this wonderful change. Two who stand as types, Enoch and Elijah, have already found this deathless way into the Lord's presence. Heb. 11:5; 2 Kings 2:9-12.

3. At the coming of Christ for His own, the risen dead and the living who have been changed without dying shall be caught up into His presence. To this crowning miracle the apostle referred when he wrote: "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 4:17.

These, then, are the three miracles with which this unbelieving age shall close:

1. The dead in Christ shall rise.
2. The bodies of living believers shall be changed and they shall be joined to the risen dead.

(Continued on page 672, column 2)

THE MOSAIC TABERNACLE AND ITS SERVICES AS TYPES

By Alma Orr

WHEN Moses was called up into the mount the Lord commanded him to speak to the children of Israel, that they build a sanctuary, that the Lord might dwell among them. Moses was shown a pattern of all the things to be made, and was told to see that they were made according to the pattern, Ex. 25. Since these things were to be for types or shadows, it was essential that they be true to the substance. The work was all done as the Lord commanded, Ex. 39:42. So we know there was no mistake in the shadow.

While a shadow does not always show the entire form of a substance, the part that it does show is always true to the form. It never shows a characteristic not possessed by the substance.

In the study of the Mosaic tabernacle as a type or shadow what substance do we consider as being typified? Paul says, Heb. 8:5, that these things are a shadow of heavenly things. What did Paul mean by "heavenly things"? Did he mean a place or a condition? If a condition, why did he say that Christ should not be a priest if He were on earth? Heb. 8:4. Are we not being taught by some that the holy of holies is merely the condition of immortality and that wherever Christ is, there is the holy of holies, and that He will never come out whether He is in heaven or on the earth? If He never comes out, then He is in the most holy place at all times. This is expressly forbidden in the shadow, Lev. 16:2,—“And the Lord said unto Moses, Speak unto Aaron thy brother, that he come not at all times into the holy place within the vail before the mercy seat, which is upon the ark; that he die not.”

We are also told by some present-day writers that we have the promise of entering into the holy of holies. Hebrews 10:19 is given as proof for this assertion. Let us read it, continuing to the end of the sentence. "Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus, by a new and living way, which he hath consecrated for us, through the veil, that is to say, his flesh; and having an high priest over the house of God; let us draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water." Who has boldness or liberty to enter into the holy of holies by the blood of Jesus? Heb. 9:12 gives us the answer: "Neither by the blood of goats and calves, but by his own blood he (Jesus) entered in once into the holy place having obtained eternal redemption for us." Paul does not say that he or his brethren may enter, but he says, "Let us draw near." Paul knew that it was unlawful for anyone to enter the holy of holies except the high priest. The shadow nowhere shows a multitude of high priests within the holy of holies. On the contrary, it shows that one high priest must perform his duties alone in the most

(Continued on page 671)

AS A GRAIN OF MUSTARD SEED

By Samuel E. Haney

AND when they were come to the multitude, there came to him a man, kneeling to him, and saying, Lord, have mercy on my son: for he is epileptic, and suffereth grievously; for oft-times he falleth into the fire, and oft-times into the water. And I brought him to thy disciples and they could not cure him. And Jesus answered and said, O faithless and perverse generation, how long shall I be with you? how long shall I bear with you? bring him hither to me. And Jesus rebuked him; and the demon went out of him: and the boy was cured from that hour. Then came the disciples to Jesus apart, and said, Why could we not cast it out? And he saith unto them, Because of your little faith: for verily I say unto you, If ye have faith as a grain of mustard seed, ye shall say unto this mountain, Remove hence to yonder place; and it shall remove; and nothing shall be impossible unto you."—Matt. 17:14-19, R. V.

An ounce of mustard seed—how infinitely small! There are approximately 4000 seeds in an ounce. "This mountain", referred to, might weigh many hundred thousand tons. What a comparison! And what a caustic rebuke! Faith—unlimited power! By it, "Nothing shall be impossible for man."

Have the days of miracles passed? Seemingly so; but actually, no. It is as possible to open blind eyes, unstop deaf ears, cure palsied arms and expel malignant cancer as it ever was. But why is it not commonly done? Why does it not rain when the sky is blue? Lack of moisture, of course. The answer to the first question is equally simple. Lack of faith—that's all.

By the incomparable discrepancy—mustard seed and mountain—Jesus gives us an estimate of His opinion of His disciples' faith prior to Pentecost. But their faith and good works were much enhanced by the Pentecostal blessing, which taught them all things, and brought all things to their remembrance, John 14:26. Blessed are the Christians that have the indwelling of the Comforter, the Holy Spirit, which is the foundation of faith, to teach them the deeper things of God. Those not so blessed are like the disciples of our text, lacking a mustard seed faith, and being guided by their natural senses. However, the Master's remark was a retort rather than a literal accusation.

While the whole universe is divinely manipulated with mathematical precision it does not follow that faith is, else one might say, if one four thousandth of an ounce of faith can remove one mountain, an ounce should remove 4000 mountains, etc. No, He desires us to understand that without the Holy Spirit's guidance and faith in His precious word, man cannot understand the absolute; nor do anything beyond his little finite natural ability—something less than a mustard seed.

The infinite compared with the finite is indescribable: even to say, a thousand tons compared with a single seed would be a fair comparison; for it is not, it would

be more like sacrilege.

On another occasion: "And in the morning, as they passed by, they saw the fig tree dried up from the roots. And Peter calling to remembrance saith unto him, Master, the fig tree which thou cursedst is withered away. And Jesus answering saith unto them, Have faith in God. For verily I say unto you, That whosoever shall say unto this mountain, Be thou removed, and be thou cast into the sea; and shall not doubt in his heart, but shall believe that those things which he saith shall come to pass; he shall have whatsoever he saith. Therefore I say unto you, What things soever ye desire, when ye pray, believe that ye receive them, and ye shall have them."—Mark 11:20-24. Nothing could be more lucid, germane and helpful for seekers after the secret (deeper) things of the Most High.

The crux: "Have faith in God—and shall not doubt in your heart—Believe that ye receive them, and ye shall have them." Simple, isn't it? But the world, the flesh, and the devil are antagonistic, hence, fear of ridicule, self-distrust, self-reproach, etc. But, instead, were we to follow the apostles by saying—from the heart—"Lord, increase our faith," we would get a measure of result.

Once more the Lord reproves the apostles and incidentally about all of us for lack of faith: "And the Lord said, If ye had faith as a grain of mustard seed, ye might say unto this sycamine tree, Be thou plucked up by the root, and be thou planted in the sea; and it should obey you."—Luke 17:6.

The apostles did wonderful things after Pentecost; and many supernatural (miracles) things have occurred all the way down the Gospel age. The apostles' miraculous works were not due to their apostleship, but to their obedience to their Master's commands, and to their faith. The same is true of the seventy, "He sent before his face"; and whom He commanded to "heal the sick, and preach the kingdom of God is nigh," Luke 10:1-12.

The Lord's verbal commissions have never been revoked. But they have been enervated by reason of sin, weakness of the flesh, and traditions and teachings of men. Were Christians to place their faith exclusively in the Lord—eliminating self ("Without me ye can do nothing", Jesus) the days of miracles would reappear. Every Christian living closely to the Lord can cite instances of the Lord's compliance to prayer. Here are two or three of the many the writer has noticed and experienced: While living in the country I had a neighbor who was very demonstrative about his religion. Every evening his beautiful and well modulated baritone voice could be heard half a mile singing old-time Gospel hymns. When he went to town he would get into the Salvation Army circle, sing, and give testimony of his "strength in the grace that is in Christ Jesus". Hence, he was dubbed, a nut. During a severe drought when the

(Continued on page 669, column 1)

THE RESTORATION OF ISRAEL

By F. L. Austin

THIS is one of the outstanding themes of the Bible. It is affirmed over and over again in Holy Writ in direct and positive language. It is indirectly referred to many more times in the affirmation of other matters of God's revealed work.

The restored nation of Israel, in its twelve tribes, is by the Bible made a part of the kingdom of God. Indeed, any kingdom of God that omits Israel is not the Bible kingdom of God. To this end, that is, to the renewing of God's Kingdom, Israel will again take her place in the land chosen of God. This is assured by God's spokesmen, the prophets.

God's covenanted promises to Abraham, Isaac, and Jacob require the return of Israel to their own land. Without their return these promises, as revealed in God's holy Book, will never realize fulfillment, and in the failure of these promises, the Book itself would be untrue.

The return of Israel to Palestine and to God will, according to the Book, be intimately associated with the return of Christ. His second coming has much to do with Israel regathered. How can Jesus receive "the throne of David" and "rule over the house of Jacob for ever", Luke 1:32-33, unless Israel shall regather?

The Bible is a Book of many related themes, and the restoration of Israel has to do with many, or all, of them. No one's vision of God's plans and purposes can be true to Scripture if restored Israel is left out of the picture.

THE TWO STICKS

The following citations reveal the fact that God purposes to regather and restore Israel:

"And say unto them, Thus saith the Lord God; Behold, I will take the children of Israel from among the heathen, whither they have gone, and will gather them on every side, and bring them into their own land:

"And I will make them one nation in the land upon the mountains of Israel; and one king shall be king to them all: and they shall be no more two nations, neither shall they be divided into two kingdoms any more at all:

"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: and my servant David *shall be* their prince for ever." —Ezek. 37:20-28.

Here is a plain statement of fact. The figure of speech, or illustration, is found in the preceding verses. But this quotation is an explanation of the meaning of the figure of "the two sticks". The interpretation is an interpretation. It states the fact. Israel will be regathered as one nation, and will "dwell in the land that I have given unto Jacob my servant, wherein your fathers have dwelt".

WILL PLANT THEM

"And I will bring again the captivity of my people of

Israel, and they shall build the waste cities, and inhabit *them*; and they shall plant vineyards, and drink the wine thereof; they shall also make gardens, and eat the fruit of them.

"And I will plant them upon their land, and they shall no more be pulled up out of their land which I have given them, saith the LORD thy God."—Amos 9:14-15.

The previous verses of the above chapter narrate in positive terms God's punishment upon Israel. The wicked kingdom was to be destroyed "from off the face of the earth", v. 8. Without national existence, this people have wandered over the earth for centuries. God has sifted "the house of Israel among all nations", v. 9. The punishment has been real. The centuries have been long. Shall God's chosen people now be denied the fulfillment of His promise to bring them again unto "their land" to be no more pulled up out of their land? No! surely! To mentally deny the literal fulfillment of this plain and definite prophecy of fact would be to refuse the accuracy of God's written word.

I WILL BUILD THEE

The 31st chapter of Jeremiah is another of the numerous portions of Scripture where this purpose of God is very plainly affirmed. Indeed, Israel's overthrow and its later reestablishment is the theme of the chapter. "I will build thee, and thou shalt be built, O virgin of Israel", v. 4; "He that scattered Israel will gather him, and keep him", v. 10; . . . "like as I have watched over them, to pluck up, and to break down, and to throw down, and to destroy, and to afflict; so will I watch over them, to build and to plant, saith the LORD", v. 28: these are some of the assurances of this chapter as to Israel, the multiplied seed of Abraham to whom God covenanted the chosen land for an everlasting possession. (See Gen. 12:7; 13:15, 16; 15:5; 22:17; and others.)

But God reveals in this chapter that the regathering and restoring of Israel into, and upon, the land which He unconditionally gave to them will not be under the covenant given to them at Sinai through Moses. Rather, this restoration will be under

A New Covenant.

This new covenant, like the one given to Abraham, is unconditional and sure. It is made, not through Moses, but through Christ, the Son and seed of Abraham. Assuring that Israel will be regathered under a new covenant, Jeremiah, a spokesman of God, says:

"Behold, the days come, saith the LORD, that I will make a new covenant with the house of Israel, and with the house of Judah: not according to the covenant that I made with their fathers in the day *that* I took them by the hand to bring them out of the land of Egypt; which my covenant they brake, although I was an husband unto them, saith the LORD: but this *shall be* the covenant that I will make with the house of Israel; After those 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. 31:31-34.

(Continued on page 664, column 2)

CORRUPTING SOCIETY

By Lyman Booth

IN THE RESTITUTION HERALD of June 7 and 14 we find an article written by Melba Glanton Arlington, entitled, "Can an Actress Be a True Christian?" Her decision in the matter proves that she cannot. The debasing and demoralizing influence surrounding her daily duties precludes all possibilities of such a happy condition. Indeed, I have often wondered if an habitual attendant at the movies can claim the title of Christian with any better grace or clearer conscience than the actress. While I personally entertain such grave doubts as to prevent my visiting such places of amusement, I do not wish to criticize harshly those who do. At the same time I feel that a word of warning may not be out of place, even though it may not meet with a warm reception.

I was greatly pleased to learn that one honest hearted actress had seen the error of her way and had turned from it. While she saw the evil, I wonder if she saw the source from which the evil proceeded,—the power that is producing and presenting it to the gaze of the unsuspecting public, the creative power of it all. These are a few thoughts I wish to briefly mention for the benefit of, and as a warning to, my younger readers, who should remember that we should "abstain from all appearance of evil." If the author saw so much evil in the production of the scene, will not a portion, at least, of that evil manifest itself by the time it reaches the public eye?

What is the source from which this evil comes? Primarily, "the LOVE of money", which Paul says "is the root of all evil", 1 Tim. 6:10. What race of people has the most money, and who owns and controls the movies? I am creditably informed that the "very rich" financiers of Jewish birth own the picture business. Just why should they be so deeply interested in that line? For three reasons: first, it pays large dividends; second, they understand that the Gentile public, in general, loves to be pleasurably entertained; being "lovers of pleasure more than lovers of God", 2 Tim. 3:4. The third reason may be resolved into the following: first, to corrupt the morals of the young; second, to divide society; and third, to gain a universal empire.

Ever since the Jews were driven from their homeland to be persecuted and basely mistreated by other nations, the one thought uppermost in their minds has been that of a return to their beloved Palestine, under the banner of universal empire. They are a unit on that subject. During the past nineteen centuries they have secretly planned for its realization. They early learned that money was their most powerful and ready servant. They have put that servant to work in every line of industry which yields a large return, until to-day they practically control the financial world, even to dictating when war or peace shall be declared. They are to-day the most powerful force in international politics.

They have a system of declarations for their own national use, twenty-four in number, called "protocols". Through some means they have become known to the Gentiles. Now since they are of such unsavory principle, the Jews have tried to shift their authorship onto some unprincipled Gentile.

In their ninth protocol we read, "People of all opinions and of all doctrines are at our services, restorers of monarchy, demagogues, socialists, communists, and other utopians. We have put them to work. Every one of them, from this viewpoint, is undermining the last remnant of order. All the governments have been tormented by these actions. But we will not give them peace until they recognize our super-government."

To-day the leading Jews do not look upon their dispersion as a lasting calamity, but as a blessing. In their eleventh protocol we read, "God gave to us a blessing, His chosen people, as a blessing, the dispersal, and this which has appeared our weakness has been our whole strength. It has brought us to the threshold of universal rule."

"We have misled, stupefied, and demoralized the youth of the Gentiles by means of education in principles and theories, patently false to us, but which we have inspired."

"Having in this way inspired everybody with the thought of his own importance, we will break down the influence of family life among the Gentiles, and its educational importance."—Protocol 10.

But a still deeper division is aimed for, and there are signs of even this coming to pass. Indeed, in Russia it has already come to pass, the spectacle of a Gentile lower class led by Jewish leaders against a Gentile upper class.

"In countries called advanced, we have created a senseless, filthy, and disgusting literature. For a short time after our entrance into power we shall encourage its existence so that it may show in greater relief the contrast between it and the written and spoken announcements which shall emanate from us."

"We have attained this at the present time to the extent that all news is received through several agencies in which it is centralized from all parts of the world. These agencies will then be to all intents and purposes our own institutions and all will publish only that which we permit."

The clothing industry is controlled by Jewish capital. So "every influence that leads to lightness and looseness in Gentile youth to-day heads up in a Jewish source." Did the young people of the world devise the "sport clothes" which have had such a delusive effect on the youth that every publicist has thought it worthy of mention? Those styles came out of Jewish clothing concerns where certainly art is not the rule nor moral influence the main consideration. "The moving picture is an inter-

(Continued on page 672, column 2)

EDITORIAL

F. L. AUSTIN, Editor.

F. A. STILSON, Ass't Editor.

THE EARTHQUAKE

THE GREATEST earthquake in Palestine since 1837 has just been experienced by the residents of that God-chosen land. One report states that a hundred deaths resulted in Jerusalem proper.

The occurrence of any of these great catastrophies in or about the chosen land is of especial interest to Bible students in that the prophecies announcing such things in connection with the end of this age and with the second coming of Christ are mostly, if not all, located in or near the land of Palestine. It is of great importance that Christians observe all such phenomena in connection with that land, as it is important to note all national movements as related to the movements of Israel.

THE KINGDOM OF GOD

THROUGHOUT the Scriptures Israel are the chosen people of the kingdom of God. Just as Christ is the Seed of Abraham, Gal. 3:16, to lead and direct—to rule—that kingdom; and just as the church of God has been “given” to Christ, John 17; 1 Cor. 12:18, to do service for Him in the “true tabernacle” of that kingdom in its coming establishment, 1 Cor. 3:16; 1 Tim. 3:15; 2 Tim. 2:12; so also is Israel, the multitudinous seed of Abraham, God’s chosen people of His kingdom.

Any supposed kingdom of God visualized by man that does not embrace Israel, the chosen people of God, the many seed of Abraham, is not the kingdom of God described in the Bible. It is not “the kingdom of God”.

“SAINTS”

THE WORD “saint” is not usually used in Scripture to designate righteousness of the one referred to but it is used to designate that he has been separated unto God, set apart from others for service to God. The word is often used both of Israel, the fleshly seed of Abraham, Psa. 148:14; 149:1-9; 116:15; 132:9, 16, and of the church of God, the seed of Abraham by virtue of being in Christ (Gal. 3:27-29) 1 Cor. 1:2; Rom. 1:7.

It is undoubtedly a misinterpretation of Scripture for Christians to always apply the word “saint”—especially in the Old Testament—to the church. Any Scripture misinterpreted cannot be understood. God’s thoughts are thus distorted by man and the resultant idea to man will not fit harmoniously into the grand scheme of God.

Read Dan. 7:27 in connection with other scriptures, vv. 13, 14; 2:44; Luke 1:32, 33; and others, and ascer-

tain to whom the “saints” of this 27th verse refer.

THE CHURCH

The Church is so called by God Himself.

The inspired word *church*, or *ekklesia*, means “the called out ones.”

The calling out is made by God.

He calls the individuals as such unto Himself. He calls them out from among individuals who are devoting themselves to service other than that to God.

There are thus in the present economy of God two main groups of human beings: the one consists of those called “the church of God”, “sanctified in Christ Jesus, called to be saints”; the other is the balance of mankind.

The individuals of these two companies are undoubtedly definitely and distinctly known and recognized by God Himself.

The individual who accepts God’s call to live unto Him can do so only after first having released himself from all bounden obligations to carnal partnership.

The position of the individuals of the church is that of new creatures in Christ. As such each individual and each local band of individuals, or local church, should make earnest effort to discover the ways and leadings of Christ and to live the new, the spiritual life, day by day.

Do you want to know the secret of Bible study in five sentences? Read the following from J. Wilbur Chapman:

1. Study it through. Never begin a day without mastering a verse.
2. Pray it in. Never leave your Bible until the passage you have studied is a part of your own very being.
3. Put it down. The thought God gives you, put it in the margin of your Bible or your note book.
4. Work it out. Live the truth you get through all the hours of the day.
5. Pass it on. Seek to tell somebody what you have learned.—*Messiah’s Advocate*.

HERALD RECEIPTS

Mrs. H. E. Shepherd; C. R. Meyerhoeffer; Mrs. Emma C. Miller; Mrs. Rosa McCurry; Mrs. Mittie Chandler; Mrs. F. M. Linn; Elma Weinberg; Abbie H. Fiske; Mrs. George Rahn; N. H. Geiselman; Adaline Weaver; Frank Cox; Mrs. Kittie Watt; Syrilas Trump; Mrs. Bertha Van Sickles

National Berean Department

H. E. Siple, Editor, Oregon, Illinois

OFFICERS OF NATIONAL BEREAN SOCIETY

Mrs. Lydia Railsback, Pres.
621 S. Fellows Street
South Bend, Indiana

Mrs. Idona Romine, Cor. Sec.
1506 South High Street
South Bend, Indiana

Mrs. Emma Garard, Treas.
714 S. Broadway
Dayton, Ohio

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HE THAT LOVETH NOT KNOWETH NOT GOD; FOR GOD IS LOVE.—1 JOHN 4:8.
WHOSO PUTTETH HIS TRUST IN THE LORD SHALL BE SAFE.—PROV. 29:25.

THE BEREAN EDITOR has had the opportunity of visiting some local societies recently, and is thankful to be able to report encouraging work being done.

* * * *

The following item received from the church near Marshall, Illinois, will be of interest to Bereans:

The Senior Berean Class of Salem Church reorganized Friday night, July 8, and elected the following officers:

President, Harry Goekler; Vice President, Ray Ga-leener; Secretary-treasurer, Edna Wood; Assistant Secretary, Ruby Hendrix.

* * * *

One of the most beautiful relationships that man ever has the privilege of looking upon is that of perfect trust which may exist between individuals. Rarely is it found. Occasionally, however, there are two persons who have come to know each other through trial and experience, through joy and sorrow, until they have perfect confidence and abiding trust in each other. Nothing that any third party might try to do or say would change the attitude of either toward the other; for each trusts the other as much, if not more than, self.

* * * *

Trust and love can hardly be looked upon as being the same here, for one often-times loves a person whom he knows he cannot fully trust, but trust carries the thought of absolute confidence, complete reliance. What a wonderful privilege it is to know a person or persons whom one can trust like that! And, ah! can we suggest that it is almost more inspiring still to be trusted to that extent?

* * * *

All of this brings us to the great point behind it all—God is one party, and each of us, as individuals, is the other. Speaking in the first person, singular, so as to make it personal, let us each look at it this way: If God and I know each other well enough and have proved each other sufficiently so that there is perfect trust, then I am enjoying life's richest relationship. I can prove God by placing all in His hands, and the more I rely upon Him and try Him, the more I find Him true. He, in turn, proves me by giving me a task to do. And then as I

proceed along life's way endeavoring to carry out that task He allows me to meet temptations and disappointments, and He carefully observes the manner in which I meet these different things, and whether or not I still keep to the task faithfully, or am diverted by the things which I meet. This demonstrates whether or not He can trust me.

* * * *

What a sweet relationship it is to walk hand in hand with the heavenly Father, and to know down deep in our hearts that we have been true and noble, and that He trusts us! Others may misunderstand because of what they see outwardly, but what does that really matter so long as God knows? And we need never fear that He will misread a motive or misjudge, for our hearts are before Him as open books.

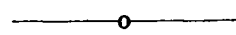
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But we can never learn to be worthy of God's trust until we have been worthy of man's. We cannot be proved worthy of life's larger responsibilities until we have faithfully met the smaller.

* * * *

Let us learn to be trustworthy, so that those who really know our hearts will not hesitate to place full confidence in us. But we ourselves must know that we are being true or we can never inspire that trust from others. And let us learn to trust God fully and completely. Our sorrows and disappointments will hurt, but we will know that a loving and an all-wise Father is watching and that He will see that all things are brought about for our eventual welfare.

There is a peace in this that quiets the storms of life and helps to ease our aching hearts. The love and trust of human friend is the sweetest human relationship, but even that is surpassed by a comradeship with God.



"To do anything of importance, one must have faith in one's self, faith in one's fellowmen, and faith in God."

"A man that hath friends must show himself friendly: and there is a friend that sticketh closer than a brother."

"A brother offended is harder to be won than a strong city; and their contentions are like the bars of a castle."

CHURCH ADVANCEMENT

*Bible study and field observation over several years have convinced me that, like most of the Christian world, The Church of God sadly fails to grasp the meaning of the exalted position in which God has stationed the church. There are great and large responsibilities and duties obligatory upon the church as well as richest promises offered it. I believe that we deeply need a much larger and broader conception of the church as a part of the purpose of God. In the hope of awakening a greater interest in the study of this **THE ONE GREAT THEME FOR THE CHRISTIAN DISPENSATION** the brotherhood is asked to send in crisp, well-written, and plainly legible articles to this Department of The Herald. Also, all are urged to read these articles and to search thoroughly the Scriptures on this much important subject.—Ed.*

AN EXHORTATION

AS A MEMBER of the Church of God I want to say what a grand position it is to be one of God's church. Our Savior gave His life to establish it and "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." Oh! may our Savior so increase our faith that without Him we feel that we are lost.

When our hearts are almost breaking we hear Him say, "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."—John 14:27. "Be careful for nothing; but in everything by prayer and supplication with thanksgiving let your requests be made known unto God. And the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus."—Phil. 4:6-7.

—Carrie E. Hillsabeck.

Marshalltown, Iowa.

* * * *

TWO GROUPS

GOD HAS classified the race into many groups, at different times, for different reasons. For the present time and for specific reason He has divided the whole race into just two groups,—the church and the non-church. These might also be called the spiritual and the soulual or natural.

These are "contrary the one to the other". The natural man, living after the flesh, cannot please God, cannot conform to the Spirit. Again, the spritual man cannot be governed by the laws of the flesh.

Every one of us is in one or the other group.
In which one are you?

* * * *

GENERAL CONFERENCE PROGRAM

I SUGGEST that we devote some real earnest study to various church problems as we gather in General Conference at Oregon, Illinois, August 2 to 14. There will be an afternoon hour each day for conference work.

Here are some questions that will not hush:

As designed by God, what is the position of the Church

to-day in the economy of God?

Who are held responsible for the progress and standard of the church?

What are the duties of pastors, evangelists, elders?

Best methods for promoting church growth.

The Sunday Schood—Its importance and needs.

Church Leadership—What? Why? How?

—o—

THE RESTORATION OF ISRAEL

(Continued from page 660)

This is the covenant that is quoted with inspired interpretation at Heb. 8:8-13. Here, too, it is given as an unconditional covenant of which Jesus, "on the right hand of the throne of the Majesty in the heavens", v. 1, is "the Mediator". When Jesus gave the cup to His apostles, Matt. 26:26-29, He said, "This is my blood of the new testament (new covenant)."

That this new covenant assures the restoration of Israel to national permanency under God, Jeremiah continues, 31:35-40—

"Thus saith the LORD, which giveth the sun for a light by day, and the ordinances of the moon and of the stars for a light by night If those ordinances depart from before me, saith the LORD, then the seed of Israel 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 the seed of Israel"

God declares the future establishment and permanency of Israel to be as sure as are the ordinances of sun, moon, and stars; as is the greatness of heaven and earth.

These are the people over whom Christ has been pledged to rule forever, Luke 1:32, 33, over whom He never has ruled, and over whom He never can rule till they shall be restored as averred in Holy Writ.

—o—

How unreasonable is unbelief!

It says: "If there is a good and wise and almighty God, why does He permit this awful suffering, and cruelty, and wrongdoing?" Yet the weeping Savior still pleads: "How often would I have gathered thy children together, as a hen doth gather her brood under her wings, and ye would not!"

With Our Sunday Schools

LESSON PREPARED BY F. L. AUSTIN

LESSON V.—July 31, 1927

DAVID AND JONATHAN

1 Samuel 18:1-4; 19:1-7; 20:1-42; 23:15-18; 2 Samuel 1:17-27

Devotional Reading: John 15:9-17

GOLDEN TEXT

There is a friend that sticketh closer than a brother.—Prov. 18:24.

A STUDY OF THE SUBJECT

David and Jonathan both were heirs to the kingdom; both were heirs of Abraham.

David Heir of God. The kingdom was God's. God promised to make the nation, Gen. 12:2; did make the nation, Deut. 26:5; and regarded it as His own, 1 Sam. 8:7. God had promised rulership to a certain seed of Abraham, Gen. 12:7; 49:8-10; Deut. 17:15. David, not Saul, was this seed. He was such by the special choosing and the gift of God. Compare God's choosing of Isaac instead of Ishmael, the older; of Jacob, younger than his brother Esau; of Moses, who was not in line according to custom for his position; and many others.

Jonathan Heir of Saul—Man. Jonathan also was heir to the kingdom, being the son of Saul the Benjaminite. If Israel was to be "like all the nations", 1 Sam. 8:5, then Saul will use the strength and power of the nation to assure the succession of kingship to his son Jonathan. This he does even though he recognizes that God has chosen David.

The Kingdom. We are studying the events concerned with the transformation of the nation of Israel into a kingdom, even a kingdom of God, 1 Chron. 28:4, 5, which necessitates the wrenching of the kingdom from the assumed authority of man, man which has rejected God's reign, 1 Sam. 8:7. Apparently God had given to Saul alone of the kingship, but had not given that position to the family in permanency.

Saul Opposeth God. The gift of the kingdom temporarily to Saul was voluntary by God, 1 Sam. 10. Saul, in establishing his judgment above that of God and sparing Agag, etc., chap. 15, had not only exalted his own person above that of God, but, as leader, had been the instigator of a national offense against Jehovah. At once Samuel, 15:10-23, notifies Saul of his rejection, and anoints David. Human as he was, Saul immediately proceeds and persists in opposing God's newly chosen heir to the throne. He uses his own strength to throw the javelin in an effort to pin David's body therewith to the wall, 1 Sam. 18:10-11. He uses treachery and offers Merah his daughter to David for wife, but afterward gave him Michal. In lieu of a dowry Saul asked of David the death of one hundred Philistines, 18:22-30, presuming that David would thus be slain by the Philistines. Because of David's success in the second war that year with the Philistines, 19:8, Saul again endeavors to smite David with the javelin, v. 10.

He seeks David in the "strong holds in the wood," 23:19, and repeatedly uses the strength of his army in pursuit—all in opposition to God's anointed.

How like man's opposition to God's ways throughout history. Compare man's opposition to Christ and man's effort at the destruction of Christ.

Jonathan Befriends David. The beautiful friendship of Jonathan is most commendable, but there is much more than human friendship in this record. Jonathan, the heir according to man's custom, recognizes that David is the heir according to God's choice and gift and is, therefore, the rightful heir to the throne. Repeatedly he covenants mutually with David regarding David's coming kingship. Jonathan beautifully assents to God's choice of David and aids in turning the kingdom to David. How like Jesus the Son of man refusing the crown at man's hand in recognition of God's gift of a crown later whereby the kingship and kingdom were transferred for ever from man's possession to that of God.

God's Manifest Ways. The spirit being upon David did not cause David to presume to destroy Saul, the rejected. David left that for God's own time and manner. David behaved in a godly manner. God protected him against the javelin, against the messengers by night, against the seekers in the wood country, against the army before the cave, against Saul within the cave—God protected him always. David relied wholly upon God.

Again, how very similar was David to Christ who opposed not the rulers or the nations in their efforts to crucify Him, but relied wholly upon God's strength to relieve Him, to save Him, to bestow the kingdom and the crown upon Him.

THE GOLDEN TEXT

A man having many friends shall come to ruin, but there is a loving one who sticketh closer than a brother. Better is a poor man walking in his integrity, than one of perverse lips and he a dullard.—Prov. 18:24, Roth.

Many will shout with us in prosperity, for one who will stick close to us in adversity.

David and Jonathan were very close companions—both God-fearing young men. But Jesus is the friend that will stick closer than a brother. If Jesus is your companion, He will help you in selecting your friends; for they must in turn be friends to Him. Choose Jesus for your friend even though it lose for you all other pretended friends.—F. A. S.

PRACTICAL APPLICATIONS

Jealousy Blinds the Eyes. Blinded by insane jealousy, Saul could not recognize the loyalty and devotion of David, and thus lost the friendship and support of one of his most able subjects. "In jealousy there is more of self-love than love," and when we can see our own imagined good qualities only, it is impossible for us to place a right valuation upon the abilities of others. Jealousy not only takes from us the power to "think straight"; but it also robs us of the companionship, encouragement and help of those who otherwise would be our most devoted and useful friends.

Jesus Defines Friendship as Confidence and Good Will. "I have called you friends; for all things that I have heard of my Father I have made known unto you."—John 15:15. Our Lord manifested His friendship toward His disciples by revealing to them all that the Father had made known to Him. He hid nothing from them. He reserved nothing. He confided in them fully, that they might understand God as He understood Him, and that they might rejoice in that knowledge.

Jesus Declares Friendship to Consist of Works Rather than Words. "Ye are my friends, if ye do whatsoever I command you."—John 15:14. To do is more important than to profess. "And Jonathan spake good of David unto Saul his father," 1 Sam. 19:4. Jonathan was quick to come to the defense of David even when such action endangered his own life. Friend is a word of deep significance. It means more than acquaintance, associate, or companion. It implies the existence of mutual regard, confidence, and dependence at all times and under all conditions of need. "A man that hath friends must shew himself friendly."—Proverbs 18:24.—G. E. M.

Questions on the Subject. In what sense was Jonathan heir to the kingdom? In what sense was David heir to the kingdom? Which was the stronger heirship? Was Christ heir to the kingdom according to two lines or in two senses? Which line was the stronger? Would it have been proper for Christ to have accepted the crown at man's hand? What is the meaning of the friendship of Jonathan, the heir, to David, the heir according to God's promise? Is there a similar lesson in Jesus, the man and heir befriending Himself as Christ in the heirship of the kingdom under God's gift, transferring the kingdom from man back to God?

DOINGS AMONG THE CHURCHES

Bro. William C. McGraw of The Restitution Herald is taking a needed rest and vacation, at his old home in Macomb, Illinois.

Sr. Thayer of Golden Rule Home, having for several days been seriously threatened with mastoid trouble, was, on the 14th, rushed to her family physician at Woodlawn Hospital, Rochester, Indiana. The report on Friday evening, the 15th, was that she was some improved and that the surgeon hoped to avoid an operation.

A CORRECTION

An error occurred in the report of the Brush Creek, Ohio, meetings, found in the issue of June 28. The address of Vivian Kerr should be Haviland, Ohio, Rt. 2.

ILLINOIS

Don't forget the regular appointment at the Salem church, near Marshall, Illinois, Saturday and Sunday, July 23 and 24. Bro. Siple expects to be there, and a good attendance is urged, as this is the last meeting before conference.

Mrs. E. A. Morrill, who is so well known in Aurora, and to many of the brethren in Illinois, celebrated her eighty-ninth birthday recently at the home of her daughter, Mrs. W. S. Peek, at 346 New York Street, with whom she has been making her home. At an early hour Mrs. Morrill was the recipient of a shower of birthday cards, quantities of flowers and gifts from her many friends. The day was spent informally with the many friends who visited her. Although Sr. Morrill has been feeble for some time, she has been well for the last week.

She has been a faithful follower of Christ, looking for His return; and also a faithful Berean, rendering much help to the Aurora Berean Class.

* * *

MINNESOTA

Bro. Sydney E. Magaw has moved his family and household goods to Eden Valley, where he will labor the coming year. May pastor and people work in a common effort that God may be glorified.

Bro. Jas. Martin, one of the aged ministers of the Church of God, was taken suddenly ill while visiting among the household of faith at Lester Prairie. He spoke at the Bergen church on July 3.

Bro. John Kirkpatrick is seriously ill at the home of his daughter, Mrs. Wm.

Berry. These sick brethren need the prayers of the faithful in Christ.

C. E. Randall spent Sunday, July 10, with the Bergen congregation, speaking morning, afternoon, and evening. The brethren from Hector were there, which added greatly to the interest of the meetings. The afternoon meeting was well attended. Another congregation was there full force. A swarm of bees had arranged for its meeting just a little earlier than the regular worshippers. After the preacher had sprinkled them with "Fly Kil" they disbanded in an orderly manner.

MINNESOTA CONFERENCE

The 54th annual conference of the Church of God in Minnesota met with the church at St. Cloud, June 23 to 26 inclusive. Brother F. L. Austin was present throughout and did most of the preaching as well as conducting a Bible study class on Friday on "God's Plan" and "The Day of the Lord". He also gave a talk on the various phases of the N. B. I. work at Oregon, Illinois, making conditions and plans there really live.

Saturday was devoted to business. The meetings were called to order by the President, Mrs. Dell Savage. Saturday morning, opening prayer was offered by Mrs. Savage. Minutes of the last annual conference were read and accepted. The Treasurer, Mrs. Ruth Hoskins, gave her report, which was accepted. The treasury shows a balance on hand of \$32.59. Report of Isolated Secretary was read by the president. Church letters were read from Bergen, St. Cloud, and Mora. Herman Ruhn reported from Eden Valley. Sydney Magaw reported for Bain. Informal discussion of plans for evangelistic and isolated work followed.

Motion was made and seconded that since the Mora Ladies Aid has purchased lots suitable for a church building site, it be the sense of this Conference that the conference at large render all financial help possible to the Mora church in putting up a building. Carried.

Report of Conference Sunday School Superintendent was read by President Savage. Moved and seconded that the conference accept above reports. Carried. Appointment of committees followed.

Nominating Committee, Emil Fredlund, Mrs. Lena Thoms, and Alfred Welliver.

Resolution Committee: Carl Broberg, Mrs. I. Wood, and T. M. Savage.

Adjourned.

Saturday afternoon meeting opened with President Savage in the chair. Prayer was offered by Eld. H. A. Dingman. Election of officers resulted as follows:

Eld. C. E. Randall, Mora, President; Emil Fredlund, Mora, Vice President; Mrs. Thos. Savage, Waite Park, Secretary; Mrs. Ruth Hoskins, Eden Valley, Treasurer.

Ministers reported as follows: H. A. Dingman, Thos. Savage, Sydney Magaw, and C. E. Randall.

The question of an evangelist was taken up and discussed informally and was left to the incoming board.

Bro. Austin then occupied the time with one of his helpful talks.

Moved and seconded that this conference fully endorse the effort and aim of the General Conference and do all we can to bring about the unity of the Spirit among the various Churches of God. Carried.

Adjourned.

Saturday evening Bro. Sydney Magaw preached on the "Two Ways".

Sunday morning following Sunday School Bro. Austin preached, and again in the afternoon. After the afternoon sermon the Lord's Supper was observed, Bro. Fred Daubanton being in charge.

Sunday evening Eld. C. E. Randall preached the final sermon of the conference, and the conference adjourned.

Throughout the conference excellent meals were served in the spacious dining hall in the basement of the church and were given much praise by the large number in attendance.

We regret to report Bro. Dingman's health far from what we could wish and pray God's healing mercies on his behalf.

Collections, dues, and donations tallied \$89.20.

Respectfully Submitted,

Mrs. Mae Randall.

CONFERENCE DATES

Texas, Goldthwaite—July 15-24.

Arkansas-Oklahoma, Cleveland, Arkansas—July 28 to August 7.

Illinois, Oregon—August 2-14.

General, Oregon, Illinois—August 2-14.

Virginia, Maurertown—August 17-28.

Iowa, Waterloo—August 20-28.

Kansas-Oklahoma, Arkansas City, Kansas—August 20-28.

Nebraska, Holbrook—Aug. 28 to Sept. 4.

Arkansas-Oklahoma Conference Cleveland, Arkansas -- July 28 to Aug. 7

INDIANA BIBLE SCHOOL

Srs. Fannie Cook and Julian Rogers, of Virginia were attendants of the I. B. S. through the second week.

Bros. H. A. Sheets and Albert Compton arrived at the Indiana Bible School Tuesday evening, having motored from Virginia, nearly 700 miles, in two days. They left Friday for Bro. Sheets' home in Blanchard, Michigan.

Bro. and Sr. E. C. Railsback and Sr. Mildred, of Los Angeles, California, have motored east from South Bend to points in Ohio, New York, and other states. They expect to return for the closing days of the General Conference in Illinois.

The young people of the I. B. S. rendered a program last Friday evening, when they presented some of the results of the previous studies of ten days in addition to songs and recitations. The pageant, The Challenge of the Cross was included.

The program was under the charge of Srs. Verna Himmelright, Louise Bryant, and Mabel Alexander, and will long be remembered as one of exceptional merit.

* * *

J. H. EUBANKS

Died at his home at Clinton, Arkansas, June 25 after a lingering illness. Bro. Eubanks was born near Cleveland, Ark., October 3, 1854, and lived there until a year ago when he moved to Clinton. He married Miss Hauser in early life and to this union were born 5 children. His wife and one daughter preceded him in death. He embraced the faith about 45 years ago and lived a devoted life ever since. The four children, with a host of friends, will mourn, but not as those that have no hope. How sad to lose a father, a brother in the faith! But it will not be long till we meet in a new age, when the sentence of death will be removed, to spend a peaceful reign with Christ and the saints of all ages. What a grand hope, if we obey the commands and live a life in His service, that when the Life-giver comes we shall have eternal life! Funeral services were conducted by the writer, after which our brother was laid to rest in the Cleveland cemetery.

R. L. Tice.

MRS. GEORGE B. MYERS

Huldah Walcott Stone, daughter of Jesse D. and Hannah Billings Stone, was born in Watson, Michigan, March 25, 1847. Of a family of seven children only her brother, Edwin Stone, is left. Huldah Stone and George B. Myers were married in 1865, immediately following his honor-

able discharge from the army. Six children were born to this union, Edith, Inez, Edwin, Earle, Charles, and Jessie. There remain Edwin, Charles, and Jessie, to bear life's burdens, and find hope in the promises of God.

Sr. Myers was not only a pioneer in Michigan, but a pioneer in the faith of the fathers, in Watson. Bro. Edwin Hoyt led her into the waters of baptism when she was only seventeen years old, and she has been a very true, loyal child of God all her long life of eighty years, three months and six days. She was most tenderly and faithfully cared for at the home of her daughter, Jessie. After her death, by her request, she was carried to her own farm home, from which funeral services were held, by the writer.

M. A. Woodward.

* * *

TRUE REST

*Rest is not quitting
The busy career;
Rest is the fitting
Of self to one's sphere.*

*'Tis the brook's motion,
Clear without strife,
Fleeting to ocean
After this life.*

*'Tis loving and serving
The highest and best:
'Tis onward, unswerving,
And this is true rest.
—Goethe.*

* * *

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ATTEND IOWA CONFERENCE AT WATERLOO — AUGUST 20 TO 28

The Children's Page



PREPARED BY LOIS HUNT
1111 Blaine Ave., South Bend, Ind.

DAVID AND JONATHAN

SAUL has killed his thousands, but David his ten thousands." So sang the people as they went to meet David after he had killed the giant. When Saul heard those words, he became so angry that he wanted to kill David. But when Jonathan, Saul's son, heard them, he said, "Who is this brave young man who has fought so well for my father? If all the children of Israel were as brave as he, we should soon kill all the Philistines. I should like to know this young man who has killed the giant."

Jonathan loved David because he was a brave young man. He took David out in the field and said, "Let us swear friendship together. Whatever is mine is yours, and whatever is yours is mine. Whoever hates you hates me, and whoever is your friend is my friend. In everything we shall be like brothers together." So they pledged their friendship.

Then Jonathan said: "For a sign of our friendship and to show that everything we have belongs together, I will give you my clothes and I will take your clothes." For this was the way they used to do in those days whenever two young men swore fast friendship together.

All this time Jonathan did not know that his father, Saul, hated David. He thought that surely King Saul would love anyone who had killed so many Philistines. He thought that it was only when Saul was crazy that he tried to hurt David. You see, twice Saul had thrown his spear at David when they were alone. And after a while word came to Jonathan, saying, "Your father is trying all the time to kill David."

Then Jonathan said to David, "I do not believe that my father wishes to kill you. But go and hide in a field and I will bring my father out and talk to him about you, and I will find out whether he hates you or not."

So David went and hid in a field and Jonathan went in to see King Saul. Jonathan said, "O my father, why are you so angry with David? He has never done anything against you, but he has fought battles for you, and killed your enemies. He is a strong man and he wishes to serve you well. Make him your friend and do not try to kill him."

Then Saul listened to what Jonathan said, and answered, "You speak the truth. David is a brave man and a

good man. I will not kill him." So Jonathan made peace between David and Saul, and David came back to live in the king's palace.

It would be a happy ending if they so lived happily ever after. But when another war came, and David killed many Philistines, Saul again became jealous of David, and resolved to kill him. He gave a feast and invited David, thinking then to put him in prison and to death. But David did not come to the feast.

When Saul learned of this, he became very angry and ordered David brought before him. Then Jonathan asked that David be spared, and with this Saul became so very angry that he even tried to kill Jonathan, his own son. When Jonathan knew that Saul was so determined to kill David, he could not eat, and so left the feast.

Now David had hidden in a field to wait until Jonathan had talked with his father. So the next morning Jonathan went to this field pretending to go to practice shooting his bow and arrow. As he shot, he said certain words which told David that he must leave quickly.

When no one was about, David arose from his hiding place, and came to Jonathan. Jonathan and David kissed each other and wept for a long time; for they knew that they would never see each other again.

At last Jonathan said to David, "Have we not sworn friendship to each other? Then whatever happens we shall still be friends, even if we never meet again. God will keep watch between us and will care for both of us, and there shall be friendship between you and me and my children forever."

So David went away from Jonathan, and Jonathan went back home to his father. But years after when Saul and Jonathan were both killed in a great battle, and David was king, he made a beautiful funeral song about Jonathan, and about what a good friend he was and about how sorry he was that Jonathan was dead. This is part of the song:

"How are the mighty fallen in the midst of battle!
Jonathan is slain upon the high places,
I am distressed for thee, my brother Jonathan,
Very pleasant hast thou been unto me,
Thy love to me was wonderful,
Passing the love of women.
How are the mighty fallen,
And the weapons of war perished!"
—Selected from *Boys and Girls of the Bible*.

WHAT EVERY BOY AND GIRL SHOULD KNOW WHERE TO FIND

16. Rest Verse—Matt. 11:28.
17. Where do we find a Consecration Verse?

WHICH IS RIGHT?

If you do not agree with another, which is right-- to talk to him kindly about your disagreement, or talk about him to someone else?

The best way to have a friend is to be a friend.

AS A GRAIN OF MUSTARD SEED

(Continued from page 659)

scorching sun was destroying the crops, a farmer stopped at Dory's little shack and jocularly requested him to pray for rain. "All right," he replied, "I shall to-night." That night it rained in torrents, making great gullies in hill-side fields. In the morning the farmer, thinking it a mere coincidence and Dory a personified joke, told he prayed too strenuously, as the water did more damage to the fields than the crops were worth. My Christian neighbor replied, "You wanted rain; and now you have it: still you are kicking." They are both dead now. Some day the farmer will see his joke as a blistering truth.

Once, while residing alone in a sparsely settled region, I became very sick over night. At the break of day I asked the Lord to send me help. At seven o'clock a man residing some distance away, coming into my room (we didn't lock doors there) said, "You have been on my mind since I awoke at break of day—I tried to shake it off at breakfast and again when I started to the field to work, but I just had to come to see what it all meant." He went home and had his wife send to me by their boy a nice breakfast. By noon I was up and about, feeling nearly normal. I don't know where heaven, God's throne, is, but it must be millions of miles above us ("Our Father which art in heaven"); but for a quick reply, this surpasses all my experiences as a telegraph operator on long circuits. It even puts the radio on a snail pace.

While living in the city a neighbor had his loud speaking radio at a window immediately under my bedroom window; and when the windows were opened it sounded as though it were in my room. For two summers I was kept awake nearly every night until one and two in the morning by that terrible thing grinding out jazz and other ruffraff, so-called music befitting the people that love these babylonish conditions. It never occurred to me to appeal to the Lord for relief until recently. Before retiring I asked the Lord to please remove the radio, as it had an ill effect on my health. That night I didn't hear it. But the next night I heard it faintly. It had been removed to another part of the house where it didn't bother me. Was it being removed while my message was going heavenward? Some time I shall know. But this one thing I do know, the removal of that tormenter meant more to me than the removal of a mountain.

I humbly relate these experiences to the honor and glory of God—from whom comes, "every good gift and every perfect gift," presumptuous though it is on my part, and unworthy as I am; for we "overcome him (the devil) by the blood of the Lamb, and by the word of our testimony," Rev. 12:11.

Reader, God is the same to-day as when through Moses He brought the Israelites out of Egypt. And they were not a motley, sickly, poverty-stricken crowd, either, though they had been slaves, and compelled to make bricks without straw—"He brought them forth also with silver and gold: and there was not one feeble person among their tribes," Psalm 105:37. The Lord is a wonder-

ful Provider and Physician for those He specially loves.

Moses and his charge were but a typical people, typifying a greater than Moses leading a much greater people, even the "sons and daughters" to a more glorious haven of rest—the kingdom of heaven. As the result of John the Baptist dying before the ransom, though he was the "greatest born of woman", he that is least in the kingdom of heaven will be greater than he," Matt. 11:11.

By obedience and unfeigned faith man becomes a responsive receptacle for God's Word, and a beneficiary of heaven's greatest blessings.

"And the apostles said unto the Lord, Increase our faith." Amen, and Amen.

WHY AND HOW YOU SHOULD READ THE BIBLE

1. The Bible is the message of God to man.
2. It has made known unto us the character and will of God, and His purpose of love to our sinful race.
3. The Bible is our only perfect and authoritative rule of life and conduct. It is the standard of the highest moral teaching.
4. The Bible is the great source of comfort to sorrowing hearts. It also gives new faith, peace and hope for mortals burdened with trouble or fear.
5. The Bible is the only source of light for mortal man upon his own future, and upon the life beyond the grave.
6. In every sphere there are certain accepted means of verification and science no less than religion is not learned by logic and reason, but in the experience of life,—its trials, sorrows, and joys.
7. In the realm of religion there is a method of proof which is open to every one to apply for himself. Its treasures are only found by those who search for them with all their heart, by study, prayer, and sincerely doing the will of God.
8. We owe to the Bible that we should receive it with personal faith, appropriate its message to ourselves, and put our own name in every promise.
9. It is the traveler's map, the pilgrim's staff, the pilot's compass, the soldier's sword, and the Christian's character.
10. Christ is its grand subject, its design is our good and the story of God is its end.
11. Read it to be wise, believe it to be safe, and practice it to be holy.
12. The Gospels and Psalms should be read daily and a little of each introduced into the daily life will make the whole year different by renewing our faith and bringing comfort and hope.
13. To get the connected story or thought of the writer an entire Book of the Bible should be read at one sitting.
14. Read the Bible, slowly, frequently, prayerfully.

—Selected from *The Evangelical Christian*.

THE BOOK OF DANIEL

By George Johnston

PART 3

THAT DANIEL and his friends were mere children when they were carried to Babylon is the belief of many writers, a belief, however, for which there does not seem to be much support. The fact that they are spoken of as "children of Judah" does not mean that they were children in years. The whole tribe of Judah, old and young, are very frequently referred to in the Scriptures as "children of Judah"; and the common title of the Hebrew nation was "children of Israel". Children would have been of little use to Nebuchadnezzar as hostages, and only persons of importance were usually taken in that capacity. Moreover, children could not measure up to the standard stipulated by the Babylonian king. Those whom Ashpenaz was to select were to be "skilful in all wisdom, and cunning in knowledge, and understanding science, and such as had ability in them to stand in the king's palace." Only persons of mature years could satisfy these demands; and Daniel must therefore have been much older than is generally supposed. Only three years later we find Arioch declaring to Nebuchadnezzar: "I have found A MAN of the captives of Judah, that will make known unto the king the interpretation." Nebuchadnezzar was one of the most autocratic monarchs that ever occupied a throne, and none of his officers would have dared to address to him a statement that was not absolutely true.

It is also assumed that Daniel and his companions were eunuchs, and this assumption is based on the prophecies in 2 Kings 20:18, and Isaiah 39:7. The Hebrew word, however, translated "eunuchs" throughout the Old Testament seldom bears the meaning which we attach to the English term. In our Bible it usually denotes an officer of high standing in the royal household who was responsible for all domestic matters, banquets, etc. In our own days the official who performs the same duties is known as a "chamberlain". Nebuchadnezzar expressly stated that the hostages were to be without "blemish", and this stipulation could only include those physically perfect. Daniel was certainly not an eunuch when he was taken to Babylon; the peculiar Jewish laws relating to land inheritance, and the marriage of deceased brothers' wives, effectually prevented the physical disablement of Hebrew youths, and a royal prince, such as Daniel was, dare not be so maltreated. After his removal to Babylon, he could not be abused in any way so long as Jehoiakim adhered to the terms of servitude laid down by Nebuchadnezzar. When Jehoiakim rebelled, Nebuchadnezzar was, of course, at liberty to do whatever he thought fit to the hostages, but just at that time Daniel interpreted the king's dream of the Great Image, and was raised to a very high position in the empire, and it is unreasonable to assume that the king would subject his leading officer, and one whom he so highly respected, to gross maltreatment.

Of the parentage and childhood of Daniel and his

friends we know very little; we merely learn from his own book that they were of royal blood, physically perfect, and well educated. When taken to Babylon they were placed in the king's palace, and supplied with food and wine of the same quality as those which appeared on the royal table. These were, however, by no means special favors, for as hostages they were entitled to all the privileges which they would have enjoyed in their own home. Very naturally they were unacquainted with the language and learning of the Babylonians, and therefore could not "stand before the king" or take part in political conferences. Hence the king directed that they should receive three years of instruction in these matters. The language of the Babylonians was exceedingly difficult for a Hebrew to learn, and this was due to the fact that it contained many words that existed in the Hebrew tongue, but which differed vastly in meaning.

The plans and actions of humanity, no matter how vile they may be, are always overruled by the Almighty for the benefit of those who worship and honor Him. Many centuries before the days of Daniel his countryman, Joseph, was sold by his brethren to some Ishmaelite traders, and by them again sold to the Egyptians. But this inhuman act on the part of Joseph's brothers was, by the power and wisdom of God, turned to a blessing; and the poor slave ultimately became the savior of his whole family. Though Daniel and his friends were not reduced to the condition of slaves, the result of their transportation to Babylon was not much unlike that which followed the captivity of Joseph in Egypt. In both instances the way was prepared for the subsequent residence of their countrymen in those foreign lands; and in both also that result was brought about in the same manner—through the interpretation of important dreams which had appeared to the heathen rulers.

While yet in the probationary stage at the court of Babylon, Daniel "purposed in his heart that he would not defile himself with the portion of the king's meat, nor with the wine which he drank: therefore he requested of the prince of the eunuchs that he might not defile himself. Now God had brought Daniel into favor and tender love with the prince of the eunuchs", who, after some demur, agreed to serve Daniel and his companions with the plain food and drink which the Jewish laws permitted, but only for a period of ten days. At the end of that time, probably to the surprise of the chamberlain, it was found that the Jewish hostages were fairer in countenance and fatter in flesh than all the hostages of other nations who partook of the regular supplies.

(To be continued)

The child's grief throbs against its little heart as heavily as the man's sorrow; and the one finds as much delight in his kite or drum as the other in striking the springs of enterprise or soaring on the wings of fame.
—E. H. Chaplin.

Better be driven out from among men than to be disliked by children.—Dana.

THE MOSAIC TABERNACLE AND ITS SERVICES AS TYPES

(Continued from page 658)

holy place. Suppose it to be true that the saints will one day enter the most holy place. That would mean that each one will be a mediator between God and man, and a sinner, may be saved by the intercession of Bro. Jones, or Bro. Smith, or some other saint, instead of Christ Jesus. Peter says there is none other name (than Christ Jesus) under heaven given among men whereby we must be saved.

It is not only unlawful for any one but the high priest to enter the holy of holies, it is also unlawful for anyone to desire the priesthood. Read the story of Korah, Num. 16. Korah thought the whole congregation was entitled to the priesthood. Because he sought the priesthood, the earth swallowed him up, together with all those who remained with him. "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. It is dangerous to think of entering the holy of holies.

Christ endured the cross for the joy that was set before Him, the joy of entering the holy of holies and meeting with the Father on the throne, and there making intercession for the sins of the people. Shall others who have not suffered be permitted to share the same joy and thus rob Christ of His glory?

One writer has said that if heaven is the antitype of the most holy place, then the earth must be the antitype of the holy place or first sanctuary. I fail to find a scriptural reason for such view. The tabernacle was a building separated into two parts by a curtain. One part could not exist in a different location from the other part. Wherever the holy of holies is, there also is the first sanctuary. The curtain called the vail which separated the holy of holies from the first sanctuary was made of blue and purple and scarlet and fine twined linen with cherubim, the different colors, the material and the cherubim each having a special significance. A similar vail was made for the door of the tabernacle also. We are told in Heb. 10:20 that Jesus entered into the holiest by a new and living way, through the vail, that is to say, His flesh. Since one could not enter the first sanctuary without passing the vail and the vail is the flesh, it is evident that one cannot enter the first sanctuary while he is in the flesh. The high priest sprinkled blood in both the first sanctuary and the holy of holies. Paul says, Heb. 9:23-24, "It was therefore necessary that the patterns of things in the heavens should be purified with these; but the heavenly things themselves with better sacrifices than these. For Christ is not entered into the holy places (the first sanctuary and the holy of holies) made with hands, which are the figures of the true; but into heaven itself, now to appear in the presence of God for us." So heaven itself is the true tabernacle consisting of the first sanctuary and the holy of holies of which the

Mosaic tabernacle was only a representation.

Many of our people have the idea that the church is the antitype of the holy place, but a study of the type should convince anyone that such a view is erroneous. For example, only certain ones could enter the holy place. None but Levites could enter and not all of them, while "whosoever will" may come into the church. Again, there could be no one in the holy place when the high priest entered the most holy. Since the church existed before Christ was crucified, there would have been priests in the holy place when He entered the most holy. These things do not agree with the shadow while the shadow and the substance must agree. If the type means anything, we must accept it as it is.

Everyone seems to ignore the outer court, yet it is as important in the great plan as any other part. The fact is, the church is the antitype of the outer court. Notice the likeness: the outer court was separated from the world by linen curtains. Linen represents righteousness, so the church is separated from the world by righteousness. Anyone could enter the outer court by complying with certain regulations. Any one may come into the church by obedience to certain commandments. When the high priest came out of the tabernacle, he blessed the people in the outer court. When Christ leaves the heavenly tabernacle, He will bless the church. Study the type for other points of likeness.

There is but one high priest and there will never be another. There will not always be a high priest; for the time is coming when the priesthood ends, but, like Melchisedec, Christ will continue as high priest as long as the order continues. Because He continues forever, He has an unchangeable priesthood, that is, no one else will take His place, because of His death as so often happened in the Levitical priesthood.

When the priesthood was changed it necessitated a change in the law, Heb. 7:12. So when the law is changed there will of necessity be a change in the priesthood. The time is coming when there will be a new covenant made, Heb. 8:8-11. Since Christ may not have a successor, the only change that can be made in the priesthood is to abolish the office. There will be no further need of the office, as the laws are to be put in the minds and hearts of the people, and their sins are to be remembered no more. There will be no more sin, hence no further use for an intercessor. Christ reigns in the heavenly tabernacle till He has put all enemies under His feet, then He delivers up the kingdom to God, even the Father and thus ends the mediatorial kingdom.

The prophet Isaiah bids us seek the Lord while He may be found, Isaiah 55:6. This presupposes a time when the Lord may be sought and not found. Just as it was when the door of the ark was closed, no one, however repentant, could then enter, so it will be when Christ leaves the holy of holies. No one may come into Christ then. But "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."—Rev. 22:11.

CHILDREN

Selection compiled by M. A. Woodward

THE clew of our destiny, wander where we will, lies at the foot of the cradle.—*Richter*.

The interests of childhood and youth are the interests of mankind.—*Janes*.

In bringing up a child, think of its old age.—*Joubert*.

Someone has said, "Boys will be boys": he forgot to say, "Boys will be men."—*Anon*.

The future destiny of the child is always the work of the mother.—*Bonapart*.

When parents spoil their children, it is less to please them than to please themselves. It is the egotism of parental love.—*Anon*.

Good Christian people, here lies for you an inestimable loan; take all heed thereof, in all carefulness employ it. With high recompense, or else with heavy penalty, it will one day be required back.—*Carlyle*.

Call not that man wretched who, whatever else he suffers, has a child to love.—*Southey*.

God sends children to us for another purpose than to keep up the race—to enlarge the hearts; and to make us unselfish and full of kindly sympathies and affection; to give our souls higher aims; to call out all our faculties; to extend enterprise and exertion; and to bring round our firesides bright faces, happy smiles, and loving and tender hearts. My soul blesses the great Father every day that He has gladdened the earth with little children.—*Mary Howett*.

One day I told my little four-year old granddaughter the story of the flood. She was greatly impressed, but I fear in the wrong direction. She soon went to the kitchen and asked the maid for something and was refused. She was greatly vexed, and ran into the hall and looking up she said, "O Lord God, send the flood and drown Mary." Her mother said, "Virginia, what are you talking about?" "Well," she said, "I do not like Mary and I want God to drown her." "Well," mother said, "If it drowns Mary, it will drown us." Virginia said, "Will God hear me if I ask him not to send it?" "Yes," the mother said. She quickly ran back, and looking up, she said, "O Lord God, don't send the flood, we don't want it." I thought, "How very careful we must be to tell rightly all Bible stories, that the child shall not get a wrong impression of God." I feared this child thought God sent the flood as a revenge for their conduct, although she did not know what revenge was.—*M. A. Woodward*.

With children we must mix gentleness with firmness. They must not always have their own way, but they must not always be thwarted. If we never have headaches though rebuking them, we shall have plenty of heartaches when they grow up. Be obeyed at all costs; for if you yield up your authority once, you will hardly get it again.—*Spurgeon*.

Children are not so much to be taught as to be trained. To teach a child is to give him ideas; to train him is to

enable him to reduce those ideas to practice.—*H. W. Beecher*.

THREE MIRACLES WHICH CLOSE THIS AGE

(Continued from page 658)

3. All believers shall be caught up into the Lord's presence to ever be with Him.

With the full glory of these wondrous revelations before us, can we wonder that the apostle who spoke by the inspiration of the Holy Ghost, concluded them with the tender admonition to the church—so precious in sorrow—"Wherefore comfort one another with these words." 1 Thess. 4:18.

*"The dead in Christ shall first arise,
At the last trumpet's sounding,
Caught up to meet Him in the skies,
With joy their Lord surrounding;
No gloomy fears their souls dismay;
His presence sheds eternal day
On those prepared to meet Him."*

—Selected from *The Moody Bible Institute Monthly*.

CORRUPTING SOCIETY

(Continued from page 661)

esting development of photography, allied with the show business, but whose is the responsibility for its development along such lines as make it a menace to the minds of millions—so serious a menace that it has not escaped observation and condemnation everywhere." (International Jew.)

While such institutions are insidiously sowing the seeds of moral and spiritual decay, the public is enjoying the performance, heedless of the ruin that is being wrought. Scenes bordering on the vulgar and, I might say, some of obscenity, are received with a hearty applause. Are such places worthy of a Christian's time, money, and influence? Are they fit places to invest the Lord's talents or to bury them?

While I grant all the privilege to dress as their means will permit, and as their fancy dictates, still I cannot refrain from offering one remark. Many years ago a certain style of dress came before the public, made its bow as politely as it could, and after meeting with much ridicule for its immodest appearance, withdrew from public view, only to be followed by styles of less modesty.

The frequent changes in styles are money-making schemes of the few to the expense of the many, and in some instances to their shame. I wonder if the above mentioned style would have the finger of scorn pointed at it were it to be seen in public at the present time. We believe not, but we think it would be considered a "belle of fashion". Why this great change of sentiment? *Yes, Why?*

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HIGHER LEARNING AND THE BIBLE

By Norman John McLeod

THE NEW HISTORY

No. 2

SOME YEARS ago a so-called scientific historian in England took upon himself the task of sorting out the facts in the history given in the Bible to compare them with those of profane history. His idea was to see if the two accounts corresponded. If they did not, he, like others of his tribe, was going to "harmonize" science and religion by discarding parts of the Bible. He attacked his problem by beginning with the story of the Tower of Babel. The story must be found to agree with Archæology or perish as a fable.

Archæological research, upon the site of Babel, revealed the fact that tower architecture was the customary form in that locality, in antiquity. The Assyrian tower, which was copied from it, is the forerunner of the modern church spire. The inhabitants of that region, the Plain of Shinar, were natives of the mountains to the east. Their gods were used to living in the mountains. In order to keep the gods from returning and deserting them in the new fertile plain country, the migrants erected towers upon which to place their gods. As the gods were supposed to live in heaven, it was necessary to make the tower reach the heavens. The historian concluded from this investigation that the building of a tower had religious significance even when the builders had no knowledge of the true God. The Bible account agreed so closely with archæological findings that they must both be correct.

Next, our friend turned to the names of the kings of Persia. Certain Bible accounts mentioned various kings of Persia by the name of Ahasuerus, a name not found in profane history. Other accounts mentioned the familiar names of Darius, Cyrus, Cambyses, Xerxes, and Artaxerxes. The situation was indeed baffling! But undaunted, he delved into Hebrew tradition for a solution. Among the Scribes and Pharisees an extremely ancient custom existed of calling rulers of Gentile countries by another name from that which is commonly used. In Egypt, for instance, the people never spoke of their own ruler by his name, but always called him "Pero," our word, "Pharaoh," which means "The Great House." Ahasuerus was a similar name employed by Bible writers on occasions.

When the children of Israel went into the promised land they found Canaanites, Hittites, Perizites, Jebusites, Hivites, Amorites, to say nothing of other tribes. The idea that such a catalog of tribes should be accepted was unthinkable. History had never heard of them outside of the Bible. And furthermore, who ever heard of Philistines except as a nightmare to the credulous Israelites. Our historian's ridicule was lengthy and eloquent, and so carried many saner historians into his error, but the New History has shown how unfounded were his statements.

Research work in Greece found that certain people were driven out of the Aegean region when the Achæans, Aetolians, and Dorians invaded that region. The fugitives were a non-European type who naturally went to Asia Minor, their original home. By 1500 B. C. the movement was pretty well completed, so that by the time of Solomon the position of the Philistines was pretty well settled and they were not heard of much more. They began to come in in large numbers about the time that the Hebrews were getting settled in the land. They were much larger than the prevailing Hebrew Semite; hence the giant, Goliath of Gath, is no myth in any sense of the word.

So much has been written recently about the unique place of the Hittites in antiquity that they scarcely need to be touched upon. Their language is being deciphered, their history being brought to light, and the Bible again harmonized with findings. Some of the other 'ites' have yet to be found, but no historian who values his reputation even among worldly writers would dare to doubt their existence. The Hittites and the Amorites, as well as the Philistines, were very large of stature because of their mixed race; so much so, that some credence may be given to the report of the spies who said that giants lived in the land. The Bible is not alone in testifying to that point. The sin of the spies was not in the facts of the report, but in the spirit in which they gave it, cautioning Moses not to enter the land.

If more learned men would use their research ability to build up the body of truth, instead of tearing it down, there is no limit to what they might accomplish.

ATHEISM vs. RELIGION

By Arlen Marsh

EVIL men and seducers shall wax worse and worse, deceiving and being deceived."—2 Timothy 3:13.

"Queen" Silver is a seventeen-year-old California girl who believes that every religionist is "a man or woman who suffers from a compound fracture of the reasoning ability." The author of "Queen Silver's Magazine," the leader of Junior Atheism, is one of the foremost characters in the atheistic world.

The adult leaders of atheism teach children whose minds are still in the plastic, easily-impressed state, of a "bewhiskered Jewish Jehovah" and warn the younger generation to beware of the Bible's "dirty stories"! "College faculties cannot teach atheism openly," says Freeman Hopwood, secretary of the American Association for the Advancement of Atheism, "but the beauty of it is that they encourage the students all they can." The 4As' (as the Association calls itself) president, Charles Smith, remarks on the fact that scientists "are constantly digging up new proofs pointing to the fact that there is not only no soul, no continuation after life, but no God." But he does not tender any of those proofs for public consideration!

The nine-point program laid out by the Association follows:

- "1. All churches shall be taxed.
- "2. Chaplains in Congress, legislatures, and in Army and navy shall be done away with.
- "3. Appropriations of public money for sectarian use shall be stopped.
- "4. The bootlegging (their phrase) of the Bible and religion into the public schools of America shall cease.
- "5. No religious festival or fast shall be recognized by the State.
- "6. The Bible shall no longer be used to administer an oath.
- "7. Sunday as a religious Sabbath shall no longer be enforced by law.
- "8. 'Christian' morality shall be done away with. In its place shall be natural morality, equal rights, and impartial liberty.
- "9. 'In God We Trust' shall be taken off coins."

The names given the atheistic organizations of colleges are interesting. "The Damned Souls", "Society of the Godless", "God's Black Sheep", "The Devil's Angels", "The Legion of the Damned", whose head is called "His Satanic Majesty", are only a few of the blasphemous, but picturesque, names given the various societies.

But we must consider the prophecies regarding atheism as given in the Bible, for a debate in which one side only is given is of no value.

Mr. Croy, writing for "World's Work", is quoted in the "Literary Digest" as stating that, in a college course of four years, the student is taught that "the whale didn't swallow Jonah," that "the Bible is a record of questionable value," and that "God Himself can be argued away with

an ease that makes refutation ridiculous."

How exact is the description given by Paul in his letter to Timothy! "But evil men and seducers . . . deceiving and being deceived."

"For there are certain men . . . turning the grace of our God into lasciviousness, (see point eight of the atheistic program) and denying the only Lord God, and our Lord Jesus Christ." Evidently Jude recognized the fact that men such as the atheists of today were living then.

And then, with accurate descriptions and prophecies of this type throughout the Bible, Queen Silver and her brother atheists blaspheme against God and teach the adolescent generation that "the Bible is a record of questionable value!"

AN INTERESTING QUESTION

From *The New Covenant Advocate*

"ONE OF THE DAYS"

Our Lord said to the disciples, Luke 17:22, "The days will come when ye shall desire to see one of the days of the Son of man, and ye shall not see it." What "days" are they, and what is the "day" they would desire to see but could not? And why?

THE ANSWER

THE DAYS of the Son of man are mentioned again in verse 26, and compared with "the days of Noe." They refer to the time of His *parousia* or presence, when He is to deal with the present evil order of things and afterward establish the new order of righteousness. In the first part of those "days", preceding His revealing in power, His presence is unknown except to the few "watchers", and the punishment to be inflicted on the world is unsuspected, just as the people before the flood would not believe a day of reckoning was coming.

The Lord had, on other occasions, told the disciples that times of great persecution were to be expected between His going away and His return to set up His kingdom, Matthew 24:4-24. During this period they would long for His return, because that would mean relief from their sufferings, as He said in concluding the parable of the Unjust Judge—"And shall not God avenge his own elect, which cry day and night unto him, though he bear long with them? I tell you that he will avenge them speedily."—Luke 18:1-8. Persecuted Christians have cried to God for release from their tormentors, but the time was not ripe for the days of the Son of man. Rev. 6:10, 11. They would not see even one of those days, but would die—many of them—centuries before His presence was due. However, they would have the satisfaction of knowing that "in due time" God would deal with their persecutors and the kingdom for which they longed would be set up, even as foretold by the prophet Daniel.

THE GLORIOUS GOSPEL

By Rev. Walter Hughes, B. A.

"I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek."—Rom. 1:16.

THE LETTER to the Romans was written by Paul in anticipation of his intended visit to Rome. The verse chosen for our text epitomizes all that Paul intends to declare when his looked-for visit should take place.

The Epistle was written at Corinth, one of the most remarkable scenes of Paul's ministerial success. His message had been signally blessed. No matter where Paul had gone he had claimed the triumph of the Gospel. Wherever he had gone he had left believers for Christ. Now he looks for new worlds to conquer. He longs for fresh heights to scale, and so he turns his eyes toward Rome. After surveying the field, he says, "I am ready to preach the gospel to those which are in Rome also." Rome was a new call and a new challenge.

The little company of believers to whom he is writing fade for a moment from view and he thinks of Rome, the great world center. When he thinks of the type of life at Rome he is for the moment shocked, taken aback, repulsed. Will the gospel work there as at other places? Will there be victory also in Rome?

Rome was the seat of the empire, the fountainhead of superstition. Here pomp and power held sway, and lent their aid to the errors which deluded. Here they had the vices which corrupted almost the whole world of civilized men. Rome was at the pinnacle of unrivalled grandeur. The name itself was the sign and symbol of magnificence and power. Here was the city which had conquered and ruled the world. Here was the center of the world's society. Here were gathered the noble, and wealthy and distinguished. All the debased, the superstitious, the grotesque, found a place and a home in Rome. She smiled welcome to every falsehood which begged admittance at her gates. Though the center of learning and culture, she was at the same time the cess-pool of sin. Rome was a sort of moral sewer in which festered the wickedness of the world.

Paul knows that Rome would be antagonistic to him and his message and his Lord. He thinks of the scorn that would fall upon him for "the preaching of the cross would be foolishness to them." Then he thinks of the Gospel which he heralds and his cheek is free from blush. Ah, yes! even Rome must fall before the dynamic of the gospel. Yes, Paul sums up both sides and then shouts in victory, "As much as in me is—to the limit of my resources, though I die in the doing of it, though they throw my body to the lions, though they burn me at the stake—as much as in me is I am ready to preach the gospel in Rome also; for I am not ashamed of the gospel of Jesus Christ: for it is the power of God unto salvation to every one that believeth."

What was the reason for Paul's fearlessness? Why was Paul not ashamed of the gospel, and why need we never be?

1. Because of its EFFICACY. It was *power*.

The gospel had been powerful in his own life. Paul's enthusiasm for Christ is one of the greatest problems of history. He had been the avowed enemy of every follower of Jesus. His resistance to Christianity was not merely passive. He was alarmed at the spread of this new heresy and the heat of his feelings boiled to a persecuting fury. He breathed out "threatenings and slaughter". He had looked on with savage joy while Stephen, the first martyr, was stoned.

To lessen the bigotry, quench the fury, turn the tide of such a mind, and to do it suddenly, some great power was evidently present. The power which could turn Paul completely about was supernatural power. Paul was now ready to lose fame, friends, and fortune and to take unto himself reproach, poverty, and suffering. He became so filled with a new power, so separated unto the gospel as to entirely renounce the world that he had known.

Ah, yes! Paul knew that the power of the gospel had been efficacious in his own life and he would never be ashamed. Paul had seen that same power working in Stephen as he had stood by and watched that saint stoned to death. Paul knew that the power was real and vital and he need not be ashamed, even though in Rome. Paul knew he was saved and was satisfied as to his apostleship. That power is as real to-day as in Paul's day. That power thrills and transforms. Many there are who can say, "Whereas once I was blind, now I see. The light of the world is Jesus."

It works, it saves, it transforms. It is efficacious.

2. Because of ITS DIVINITY. "It is the power of GOD." It is the gospel of God. It presents Christ, the Son of God. God was the source and fountainhead of this stream of grace which flowed through His own Son, Christ Jesus, to a lost and sinning world.

Rome of that day was filled with a thousand religions. Each had a founder, but not one bore the impress of God. Paul knew that the gospel which he preached was proved to be of God by the seals of prophecy and miracle. After they had said everything possible about their religions, they must write beneath them: "To the Unknown God." Paul knew that the *glad tidings* which he heralded had as its author, God. This was the sure foundation of his confidence, and it is the sure ground of ours.

"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.

"And this is eternal life, to know thee, the only true God, and him whom thou didst send, even Jesus Christ."—John 17:3.

Our business is not to proclaim human theories, not

to propose a man-manufactured salvation, but to tell forth the good news of salvation in Jesus Christ as God gave it to us.

The divinity of the gospel is seen in the fact that it does divine work. In the gospel the power of God is employed to quicken. Man, dead by nature, now lives. His awakened fears, his restless desires after God, his impatience to be free from sin, his tears who never wept for sin, his voice proves itself of God. Surely we can put implicit confidence in that plan of salvation which found birth in the heart of God and was wrought out by the shedding of His own precious blood. We need never be ashamed of the gospel. It is of God.

3. Because of ITS IMPARTIALITY.

It is the power of God unto salvation to everyone. Not one is left out. Paul knew that it had not left him out, pronounced enemy of Christ though he had been. It is the power of God unto salvation to *everyone*.

The Scripture uses all-embracing terms. Every soul is included. "When the Lord said, 'Whosoever,' He included me." There is not one He cannot cleanse. God plays no favorites. The king on the throne, the pauper in his hovel, and all between these, are taken care of in this all-embracing "*everyone*".

Jesus is still powerful. If the devil be in you Jesus can cast him out. Whatever of night and despair, of darkness or death we know, Jesus Christ can remove it all if we but give Him a chance. He is the wonder-working Jesus.

The gospel is impartial. Every man finds in Him all he needs. When a man does see Him, whether a prince or a pauper, a gypsy in his tent, or a prime minister, whether he be a scavenger or a king, he becomes changed.

4. Because of ITS SIMPLICITY. It is the power of God unto salvation to everyone that *believeth*."

The only condition is FAITH. It is for everyone that believeth. Paul was not ashamed because of the simplicity of the condition laid down by God for its acceptance. In the verse following the text Paul tells us that in the Gospel, "The righteousness of God is revealed from faith to faith." Faith is the only key to unlock the door 'twixt man and God. Faith is the only bridge to span the gulf. Faith is the only way for a sinner to approach the Savior.

Faith means the surrender of the will and the heart to God. Head and heart must reach out and lay hold on God.

Ruskin says "that the root of almost every heresy from which the church has ever suffered has been the effort of man to earn, rather than receive, his salvation."

It is very humbling to have to owe everything to the mercy of God. We are all anxious to do something that will help save us. God says, "Take what I have done." This gospel is for those who believe, and for those alone. In this respect only is any man kept out, man shuts himself out. Anyone who will comply with this one condition will find an abundant entrance into the heart and fellowship of God. The Gospel is the power of God, but it cannot save apart from our moral consciousness, our re-

pentance, desire, our consent. Our heart must reach out in response to the tender love of God.

Dr. Sevin Hedin, in recounting his travels in Tibet, speaks of coming to a holy mountain. Around this mountain pilgrims from remote parts of Asia were wearily trudging. When asked why they were doing this, the reply was that they hoped to find salvation. Another traveller in the same region speaks of observing near a monastery a hole in a wall near the ground. Placed near it was a platter with some food on it. Presently a shrivelled, gaunt hand was seen to be thrust out through the hole and the food was taken. "Who lives down there?" asked the travellers. "Oh, a very holy man!" was the reply. "How long has he been in that dungeon?" "Twenty-five years." "Has he ever been out?" "No." "Will he ever come out?" "Not till he is carried out a dead man." This is the universal heresy, the perennial error—that men can earn their salvation; pay for it; do something to merit it. The *gospel* comes, saying, "The *gift* of God is eternal life."

Air is universal, but unless each pair of lungs operates upon it, and puts in its claim for supplies, it might as well be in a vacuum. Here, for example, we rescue a drowning man, and we try artificial respiration. "What is wrong?" an onlooker asks. We say, "The man cannot breathe." "Is there not enough air?" he asks. "Yes, plenty of it, but unless he can be made to draw upon it, his life will be a vanishing spark." So with salvation by the Lord Jesus Christ. Unless faith takes hold of Him, there is death.

We believe in a physician when we put our case in that physician's hands. We believe in a lawyer when we leave our case in his hands. We believe in a banker when we put our money in his bank. We believe in the Savior when we take Him to be our Savior, when we put our helpless case into His hands, and trust Him to do for us what we cannot do for ourselves—save us from sin. You believe that there is such a person as Jesus and that He is the sinner's Savior. You do well, but that is only a partial and incomplete faith. To believe that a certain doctor exists and has a large practice is not to believe personally in that doctor. You are a sinner—He represents Himself as the Savior you need. You are a lost one—He has died to find you. You are dead—He is the Resurrection and the Life. The point is, "Do we take, by faith, what He represents Himself to be?" That is believing on Him. If we can say, "Yes, I do believe on Him," then there is no longer a case against us. "There is therefore now no condemnation." You are acquitted and accepted of the beloved. May God help us all to look into the face of Christ and say:

*"My faith looks up to Thee,
Thou Lamb of Calvary,
Savior divine."*

—The Evangelical Christian.

Christ's second coming is the heart of hope, the main-spring of all true Christian effort.—C. E. R.

HOW MAY I KNOW GOD'S PLAN FOR MY LIFE?

By Rev. Lee H. Downing
of the Africa Inland Mission

DO YOU know that He has a plan—a plan for your life as definite as that of the architect for a building about to be erected? Before a stone of the foundation is laid, the architect has thought through and prepared detailed specifications regarding the shape and size of the building, and of every piece of material entering into its construction. God's plan for your life is not less definite, and His plan is the best that could possibly be made. He understands you better than you understand yourself; knows your limitations and your capabilities better than you know them, and knows also conditions throughout the world, not only those that prevail at the present moment, but all that will arise until the end of time. Is He not therefore, best qualified to order your life? This He waits to do.

Somewhere in this world He has prepared a niche for you, and when you find that niche you will fit into it as you will into no other. Richer experiences await you there than elsewhere in all the world. "Strength and gladness are in his place", 1 Chron. 16:27. "His place" for you, therefore, is the one in which you will be strongest and happiest, the one in which you will experience the highest degree of joy and satisfaction and fruitfulness in service of which you are capable.

Dr. F. B. Meyer once expressed the thought that if such a thing as sorrow were possible in heaven, a sufficient cause for it would be to have God's draft-plan for an individual produced and presented before him that he might compare what God had intended him to do with what he had actually accomplished. The contrast, Dr. Meyer believed, would be so striking as to cause sorrow, if that were possible.

Most people finish their course without ever having known God's purposes for them. Will you? Does not the very possibility of doing so stir in your heart an intense desire to find an answer to the question,

How May I Know God's Plan For My Life?

To some that answer has come through pursuing the course prescribed in the following outline, supported by the scripture texts inserted:

1. Be assured that He has a plan.
Eph. 2:10; Acts 15:18; Ps. 37:23; Phil 2:13; Acts 13:2.
2. Be assured that He will reveal His plan.
Eph. 5:17; Col. 1:9; Ps. 32:8; Ps. 73:24; Acts 16:6, 7.
3. Afford Him an opportunity by waiting upon Him,
 - (a) Alone. Matt. 6:6.
 - (b) At an appointed time.
 - (c) With your whole being yielded to Him. Rom. 12:1, 2.
 - (d) In expectancy—faith. Heb. 11:6; Ps. 62:5.
 - (e) Recording the impressions.

4. Begin to execute the plan as soon as it is revealed. Acts 26:19, 20.

I. BE ASSURED THAT HE HAS A PLAN.

This is important; for the Adversary knows that God will be more glorified through our executing His plan for our lives than in the accomplishment of any self-chosen tasks, therefore he will do his utmost to prevent our knowing the plan, and only a well-grounded assurance of its existence will enable us to persevere until the revelation comes. Such assurance may be had through accepting the truth stated in the texts cited above, only one of which will be commented upon.

Eph. 2:10 declares that "We . . . are created in Christ Jesus unto good works, which God hath before ordained (R.V. prepared) that we should walk in them." How long "before", is suggested by the clause in Eph. 1:4, "Chosen in him before the foundation of the world." May not the choice and the plan have been simultaneous? If so, then both were made before the foundation of the world. Wondrous thought! that we should be in God's mind, and our lives be planned, before this universe was brought into being. But we are of more value to Him than the material world about us, and it is because we cost Him more.

"That we should walk in them" is the final statement of the verse quoted above—language which suggests that before each of us is a divinely prepared pathway strewn with good works ready to our hands. Along the one prepared for you will be found all the souls that He expects you to win, all the work that He expects you to accomplish, and all the discipline necessary to fit you for that work. What if you miss that pathway? You will miss God's best for you, and enjoy only His second choice.

II. THAT HE WILL REVEAL THAT PLAN.

"Be ye not unwise, but understanding what the will of the Lord is." We are commanded to know His will, therefore it must be His will to reveal His, including the part which concerns your life-work.

"That ye might be filled with the knowledge of His will" is one petition in the apostle's prayer for the saints at Colosse. When we are *filled* with the knowledge of His will there is no place left for doubt and uncertainty.

Turning to the American Revised Version one finds this interesting series of texts: "Counsel is mine" (Prov. 8:14). "I will counsel thee." (Psa. 32:8). "The counsel of the Lord standeth fast for ever" (Ps. 33:11). The marginal rendering in this version of Prov. 8:14 entire, affords a powerful incentive to have one's life ordered by the Lord. It is this: "Counsel is mine, and effectual working: I am understanding: I have might." Get your

(Continued on page 680)

EDITORIAL

F. L. AUSTIN, Editor.

F. A. STILSON, Ass't Editor.

THE WAY OF WEALTH?

THE WAY OF WEALTH is too intricate for those uneducated therein, but God's word, which "word is truth," definitely associates great riches with the days leading up to the coming of Christ. See James 5:1-9.

Two articles found elsewhere in this issue of *The Herald* refer to extraordinary wealth increase in this country. The Editor of the *Saint Louis Globe-Democrat* cites four industries—motor, electric, chemical, and the film—as having made unprecedented increase from beginnings dating about 1900. *The Literary Digest* quotes Thomas H. Horton, editor of *Chemicals*, to the effect that the value of the chemicals contained in the Dead Sea is over \$1,200,000,000,000.

Now all four of these valuable industries are *additional* to the property valuation of the world as it was computed but a few years past. The industries themselves are new and their value is mostly an addition to the world value of 1900.

Nor are these all. At the beginning of this century the water falls of the world had hardly a perceptible value. Now every water fall is of immense value. Refuse from the oar-smelting plants that was disposed of at great expense a few years ago, is now converted into cement, having great valuation.

These examples suffice to make clear to us that the Omniscient God *knew* when He revealed the fact that riches would be heaped up in the last days.

But such massing of riches must necessarily revolutionize society, and revolutionize the religious world. The conditions afforded by wealth tend to make all men to satisfy the desires of the flesh proportionately—ease, pleasure, lust, crime—and Christianity is rapidly being engulfed thereby. An innocent satisfying of the desire for *ease* can hardly be seen to be a "falling away" from Christian service, but, is it not? The devotion of life, strength and means to large and continued portions of innocent pleasure is hard to classify by some as an evidence of slipping from the strait and narrow path that leads to life.

And again, should the Dead Sea prove to be a source of vast wealth, may not such wealth become the possible inducement to draw the Gentile nations against the Chosen Land and City of God, now rapidly rebuilding?

"God moves in mysterious ways His wonders to perform."

* * * *

THE JEWS PROTECTED

THE CHICAGO TRIBUNE under date of July 15 an-

nounced that not one Jew had been reported injured by the recent great earthquake of Palestine and Transjordan.

Amazing, if that repudiated people, now intermingling everywhere in the Holy Land in agreement with the prophesied word, should be found to have been protected by Jehovah—also repudiated by many of the *wise* of this world!

* * * *

THE GENERAL CONFERENCE

EVERYWHERE the Editor goes the great majority are heart and soul in favor of The General Conference. This is undoubtedly right, for in spite of the starting everywhere from the bottom—beginners in every sense of the word; in spite of mistakes—which all mortals make; in spite of numerous false reports and accusations by a few ill-disposed ones—reports which have influenced some adversely, really robbed them of their own better judgment: in spite of all these frailties of finite man, God has blessed the work with good results in many places.

We are again approaching the season, August 2 to 14, for another Conference session. Read the rules for representation found elsewhere in this issue, as amended at last session, and let all Conferences, Churches, and individuals attend if at all possible. The tendency of many people is to live easier lives, but Christianity never eases off. It is a constant "growing up into Him who is the head." Let us unite through The General Conference of the Church of God for constant Christian growth.

* * * *

A PICTURE MAD NATION

THAT a third of the workers of the country are employed in three industries that virtually had no existence at the beginning of this century—the motor, electric and chemical industries—is a statement that has inspired many conjectures as to changes during an equally brief period of the future.

A fourth industry was just coming into being at about the same time which, while its employees are fewer, has exerted as tremendous an influence on American life. This is the film industry. According to the newest figures,

(Continued on page 685, column 2)

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HERALD RECEIPTS

Mrs. Richard Powell; D. Hatten; Mrs. Hugh Shafer; Mrs. Philip Senff; Paran Anderson; Margaret J. Lyon; M. W. Perrine; Alida Ritchie; Mrs. Isabelle Smith; C. H. Adams; N. Goodreau; Mrs. Minnie Rogers; Mrs. Marion Richey.

National Berean Department

H. C. Siple, Editor, Oregon, Illinois

OFFICERS OF NATIONAL BEREAN SOCIETY

Mrs. Lydia Railsback, Pres.
621 S. Fellows Street
South Bend, Indiana

Mrs. Idona Romine, Cor. Sec.
1506 South High Street
South Bend, Indiana

Mrs. Emma Garard, Treas.
714 S. Broadway
Dayton, Ohio

For Berean Literature address, "The National Berean Society," Oregon, Illinois

AFTER WE HAVE DONE ALL THAT WE FEEL WE CAN, THEN USUALLY THERE IS LOTS MORE WHICH WE CAN PROFITABLY DO.

ON A RECENT trip through Kewanee, Macomb, and Ripley, Illinois, the Berean Editor was glad to observe evidences that show the results of Berean work. Every influence in life leaves its mark upon the ones influenced, and Berean work instills a quality of service in one which it is difficult to receive in any other way.

* * * *

Some interesting work has recently been done at Stanhope, Iowa, and we have some short articles for the Berean Page as a result. Why not others do something to stir up more interest?

* * * *

THE MARRIAGE OF ISAAC AND REBEKAH

Genesis 24

ABRAHAM the father of Isaac, called the eldest servant of his house to him and asked him to find a wife for Isaac in Mesopotamia. The servant swore that he would obey his master.

He then took ten of his Master's camels and went to the city of Nahor in Mesopotamia. Here he stopped before a well and prayed that the woman whom he should ask for a drink, would be the wife for Isaac.

Before he was through speaking, Rebekah, daughter of Bethuel, came out with her pitcher upon her shoulder. Rebekah filled the pitcher at the well and then the servant ran up to her and asked for a drink. The maiden gave him a drink and afterwards gave his camels water also. For her kindness Rebekah received a golden earring and two bracelets from the servant. Now the servant asked if he might stay at her father's house for the night. He was welcomed into the home.

It was here that the servant asked Rebekah to return with him and be the wife of Isaac. The parents of Rebekah were willing to let her go with him. When he, accompanied by Rebekah, returned to the home of Isaac, Rebekah became the beloved wife of Isaac.

Olive Berggren, *Age 16.*

* * * *

THE APOSTLE PAUL

PAUL's former name was Saul. He was born in Tarsus, a city in Cilicia, and was brought up at the foot of Gamaliel, and taught according to the law of the fathers. He was zealous toward God,

He persecuted many Christians unto death, binding and delivering into prison both men and women. The high priest thought it right that Saul should do this. Saul received letters from Damascus to bring the people that were bound to Jerusalem to be punished.

As Saul was making his way to Damascus a great light shone about him at noon-time, and Saul fell to the ground. He heard a voice saying, "Saul, Saul, why persecutest thou me?"

Saul answered, "Who art thou, Lord?"

And the Lord said, "I am Jesus of Nazareth, whom thou persecutest." The people that were with Saul saw the light, but they did not hear Jesus speak.

Saul said, "What shall I do, Lord?"

"Arise and go into Damascus, and there it shall be told thee of all things which are appointed for thee to do."

Then Saul could not see because of the glory of the light, and was led into Damascus, being blind for three days.

One of the persons among them was Ananias, held in good report by all the Jews there, who came up to Saul and said, "Brother Saul, receive thy sight."

Ananias told him to arise and be baptized, which he did at once.

Once when Paul was making a voyage to Italy, they launched, meaning to sail by the coast of Asia. The second day they touched at Sidon. Julius gave Paul liberty to go to his friends and refresh himself. The winds were contrary and they had to sail under Cyprus. When they came to Myra, they changed ships. They had sailed slowly for many days, when Paul admonished them, and said, "Sirs, I perceive that this voyage will be with hurt and much damage, not only of the lading and ship but also of our lives."

The centurion didn't listen much to Paul, but believed the master and the owner of the ship. Soon after, a strong wind came up and they let her drive. After a long silence Paul told them that they should have listened to him. The fourteenth night came and they were driven to Adria.

The soldiers cut the ropes and let the life boat fall. There were two hundred seventy-six souls on board the ship. When it was day they knew not the land, but they

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HOW MAY I KNOW GOD PLAN?

(Continued from page 677)

counsel from God, and He is the Effectual Worker to bring it to pass. He is able to place you where He wants you. The principalities and powers opposed the risen Savior's return to the Father's right hand, but He brought Him triumphantly through these organized forces of evil arrayed against Him, and placed Him just where He wanted Him. He will do as much for you, when your life is wholly at His disposal.

Do not these Scriptures assure you that God has a plan for your life, and that He has pledged Himself to reveal that plan? If so, then,

III. AFFORD HIM AN OPPORTUNITY BY WAITING UPON HIM.

(a) *Alone.* Jesus said, "Thou, when thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret; and thy Father which seeth in secret shall reward thee openly." In the secret place, shut in with God, we may expect leadings so definite as to assure others later that they were from Him.

When I announced my decision to go to Africa, some friends sought to dissuade me. They knew I was not very strong physically, though passed by the doctor, and to them it seemed a great risk, especially to go under a Faith Mission, which does not guarantee the support of its missionaries. Now, after eighteen years of service on the field, with every need supplied, not one of them feels that I made a mistake. Little did I realize, as I waited for guidance day after day in the secret place, that the Father would ever reward me so "openly." "He shall bring forth . . . thy judgment as the noonday" (Ps. 37:6) was verified by my experience.

(b) *At an appointed time.* Think over your daily schedule and decide when in the twenty-four hours you could be alone with the Lord without interruption, and make up your mind to meet Him every day at that time. The duration of the interview will be determined somewhat by the other duties demanding your attention. A half-hour *daily*, if more cannot be spared, is better than an hour today, no time tomorrow, and such time the day following as can be conveniently spent in this way. The faithful keeping of this appointment prepares one to receive impressions from the Lord, and brings the consciousness of having definite dealing with Him.

(c) *With your whole being yielded to Him.* This is absolutely necessary. The one who, on hearing that God has a plan for every life, said, "I would like to look over His plan for me to see if I will accept it," will finish his days without ever having seen the plan. God never promised to reveal it on such terms. It is after the body has been presented a living sacrifice that God's will becomes "acceptable" (Rom. 12:1, 2).

The experience of a young man in the University of Minnesota illustrates this truth. He was wanted on the Varsity football team, and wanted as manager of a branch store by the firm for which he had been working, but God was claiming his life. One evening, as the sun was set-

ting, four of us who had spent the day together in his home city went to a nearby place on the shore of Lake Superior and seated ourselves for prayer on a large rock which jutted out a little way into the water. The other three had prayed and he began, but his throat filled; the big tears started and his voice stopped; he began to sob and his big body shook with emotion. After a brief silence he said, "Fellows, forgive me, I can't help it." Isa. 57: 15, "For thus saith the high and lofty One that inhabiteth eternity, whose name is Holy; I dwell in the high and holy place, with him also that is of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones" was quoted to assure him that his present condition was pleasing to God. He resumed praying and said, "Lord, Thou didst never have me before where Thou couldst speak to me as Thou canst this evening. Take me and use me in any way that will serve Thy purpose." From that moment he desired above everything else to know God's will. Nothing was now so "acceptable" to him, but this experience followed that of presenting his body a living sacrifice.

(d) *In expectancy—faith.* "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." In order therefore to know His plan, one must come to Him in faith, but the faith which He requires He is ready to impart through the means mentioned in Rom. 10:17: "Faith cometh by hearing and hearing by the Word of God." As well might one hope to maintain physical strength without partaking of wholesome food, as to possess faith without pondering the Word of God. The doctor's method of restoring health to an invalid illustrates God's usual method of imparting faith to His children. Specific directions are given by the doctor regarding diet, drugs, exercise, rest, and everything that affects the patient's condition. Through the faithful observance of his directions health is restored. The process may involve months of living strictly in accord with the doctor's orders, abstaining from foods that are prohibited, though pleasing to the palate; retiring at the appointed hour, though further fellowship with friends would be enjoyable; taking bitter tonics because they are prescribed, and doing other things which the flesh would rather not do, but no self-denial is deemed too great if only health can be restored.

So with faith. It is imparted gradually through ordering the life strictly in accord with the teachings of God's Word. Most people are unwilling to pay the price of faith. They want to receive it in bulk form, as it were, and without cost or delay.

(e) *Record the impressions.* Just how God's plan for a particular life will be revealed, no one can say. He does not deal alike with His children, but each may be led on to prayer experiences too rich to be described, and too sacred to be divulged. "If I tried, I could not utter what He says when thus we meet" is the language of every soul accustomed to frequent and sometimes prolonged sessions alone with Him.

—Selected by Madeline Gardiner

With Our Sunday Schools

LESSON PREPARED BY F. L. AUSTIN

LESSON VI.—August 7, 1927

DAVID SPARES SAUL

1 Samuel 26

Devotional Reading: Romans 8:31-39

GOLDEN TEXT

Be not overcome of evil, but overcome evil with good.—Romans 12:21.

A STUDY OF THE SUBJECT

Saul Pursued David. This is an outstanding fact throughout these chapters. It is another scriptural illustration how "he that was born after the flesh persecuted him that was born after the spirit," Gal. 4:29. Saul saw no further than the accomplishment of the flesh, strength. Ishmael's supporters pursued Isaac; Esau pursued Jacob; Pharaoh pursued Moses; the rulers pursued Jesus; the natural life pursues and would conquer everywhere the life spiritually discerned.

David Spared Saul. Attended by only a few friends, David fled from wood to cave to wilderness evading Saul and his soldiers. Though pursued on every hand and though frequently having opportunity to destroy Saul, David elected to spare him. He was guided by God's spirit upon him. As such he testified the character and desires of God Himself. God is "not willing that any should perish." Man's sorrow and disappointment is not a pleasure unto Jehovah. God afforded Saul every opportunity for repentance and gave him every evidence to that end.

David's Larger Vision. If it is true, as it seems, that Psalms 56, 57, etc., were engraved by David as prophetic instructions growing out of the events of his experiences with Saul, then we must be doubly convinced that the Biblical history of David and Saul has a greater depth of meaning than the historic information. Not only did David spare Saul, but David himself was spared, protected, in which protection he was pointed forward to God's deliverance of His Son from death. Psa. 56:13. David spared Saul, but God spared David repeatedly, even when deliverance seemed impossible according to human expectation. Likewise David's Lord, Jesus; He, too, was spared repeatedly. See Psa. 16:10, 11; 57:3; etc.

It was not Saul's death that God was seeking; rather, it was Saul's change of heart toward God. The nation belonged to God. It was, and is, through this nation that God planned to reveal Himself to the world. David was victorious over the Philistines in evidence that God was supporting and protecting His chosen nation. Saul's personal ambition regarding Jonathan and the use of his soldiers to pursue David were evidences of the injury of Saul's ways upon the nation as a whole. Truly the nation was like other nations, not only in having a king, but

in that the king was human, selfish, like the kings of other nations. Though Saul hesitated to accept the kingship, 1 Sam. 9:21, yet he really cherished the position for his son even to the overlooking of the best interests of the nation as a whole.

Prophetic. These events are quite possibly more or less prophetic of coming events when the true heir to the kingdom of God shall approach the hour of His coronation. He, too, will be pursued by all the forces of human government. See Dan. 2:7; Rev. 13:19; etc., He, too, will seek the repentance of His opposers. But, as we shall discover regarding David and Saul, Christ, too, will be obliged to eventually take over the throne after great devastation upon the people.

Questions on the Subject. What prompted Saul's pursuit of David? What prompted David's treatment of Saul? Was Saul's position one of his own designing and achievement? Is the Christian's position to-day one of personal designing and achievement? Did David do wisely by restraining from violence? Did God's anger of Israel and Saul suggest God's desire for their death? Was God's deliverance of David illustrative of His deliverance of Christians in true service? Did David, in sparing Saul, illustrate Christ in any desire to spare in the coming day of Jacob's trouble?

THE GOLDEN TEXT

Be not overcome of evil, but overcome evil with good.—Rom. 12:21.

In the conflict with evil, we do not remain at a standstill. We are either overcoming or being overcome. To be an overcomer requires persistent effort on our part and the best weapon is goodness. This is the thought set forth in Rom. 12:20, "If thine enemy hunger feed him; if he thirst, give him drink; for in so doing thou shalt heap coals of fire on his head." Do not avenge your enemy. "Vengeance is mine, I will repay, saith the Lord." Nothing will make an enemy feel more uncomfortable in the evil he has done you than to return some act of kindness.—F. A. S.

PRACTICAL APPLICATIONS

The Natural Man. The defenseless condition in which Saul was discovered suggested to the mind of Abishai the thought that "God hath delivered thine enemy in-

to thine hand," and, therefore, David was not only justified in taking the life of the king, but his duty to God demanded that he should do so. The conclusion no doubt was based upon Abishai's natural desire to see David freed forever from the relentless enmity of Saul.

The Spiritual Man. David, on the other hand, actuated by spiritual motives, denied the suggestion declaring: "The Lord forbid that I should stretch forth mine hand against the Lord's anointed!" Regardless of his imminent danger, he obeyed the dictates of a conscience quickened by the Spirit of God.

Courage. More real courage was required on the part of David in forbidding Abishai to carry out his purpose than it took to enter the armed camp of Saul. Greater moral stamina is always required to deny the natural desires of the flesh on the inside than is demanded to face the most dangerous enemies without. For in the former case we have both our enemy and ourself to fight.

Faith in God. "The Lord shall smite him or his day shall come to die."—v. 10. "Vengeance is mine; I will repay, saith the Lord."—Rom. 12:19. David recognized that "the kingdom is the Lord's", Psa. 22:28, and that so long as He permitted Saul to remain king over Israel it was not for him to question. David's faith in God reconciled him to present discomforts and dangers because he was fully persuaded that Jehovah eventually would keep His promise to him.

God's Ways Are Proven Best. David's generosity toward Saul, while it produced but a temporary improvement in the character of that monarch, resulted in lasting good to David and the entire nation. For it demonstrated to the people the greatness of David's spirit and the purity of his mind, and won for him the allegiance which he ever afterward enjoyed.—G. E. M.

TOPICS FOR STUDY AND DISCUSSION

The royal family of Israel—when and how established. Its distinction from other royal families of the earth.

Manifestations of royalty in David.

Jesus the perfected royalty.

Man's participation in God's royal family.—A. K.

DOINGS AMONG THE CHURCHES

In looking into our subscription cards, we find we are carrying too many whose subscriptions are several months in arrears.

This is the dull time of the year financially for us, and we would appreciate a remittance or a line relative thereto.

If it is not convenient for you to pay now, and you want The Herald continued, let us know your desire in the matter and we will be guided thereby.

F. A. S.

MISSOURI

Dear Friends of the One Faith: Brother J. C. Vanzandt, of Portland, Oregon, came to our community June 9 and began a series of meetings at Jordan Church of God (Missouri) that lasted a little over three weeks with excellent attendance. Twelve were baptized. Bro. Vanzandt is a wide awake preacher and if your community is spiritually dead, call on him. He says he has preached on one text for forty years, and still is preaching from it—2 Timothy 4:2. He went from here to Springfield, Missouri, to hold meetings. May the Lord's blessing follow him in the good work. We ask the prayers of all devoted followers of the Lord that the new converts will follow in the Master's footsteps, and will fight a good battle for their Captain. Unto Him be power, kingdom and glory.

Alfred Driskill.

ILLINOIS

Next Sunday, July 31, the brethren at Oregon expect to have Bro. Austin with them again. They seem to appreciate his presence after a period of absence.

Basket dinner was served in the park across from the Ripley church on July 17. The weather was beautiful, so that a number from a distance could come, and Bro. Siple reports the best attendance for a long time.

Bro. Siple held prayer meeting and Bible study with the faithful members of the Dixon church, Wednesday evening, July 20. Accompanied by Sr. Anna Drew, he visited the brethren at Tampico on Thursday, holding services at the home of Bro. and Sr. Seymour Thursday evening.

The hearts of the brethren at Oregon are again made glad by the addition of a new member. On Friday evening, July 22, we gathered at the water and baptized Bro. Fr derick Classen. We are

glad for this expression of faith by obedience to our Lord's commands, and pray that he may be strengthened to walk faithfully through life, and thus be accounted worthy of heirship together with Christ when He shall return.

PLUM RIVER, ILLINOIS

Services are being announced for next Sunday, July 31, at the Plum River church. The new Sunday School organized there is reported as doing good work, and if the weather is favorable Bro Siple will likely be greeted by large audiences.

IOWA CONFERENCE

Arrangements are being completed for the Iowa Conference which will be held August 20 to 28 at the camp ground of the Church of God at Waterloo.

Let all help to pass the word along to any who have not been in attendance for a few years, or whose address the secretary may not have. We are anxious to reach all who are interested in Bible truths, so they may come and share our spiritual feast.

We are expecting Brothers F. L. Austin, F. E. Siple, and Paul C. Johnson, of Oregon, Illinois; Brothers A. J. Eychaner, J. W. Williams, A. M. Jones, and Chas. E. Howe, and Sisters Hester V. Berry and Alice Garton of Iowa, as our staff of preachers and teachers.

Our physical needs will be taken care of by an efficient corps of women, meals being served in the dining hall at 15 cents each.

The Executive Board will appreciate it if there are those who will come to Waterloo a few days in advance of the meeting to assist in getting the tents and dining hall ready. Could each church send one man and woman as early as Thursday, the 18th, to assist in this work? Please notify either the Secretary, Mrs. W. H. Allard, 601 First Street, Cedar Falls, Iowa, or Mrs. T. J. Ellis, 319 Cutler Street, Waterloo, Iowa, if you can come early so we may be ready to take care of you.

We are expecting a good meeting but the good we will receive from it will depend on the spirit we bring to it and the effort we are willing to put forth.

A cordial invitation is extended to brethren from out of the state. Come and meet with us, that we may be an inspiration to each other.

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

MICHIGAN

Charles Albert Simpson arrived July 17, to gladden the hearts of his parents, Bro. and Sr. Harold Simpson, of Grand Rapids, Michigan; another prospective member of that live Grand Rapids church.

AMONG THE ISOLATED ONES

After conducting the funeral service of our very dear Sister Myers, I rode to Otsego with my young friends George Howe and wife; after a pleasant visit there, my nephew, Lloyd Austin and wife took me to their home, and for a week we enjoyed every day talking of the things dearest to our hearts, a godly life, and anxious waiting for the coming Savior.

Many old friends were visited in Otsego. Among them were Bro. George Taylor and wife and daughter, all breathing the "blessed hope" in conversation and a clear view of present and approaching events in God's wonderful plan of the ages. Bro. Taylor is 84 years of age. He has been a great reader, but is rapidly losing his eye-sight, and is quite feeble.

Visit was made to the Allegon Infirmary, where we had just learned that our aged sister, Orvilla Dunning Morse had been taken. She was baptized more than fifty years ago by Bro. B. W. Woodward, and now in her 81st year she is still trusting in the blessed promise of resurrection life. She said she was earning a little money with her sewing and would soon be able to take The Restitution

CONFERENCE DATES

Arkansas-Oklahoma, Cleveland, Arkansas—July 28 to August 7.

Illinois, Oregon—August 2-14.

General, Oregon, Illinois—August 2-14.

Virginia, Maurertown—August 17-28.

Iowa, Waterloo—August 20-28.

Kansas-Oklahoma, Arkansas City, Kansas—August 20-28.

Nebraska, Holbrook—Aug. 28 to Sept. 4.

Let us hold fast the profession of faith without wavering; for he is faithful that promised; and let us consider one another to provoke unto love and good works: not forsaking the assembling of ourselves together, as the manner of some is; but exhorting one another: and so much the more as ye see the day approaching.—Hebrews 10:23-25.

Arkansas-Oklahoma Conference Cleveland, Arkansas -- July 28 to Aug. 7

Herald. Sr. Myers before her sickness, had sent her several copies. I hope her many friends in Allegon County will visit her often and take her some fruit or other needful things and reading matter. She has a blind woman in the next room that enjoys hearing her read. She says she finds many things to keep her busy in relieving lonesomeness for others. God bless her.

In my two weeks in Allegon County I made 20 visits, spoke four times, and traveled by auto more than 600 miles—so much for having a good nephew to wait on me. We had one service in Dutton, with pot-luck dinner. Five people were there from Otsego.

Service will be held again at Dutton (D. V.) the last Sunday in July, at three o'clock, fast time. My address is West Branch, Michigan.

M. A. Woodward.

* * *

ON VACATION

A trip which had been contemplated for several months by the E. C. Railsback and J. E. Hammond families was begun June 24, from Los Angeles, by auto, the two cars traveling together, which proved very pleasant, as many points along the way are sparsely settled and traveling alone is somewhat lonesome. Very good progress was made, going via Flagstaff, Trinidad, and Denver, and arriving at Omaha after six and one-half days of travel. One day was spent at Bartley, Nebraska, where Sr. May Moore lives and who is an old-time friend of the Hammonds and well known for her work of love in the Master's vineyard. Her devotion to the Berean work has resulted in accomplishing much good, especially among the isolated ones of like precious faith. In the afternoon a few brethren and friends gathered in Sr. Moore's home, where Sr. Railsback, although quite weary from constant driving, gave a Bible lesson in her usual earnest manner.

We arrived at Avery, near Omaha, Friday evening, and after a day's rest, the church at this point met at Mandan Park, where a basket dinner was enjoyed, after which Sr. Railsback gave a lesson. In the evening we gathered at the home of Bro. and Sr. Kjargaard, where singing of old-time songs and another lesson ended a very profitable day spent together. Sr. Railsback's zeal and faithfulness in the interest of truth and righteousness was appreciated by the brethren at Avery, and they hope she and Bro. Railsback and their daughter, Mildred, will stop on their way home.

The Railsback party proceeded Monday on their journey to South Bend, Indiana.

The writer and daughters have enjoyed

meeting with these old-time brethren in Bible study through the week and all-day meetings on Sundays. There is a good field here for someone to preach and live the gospel.

On Sunday, July 16, we all went to the Platte River for the day. In the afternoon Howard and Edna Kjargaard and Josephine Hammond made obedience to the gospel by baptism. Howard is a young man of unusual worth in these days when young people give but little heed to the things of God. Edna and Josephine had come into the knowledge of truth sufficiently to cause them to desire to be baptized. While of tender years, they have had constant instruction, and they want to be among that number who shall be called when Jesus comes. May God greatly bless and keep these young people, that they may be overcomers to be with Jesus when He comes to reign on David's restored throne, to rule and bless the nations of earth.

J. E. Hammond.

THE APOSTLE PAUL

(Continued from Berean Page)

took up the anchors and hoisted up the main sail to the wind and made toward shore. Falling into a place where the seas met, they ran the ship aground and the forepart stuck fast and remained unmovable, but the hinder part was broken by the violence of the waves. The soldiers wanted to kill the prisoners, but the centurion, wishing to save Paul, kept them and commanded that they should swim to shore. Some floated on boards, others on pieces of the ship, and all were saved.

Eldred Lundquist, Age 13.

* * *

TRACTS AND BOOKS

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ATTEND IOWA CONFERENCE AT WATERLOO — AUGUST 20 TO 28

The Children's Page



PREPARED BY LOIS HUNT
1111 Blaine Ave., South Bend, Ind.

DAVID SPARES SAUL

SAUL and David were both chosen by God to be kings over Israel, being anointed by Samuel. However, only Saul had taken his place as king, and a wilful, disobedient king he had become. David was a fugitive even in the land over which he was to rule. Saul had determined to kill David, in spite of the promises he had made to his son Jonathan. So David was driven from cave to cave, from hiding-place to hiding-place to escape Saul's unreasonable jealousy.

David had gathered about him six hundred men; but how few they were compared to Saul's three thousand chosen men.

One day David hid himself in the wilderness of Ziph. Immediately the Ziphites hurried to Saul with the news of David's whereabouts. Of course Saul was pleased and sure that now he had finally cornered David and would rid himself of his hated rival. So Saul took his three thousand men and started in pursuit. They were so sure of David that they stopped and pitched their tents in the hill, Hachilah.

When David heard of Saul's approach he sent spies to find out if it were really true. They confirmed the rumor and David himself went near Saul's camp and looked over into it. There he saw Saul and Captain Abner surrounded by the other soldiers. In those days they had no guns, or weapons to use at any distance, so that Saul was well protected. An enemy would have to pass through his camp to reach him. Did David dare to make the attempt? Let us see.

Turning to two of his men, he said, "Who will go down with me to Saul's camp?" Abishai said, "I will go down with thee."

That night David and Abishai went, and there they found everyone sound asleep—king, captain, guards, soldiers, all. In fact, God had caused a deep sleep to fall upon them all. Now was David's opportunity! Abishai said, "God has delivered him into your hand. Let me go into the camp and kill him." What reply did David make? "Destroy him not!" What? Not kill his dangerous enemy when he had such an easy chance! Why, there must be some mistake! No, David knew that he

would one day be king, but he also knew that this was not the way for him to secure his throne. He said, "The Lord shall smite him, or his day shall come to die, or he shall descend into battle and perish."

And so David refused to kill Saul! Instead he told Abishai to go into the camp and bring him the spear and the cruse of water that were beside Saul's bed. Not one of the sleeping army was aware of Saul's danger, nor did they awaken when Abishai procured the spear and water from Saul's very side.

Then David went up on the other side, and, standing away off on top of a hill, cried out, "Abner." Then Abner, the captain, awoke and answered, "Who art thou that crieth to the king?" And how David taunted Abner about not keeping better watch over his king—"See where the king's spear is, and the cruse of water that was at his bolster!" he cried.

Now Saul heard David's call, too, and knew that it was David. He said, "Is this thy voice, my son, David?" Whereupon David replied that it was his voice, and asked Saul why he pursued him, and what he had done to be so persecuted.

Saul realized then how David had spared his life and for the time being felt very sorry for his unkindness. He knew that most people would have taken his life, whereas David would have been guilty if he had killed God's anointed.

Saul confessed that he had sinned and acted foolishly, and begged David to return, promising never again to molest him.

David said for one of the young men to come for the spear. Then each went his way in peace.

Saul kept his promise for a while and then ———.

Could we—would we spare our enemies as David refused to kill Saul?

SOMETHING TO DO

Read 1 Samuel 21, 22, 23, 24, 25, 26—about how Saul pursued David.

WHAT EVERY BOY AND GIRL SHOULD KNOW WHERE TO FIND

17. Consecration Verse—Rom. 12:1.
18. Where do we find the Workers' verse?

WHICH IS RIGHT?

Which is right—to go to ball games, theatres, picnics first and church very rarely, or church meetings first and whenever possible?

—○—
"Lift up your heads, O ye gates, even lift them up, ye everlasting doors; and the King of glory shall come in. Who is this King of glory? The Lord of hosts, he is the King of glory."—Psalm 24:9, 10.

HOW TO MAKE A MAP OF PALESTINE

*First the line on coast we make,
Merom next, a marshy lake;
Then the Sea of Galilee,
Exactly east of Carmel; see?
The Jordan River flows through both,
To the Dead Sea on the South;
And the Great Sea westward lies,
Stretching far as sunset skies.*

*Looking northward, you may view,
Lebanon, and Hermon too;
Carmel, and Gilboa grim,
Tabor, Ebal, Gerezim;
Around Jerusalem you may see,
Olivet, and Calvary;
Judea's hills are south and west,
Of lonely Nebo's towering crest.*

*On Zion stands Jerusalem;
Six miles south is Bethlehem;
On Olive's slope is Bethany,
Bethabata by Jordan see.
Our Savior drank at Sychar's well,
Of boyhood days let Nazareth tell;
At Cana water turned to wine,
Showing our Lord to be divine.*

*Capernaum by Galilee,
Near, its twin Bethsaida see;
Caesarea, Phillipi,
At Hermon's base is seen to lie;
Along the coast these three appear,
Gaza, Joppa, Caesarea;
South to Bethel we may go,
To Hebron next, and Jericho.*

*From heathen Tyre materials came,
To build a temple to God's name;
The sorrowing widow's son at Nain,
Jesus raised to life again;
See Dan, where Jordan's waters rise,
Beersheba, nearer tropic skies;
North and South these cities stand,
And mark the length of Israel's land.*

—Unknown Author.

A SUGGESTION

Why not make a map of Palestine on the blackboard? Find a tune to sing this poem to, and while you are singing it, attempt to make a map of these places. Try to keep in tune. It is hard, but you get some pleasure out of it, and at the same time learn the names of the places in the Holy Land.

William Hunt.

"Regardless of age, color or creed, every human being grows tender under praise. It cheers, sustains and revives the faltering spirit. Praise gives new impetus to work we are doing. Praise stimulates enthusiasm and encourages us to work harder under difficulties. As much as harsh criticism hurts and sympathy weakens, sincere praise cheers and strengthens. Praise is the report card on human endeavors; on things well done. Praise often gives strength to the weary one about to fail."

A PICTURE MAD NATION

(Continued from Editorial Page)

70,000,000 persons attend representation of the film drama in this country every week on an average—10,000,000 a day.

Naturally this does not mean 70,000,000 different persons. The same person often attends more than once—several times more than once in many instances. Expressed as its magnitude has been on divers occasions in the past, a number equivalent to the entire population of the United States passes in and out of the doors of the movie theatres once in every twelve days.

This industry or form of art or particular class of enterprise in the amusement business has moved far since the days when it often was sheltered in tents and the attendant paid 10 cents, perhaps only 5 cents, at the box office. The fees paid for seats are now computed to total nearly \$1,265,000,000 every year, the average being about 35 cents a seat.

This gross income is exceeded by that of several major industries of the country, though among them it gives film-making a highly respectable rank. It is when its net income is computed that its claim to a place among the very greatest enterprises or separate industries is perceived. So to compute it is an intricate problem. It is said to spend \$67,000,000 a year for publicity and allied purposes. In addition, cost of films, rent or carrying charges on theatres, salaries, miscellaneous expenses of large amount must be included. Whether or not the estimate of a net return of 70 per cent is right, it is an industry with which very large rewards are associated.

A form of popular appeal having such vogue as to command the attention and support of a number of people equivalent to more than thirty times the American population every year owes a very particular obligation to the public. How is this industry recognizing or fulfilling this obligation?

Like other huge industries it has its distinctive problems, evils and abuses. These must be dealt with firmly either from within or without. It has carried the habits of thought, methods, sentiments to the ends of the earth.

To think on what the silent drama may be a quarter of a century from now is fascinating for those who know what it was hardly more than a quarter of a century ago; for a future progress as great and as continuous as that of the past cannot be disassociated from such thought—*Saint Louis Globe-Democrat*.

THE BOOK OF DANIEL

By George Johnston

PART 4

SOME three years after he was taken to Babylon, Daniel interpreted Nebuchadnezzar's dream of the Great Image, and as a consequence "the king made Daniel a great man, and made him ruler over the whole province of Babylon." Daniel, however, did not desire to hold this position, and "he requested of the king, and he set Shadrach, Meshach, and Abednego over the affairs of the province of Babylon: but Daniel sat in the gate of the king." The "gate" of the king was the highest court of justice in the empire, and Daniel therefore was given a higher position than had originally been bestowed upon him by the king.

On many occasions in the past attempts have been made by ruling powers to establish within their dominions a uniform system of religion, though none has ever been successful; and it is due to the similarity of the actions of the rulers of the Holy Roman Empire, predicted by Daniel, to those of the Syrian monarch, Antiochus Epiphanes, that the prophecies concerning the former have been so widely applied to the latter. There are only four verses in the whole Book of Daniel which contain references to the Syrian king, and the notoriety which he has been given is wholly unwarranted. Nebuchadnezzar was one of those who desired to unite all his subjects in a single religious body, and his efforts to do so are described in Daniel 3. He caused to be erected in the plain of Dura a great golden idol and unwittingly, exhibited by its measurements the grotesqueness of the form of religion which he desired to establish. This idol was sixty cubits high, and six cubits broad—a breadth entirely out of proportion to its height. Imagine a man five feet high and only six inches broad! The king's ambition, however, was defeated by the three Hebrew princes, Shadrach, Meshach, and Abednego, and the marvelous manner in which they were saved from his vengeance, exhibited in the clearest manner the reality and the power of the God whom these Hebrews worshiped.

Daniel was not present at the dedication of this grotesque idol, a circumstance which has called forth many remarks by those who deny the authenticity of this Book. Daniel's absence, however, is very easily explained. Those who were summoned to attend the dedication of the idol were all provincial officials, and it was their duty on their return to their various stations to enforce the worship of Nebuchadnezzar's new god upon those under their charge. Daniel, however, who was a resident and Chief Judge of Babylon, had nothing to do with the government of the various provinces and divisions of the empire, and was therefore neither summoned nor expected to attend at the dedicatory ceremonies. Had he retained the governorship of the province of Babylon which the king conferred upon him, he would naturally have been summoned to Dura, but he had resigned that position in favor of his three friends. Dan. 2:49.

After the death of Nebuchadnezzar, Daniel appears to have withdrawn from public life; and in the final days of the empire he had been quite forgotten by the princes and officials. The mother of Belshazzar, however, remembered him, and the short interval which elapsed between her conversation with her son, and the appearance of Daniel at Belshazzar's great and final banquet indicates that she also knew where Daniel resided.

That a king named Belshazzar ever reigned over Babylon is denied by many writers, who insist that Nebunaid, the supposed father of Belshazzar, was monarch of the Babylonian empire at the time of its fall. This belief is partly based on the words of the heathen Babylonian priest, Berosus, who lived in the days of Alexander the Great, more than two centuries later, but more particularly on certain cuneiform writings which were unearthed from the soil of Western Asia some forty years ago. It is always dangerous, however, to base an argument on a cuneiform tablet; one can never tell when another may be discovered, giving additional information which may entirely upset the conclusions founded on the earlier one. This is just what happened in the present instance. "In almost every temple of Babylonia the inscriptions speak of Nebunaid, and record important historical information. We learn from a cylinder discovered at Sippara that he rebuilt the temple at Karran, which had suffered destruction from the Scythians, and further, it records how he defeated Astyages, king of the Medes, in the year B. C. 549. Cyrus took Ecbatana from him in the same year. Enraged with him for his neglect of court and abandonment of religion the entire nation rose against him. He was deposed, and his son, Belshazzar, nominated and installed as his successor."—*Everyman Encyclopedia*.

Belshazzar, however, was not the son, but the stepson of Nebunaid. On the death of Nebuchadnezzar in B. C. 561, the throne was occupied by his son Evil Merodach, but this king was murdered a few years later. Shortly afterwards his widow became the wife of the usurper Nebunaid, and it was she who appeared at the feast given by Belshazzar, and who informed him that Daniel could interpret the supernatural writing which he was so anxious to understand. No less than three times in her short address to Belshazzar she referred to his "father" Nebuchadnezzar, and surely no one could know better than she the ancestry of her own son. On three occasions also Daniel stated the same thing, and the king himself confirmed the relationship when he enquired, "Art thou that Daniel which art of the children of the captivity of Judah, whom the king *my father* brought out of Jewry?" Nebuchadnezzar, however, was not the "father" but the grandfather of Belshazzar. In the Scriptures the term "father" is used to denote any male ancestor. Both Abraham and Jacob are called the "father" of the Israelites throughout the whole Bible.

(To be continued)

"Wars are not paid for at the time—the bill comes later."—*Benjamin Franklin*.

WHAT IS MAN?

By Jas. A. Patrick

"As for me I will behold thy face in righteousness: I shall be satisfied, when I awake, with thy likeness."—Psalm 17:15.

WHAT is the ego, the I? What is the thinking, acting, responsible man? Is it the physical body, or is it a soul or spirit inside the body?

It will readily be admitted, I think, that the personal pronouns, I, me, my, thou, thee, and thy, refer to the living, conscious entity, whatever that is.

In Genesis 2:7 it is said, "The Lord God formed man of the dust of the ground." Notice, it was "man" that was formed out of the dust of the ground.

In Genesis 3:17-19 we hear the Lord say to Adam, "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 In the sweat of THY face shalt THOU eat bread, till THOU return unto the ground; for out of it wast THOU taken: for dust THOU art, and unto dust shalt THOU return."

I have emphasized the personal pronouns in these verses that the reader's attention may be drawn to them, that he may be led to see more readily what is their antecedent. What is the antecedent of these personal pronouns in this case? What was it that heard, and saw, and took, and ate? What was it that God punished, and for what? If language means anything, God was talking to the physical man, for He said it was the one He had made from the dust, and that it should go back to dust. Why, then, do some say that the responsible person, the ego, the I, is something inside the man? If this is so, God must have punished the wrong man, for He turned the physical back to the dust because it had eaten of the forbidden fruit. To say that there is a spirit man inside the physical that is responsible for all his actions, is to charge God with injustice; because, if this be true, God punished the physical for something for which the spiritual was responsible.

Let us follow this line of evidence a little further: In Genesis 18:27 we are told that Abraham said, "I have taken upon me to speak unto the Lord, which am but dust and ashes." Abraham here says that the ego, the I, which did the speaking, was dust and ashes. Did he know? Or are our modern preachers more correct when they tell us that the conscious living entity is a spirit man inside?

In Genesis 25:8-10 we are told that Abraham died and his sons Isaac and Ishmael buried him. It is said of the field of Heth, "There was Abraham buried, and Sarah his wife." Was it Abraham and Sarah that were buried, or only the house in which they lived? God says that it was Abraham and Sarah. In Genesis 35:29 it is said that Isaac died and his sons Esau and Jacob buried him. The same language is used concerning the death and burial of Jacob.

I once stood by an open grave where a casket containing a young girl was placed, ready to be lowered. The officiating minister in attempting to comfort the bereaved parents went on to say that the girl was not dead, but had gone to her reward. He said he realized that this was hard for the younger ones to understand. In order to make his meaning clear, he took his watch from his pocket and said, if he took the works out of the case and closed it, it would look just as it had before, but it would not run. "Death," said he, "is like this. The girl is gone, but the body remains to be buried."

Does this sound like the language the Lord uses in describing the end of even His most faithful ones? He says that it was Abraham, Isaac and Jacob that were buried. It is said of Moses, "So Moses the servant of the Lord died there in the land of Moab. . . . And he (God) buried him in a valley in the land of Moab." Moses was the servant of the Lord, but there is nothing said about the Lord calling him up higher, or that he had gone to his reward and it was his body that was buried. God said to Moses, "Behold, thou shalt sleep (margin, 'lie down') with thy fathers." These are God's own words to Moses.

It is said of Stephen, the first martyr to the cause of the gospel, "And he kneeled down, and cried with a loud voice, Lord, lay not this sin to their charge. And when he had said this, he fell asleep And devout men carried Stephen to his burial." Acts 7:60; 8:2.

"But", some one will say, "the Bible says, Stephen said, 'Lord Jesus, receive my spirit'. What is the spirit and where does it go?" This is a fair question, and is deserving of a fair answer.

The Bible says, speaking of death, "Then shall the dust return to the earth as it was: and the spirit shall return unto God who gave it." Eccl. 12:7. It will be noticed that the wise man is speaking of death in general, and of all mankind, not of the righteous only, when he said, "and the spirit shall return unto God who gave it." And since the first clause of this verse says that the dust returns to the earth as it was, and the last clause referring to the spirit is not qualified, the verse teaches that the spirit returns to God as it was. The dust returns to the earth as it was before it was made into a body, so the spirit returns as it was before it entered the body. Is it a conscious, living entity now? If so, it was a conscious, living entity then. In that case, has God a great reservoir of conscious, living spirits from which He draws every time a birth occurs? If so, why don't we remember what happened before we were born? Do babies have baby spirits, and do they grow up with the body? Do immortal spirits have baby minds and develop with the growth of the body? Can immortality change?

Let us seek for the truth on this subject. In Gen. 2:7 we read, "And the Lord God formed man of the dust of

(Continued on next page)

RECENT DEVELOPMENTS IN PALESTINE

THE FOLLOWING report of A. F. Futerer, Pioneer Ark searcher, may be of special interest to Herald readers, who are watching the trend of historical development in Palestine.—F. A. S.

RECENT developments have been such as to prove, almost without the shadow of a doubt, that the exact location of the Ark of the covenant, as well as the grave of Moses, has been located on Mt. Nebo. What has led to this conclusion would hardly be understood now, if explained, but it suffices that I am persuaded that we have the exact location for obvious scriptural reasons apart from other discoveries made on May 13th. I cannot be otherwise persuaded unless the Ark were actually uncarthed elsewhere, so conclusive is the evidence I have on hand, the details of which I am now preparing. This report may in its finality startle the world, because it will bring mankind face to face with the tablets of ten commandments written by the finger of God, which will, if I am not mistaken, precipitate the greatest spiritual joy ever experienced. I believe that this law of God is separated from us by but a few yards of dirt which will be removed as soon as my permit is granted to excavate.

P. S. Since writing, permit has been granted.

—*The Palestine Weekly, Jerusalem, June 17, 1927.*

THE SINAI INSCRIPTIONS

THE sensational reports of the discovery of the Sinai inscription by the Harvard Expedition have aroused thrills of interest through the world in our little country and the neighboring desert tract that borders it with Egypt. The Sinai inscriptions will undoubtedly give a clue to the alphabet of the tongue of the ancient Hebrew people who trod that weary, forty year-long path from Egypt to Canaan on their notable population of the promised land.

The discovery of the Sinai inscriptions, together with the efforts to trace the resting place of the Ark, which has been forming the diligent endeavors of Mr. Futerer, as reported in past weeks to "The Palestine Weekly", will influence the whole course of history, and throw light in places where historical annals extant are dark.

WHAT IS MAN?

(Continued from page 687)

the ground, and breathed into his nostrils the breath of life, and man became a living soul." God didn't breathe a living soul into the man, but the man, that which was made out of the dust, became a living soul. In Gen. 7:15 we find this language: "And they (the animals, etc.) went in unto Noah into the ark, two and two of all flesh, wherein is the breath (Hebrew, spirit) of life." The word in this verse from which breath is translated, is the Hebrew word, *ruach*, which is translated "spirit" with but few exceptions throughout the Old Testament. In

verses 21 and 22 of this same chapter we read, "And all flesh died that moved upon the earth, both of fowl, and of cattle, and of beast, and of every creeping thing that creepeth upon the earth, and every man: all in whose nostrils was the breath (Hebrew, *ruach*, spirit) of life of all that was in the dry land, died." If you have a marginal Bible, you will find this, "The breath of the spirit of life." So you see, the same spirit is in the man that is in all things living. This is confirmed by Eccl. 3:18-20, inclusive: "I said in mine heart concerning the estate of the sons of men, that God might manifest them, and that they might see that they themselves are beasts. For that which befalleth the sons of men befalleth beasts; even one thing befalleth them: as the one dieth, so dieth the other; yea, they have all one breath (Heb. *ruach*, spirit); so that a man hath no preeminence above a beast: for all is vanity. All go unto one place; all are of the dust, and all turn to dust again." This agrees with what we learned of the living things that died in the flood. They had the same spirit as man, and when that left they died. James says, "The body without the spirit is dead."

Let us notice another line of evidence: "If he (God) set his heart upon man, if he gather unto himself his spirit and his breath; all flesh shall perish together, and man shall turn again to dust."—Job 34:14-15. It will be noticed, if God gather His spirit and His breath all flesh shall perish together. It is the same spirit that makes all flesh, man included, live, the withdrawal of which makes all flesh die. And it will be noticed that it is God's spirit and breath that does this. "The spirit of man is the candle of the Lord."—Prov. 20:27. Here spirit is translated from the Hebrew word *n'shah-mah*, the same word translated breath in Gen. 2:7. "To whom hast thou uttered words? and whose spirit came from thee."—Job 26:4. It was the spirit that makes man live that came from God. It is the principle of life that emanates from God and makes man and all other creatures live. It might well be compared to electricity. Electricity emanates from the power house and makes the motors and the lights live. If the motor wears out in some part it cannot use electricity, and it dies. God is the great powerhouse. From Him emanates all life. When some part of our bodies wears out we cannot use the life principle longer, so we die. This is what Stephen commended to God, to be given back in the time when Stephen, together with all the righteous, shall live again.

Much more evidence of the same nature as the above could be adduced, but time and space forbid. If anyone is interested in this subject and wishes to study for himself and will take Young's Concordance and look under the words spirit, wind, and breath, he will find most of the places where *ruach*, the Hebrew word for spirit, occurs. A careful study will convince any candid mind that the spirit which makes man live is not a conscious, living entity, either in or out of the body.

I challenge the world to produce any evidence that the spirit is living and conscious in and of itself.

I wish to carry this investigation further in another article.

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WALK IN THE SPIRIT

By Samuel E. Haney

PAUL'S epistle to the Christians at Rome is an inimitable thesis on justification of which the eighth chapter is the most helpful to the writer. It is well to note that this epistle is addressed to primitive Christians who grasped Christianity wholeheartedly; who were not of the twentieth century chicken-hearted type of Christians, whom Isaiah tersely describes, "And in that day seven women shall take hold of one man, saying, We will eat our own bread, and wear our own apparel: only let us be called by thy name, to take away our reproach"—willing to submit to anything, only that they may be classified Christians: a sort of life insurance policy, as it were. The world is full of that kind of Christians these days.

A summary of the first fifteen verses of the eighth chapter: For Christians to "walk after the Spirit" has meant a future everlasting life, verse 6, all down the Gospel age; and a continuous preparedness to meet Christ at His return. But in these latter days there is an added incentive to "walk (circumspectly) in the Spirit" before God and man, e. g., to escape the impending great time of trouble. Hence, the "wise and foolish virgins" appearance on the scene. For the enlightened, God-fearing Christians, now, to "walk after the flesh" constitutes them the "foolish virgins"; and will show them heading straight for the greatest period of trouble that has ever befallen mankind: such as

will mortify—destroy—the flesh (fleshly desires), that the spirit may be saved. But, if this obstinacy be persisted in, death everlasting must ensue, vv. 6, 13.

Let us delve a little into this chapter, and see what an argosy of precious jewels the Lord has stored away there for them "who walk not after the flesh, but after the Spirit"; something substantial that they may feast their souls and hearts upon while sojourning in this world of unstable and delusive things and acts; and understand how the heavenly blessings cause this world's bubbles to shrivel to nonentities. This chapter also serves well when our little craft is severely tempest tossed by the "sea and waves". How it "rebukes the wind and the raging of the water", and causes a soothing calm!

The first verse should suffice to keep one rejoicing continuously: "no condemnation" in God's sight, regardless of past sins or man's judgment and condemnation! The two essential conditions being, "in Christ Jesus", and "walking after the Spirit". There are different opinions

as to what is meant by walking after the flesh, and after the Spirit. No mistaking that they are the antithesis. A sure test, however, for a Christian to get his spiritual bearings is to observe how much or how little his likes and dislikes differ from persons whose only claim to Christianity is a church certificate, or the excuse that being neither a heathen nor a Jew, he must be a Christian;

Psalm One Hundred Twenty-One

*I will lift up mine eyes to the hills
Whence cometh the help for my need—
The Creator of heaven who wills
The enrichment of life, if I heed.*

*All my help from the Lord is derived;
Who created the heaven and earth;
Neither suffers my foot to be moved
From the path He decrees as its berth.*

*The bright sun shall not smite thee by day,
Nor the moon disturb thee by night.
He preserveth thy soul all the way,
So no evil will ever alight.*

*For He keepeth and slumbereth not,
And His eyelids ne'er close in sleep,
Neither Israel nor child is forgot;
For He watcheth His loved ones to keep.*

*He preserveth thy going afar,
Just as also thy coming again.
His own now and forever we are,
World without end, Amen and Amen.*

—Katherine L. Storm.

which seems to be the status of about ninety-nine per cent of so-called Christians these days.

How absurd it should be for those following the instincts of their flesh—"old man"—to expect to respond to the Lord's shout with the voice of the archangel, and with the trump of God! And to be "changed", and be "made like him"! And, in an instant have a transference of mind from earthy affection to heavenly affection! Paul warns us to set our "affections on things above (now), not on things on the earth," Col. 3:2.

Verses 2, 3, and 4 show the superiority of "the law of the Spirit of life in Christ Jesus" over the Mosaic law, due to weakness of the flesh—"that the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit."

Verses 5, 6, and 7 give cause and effect: "For they that are after the flesh do mind the things of the flesh; but they that are after the Spirit the things of the Spirit. For to be carnally minded is death; but to be spiritually minded is life and peace. Because the carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be."

Verse 8, a quietus: "So then they that are in the flesh cannot please God."

Verse 9. The indwelling Spirit of God and His Son—infallible evidence that we are His: "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."

Verse 10 will be sufficient for this time. Later we shall take up more of this chapter. "And if Christ be in you, the body is dead because of sin; but the Spirit is life because of righteousness." Were Christians to take seriously this lucid statement, what an amount of trouble, anxiety, expense, disappointment, and suffering could be avoided! "The body (reckoned) dead"! In this "dead" body Christ reigns, if we humbly concur with the Lord's reckoning. Conversely, by reckoning our bodies alive (as the world does theirs) sin abounds, and Christ is banished, e. g., sin, or Christ. But if Christ be in us, "the (His) Spirit is life", because His Spirit begets righteousness. In other words, without His indwelling our righteousness (?) is but filthy rags. Paul, in reasoning out this subject, exclaims, "O wretched man that I am! who shall deliver me from the body of this death?" Answering his own question, he gives the only solution, i. e., "through Jesus Christ our Lord".

Notwithstanding, most Christians give more time and attention to the image (idol) in their mirrors than they do to their Bibles. As for Christendom, the body is its greatest idol—an idol over which the whole world is going crazy. Only by the Holy Spirit can it be kept under moral and physical control. By trying to get the victory over the body—handed down to us from father Adam—in any other way one is sure to incur insurmountable opposition, ending in failure.

Any one that has been in a row-boat on tide water knows how easy it is to row with the tide, and how dif-

(Continued on page 703, column 1)

PAINFUL BLESSINGS

PAIN may seem like a difficult problem to most of us, but it is not a problem to the inspired writers of the Bible. That Book of Divine wisdom is filled with references to the need and blessings of pain throughout this life. It is one of the dominant notes of the Word of God; it is there, not as an incident, but as an essential; it is set forth, not as a necessary evil, but as a necessary and desirable good.

As pain is one of the greatest protections our bodies can have, signalling to the brain that an injury is occurring and thus enabling us to stop the injury, so in our moral and spiritual life pain can bring us out of danger into safety, out of spiritual disease into health. "Before I was afflicted," says the Psalmist, "I went astray; but now I have kept thy word." The man who is turning aside from God's word, straying away from the will of God, is heading for spiritual death and destruction. The kindest, most loving thing God can do for such a man is to bring him to his senses by affliction, thus turning him to God for protection and life. And so the Psalmist sings elsewhere: "Blessed is the man whom thou chastenest, O Lord, and teachest him out of thy law; that thou mayest give him rest from the days of adversity."

God's chosen people, Israel, were like the rest of us, continually turning away from Him in sin. He had to take severe measures with them, as a surgeon will with the patient who is in grave danger. The Psalmist tells of one of these times of national suffering in Israel's history when, because of their sin, God struck down some of their chosen men. But this was not merely a judgment upon their sin; it was a call to come back to God, and it worked. The Psalmist writes: "When he slew them, then they sought him; and they returned and inquired early after God."

No true physician enjoys causing a patient to suffer, nor does God. We read in the Lamentations of Jeremiah: "He doth not afflict willingly nor grieve the children of men." But God is still more unwilling to abandon the children of men to their self-destruction, and He will cause them to experience the lesser suffering in order that they may be saved from the greatest suffering.

On the other hand, we should be missing the greatest blessing of suffering if we thought of it only as something sent by God to turn people away from sin or danger. There are rich teachings of Scripture concerning the place of pain and suffering in the lives of those who are closest to God and walking in fullest fellowship with Him. As the gardener cuts away and prunes his choicest plants which are doing better than any others, so the Lord says of His Father, who is "the husbandman", that "every branch that beareth fruit, he purgeth (cleanses or prunes) it, that it may bring forth more fruit." Again we read: "For whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth. . . . Now no chastening for the present seemeth to be joyous, but grievous: nevertheless afterward it yieldeth the peaceable fruit of

(Continued on page 703, column 2)

THE KINGDOM OF GOD AND HELL

By R. H. Judd

MAY I be allowed a few remarks with reference to the articles by Bro. Johnston that have recently appeared on the above subjects. Bro. Johnston fully understands, and the understanding is mutual, that any critical examination of a subject on which we may differ is not of a personal nature, but from a desire that we and others may be enabled to arrive at the truth.

I was, in the main, much pleased with Bro. Johnston's first article on this subject which appeared in the issue of May 10; for he showed so clearly the necessity for taking the context and setting of a passage into consideration when examining such comprehensive utterances as "every nation under heaven", "the whole world", etc. The entire meaning of many a passage is often very radically altered when due care is given to finding the sense Scripture attaches to particular phrases, and how frequently expressive and comprehensive language is limited to the horizon of the persons addressed. In any district in which a fire may occur, it is to this day no uncommon thing to hear one describing it say, "The whole heavens were lit up by it"; nor is such language ever misunderstood.

Some remarks in the issue of June 14 seem to me to require further consideration. In his opening paragraph our brother contends for two kingdoms: one, an earthly, limited to Western Asia and Europe; the other, in the heavens. For the purpose of limiting the scope of our inquiry we will assume as correct the statement of the great heavenly kingdom inhabited by GOD Himself and the hosts of angels, but in the remaining portion of the sentences we contend that the author has blended truth with conjecture. Truth in stating that angels do not marry, and truth in the statement that it is unthinkable that angels shall ever *live* in this world; for in both these he is supported by Scripture. That they do not build houses or reap fields are remarks based only on conjecture. But it is the next sentence which we feel requires more support than mere supposition. *Why* can we "not conceive of those who shall be raised from the dead taking part in such actions as these"? Some basic reason for such a statement seems to be required; for some scriptures, instanced by Luke 22:18; Matt. 19:28-29; Luke 19:12-27; and others, apparently teach the contrary. Though he has not yet stated it in the pages of *The Herald*, clearly one reason for our brother's supposition is that "those" of whom he speaks as being raised from the dead, are in his opinion not dead at all, but living, and life must have occupation.

Our friend next quotes Luke 20:34-36, inclusive, and adds the comment—"These are very clear and lucid statements, and are capable of but one interpretation." (Italics mine.) That they are clear and lucid statements in regard to the subject of which they speak is correct, but does Bro. Johnston so limit his understanding of the passage? I think not. In what sense they are "equal to the angels" the passage distinctly specifies, viz., im-

munity from both *marriage* and *death*. but we are given in the passage no ground whatever for supposing that while the earth is the home of the resurrected saints, they will have no part in the natural activities of life for which the earth has been fitted and endowed.

In his third article with reference to Revelation 21, he again fails to discriminate and quotes Scripture here and elsewhere only so far as it serves his purpose. For the idea that the city spoken of "is permanently fixed in the earth" and all surrounding it is "Gehenna", he has not a single definite Bible statement, and in nearly every passage where our Lord makes use of this word "Gehenna" *fire*—the agent of complete and irremediable destruction—is mentioned in connection with it. To the Jew "Gehenna" was a place associated with *fire*, *death*, and *destruction*, but never, so far as Scripture is concerned, with *life* and *preservation*. He quotes Revelation 21:8, only in part; for to quote the remainder would nullify his interpretation of the passage. He does the same with Matt. 25:46, omitting that portion which clearly shows *by contrast* that the everlasting punishment is everlasting *death*. Still further, the statement that "the word *eretz* does not and CANNOT denote the whole world" (Small caps mine) is far from correct. It is a pretty well accepted axiom among Bible students that the first use of a word in Scripture gives reasonable indication of its meaning in subsequent usage, unless it can be shown by the context (as Bro. Johnston himself did in his first article) to be otherwise. The first mention of the word *eretz* is in Gen. 1:1 where there can be no possible doubt that the whole earth is meant, and many passages—in the Psalm especially—undoubtedly have reference to the earth as a whole.

Bro. Johnston's handling of this question would make Sheol, Hades, and Gehenna identical. The first two certainly are so, but that Gehenna is identical with them and can be used interchangeably, as our brother does, is very far from being true to fact.

Bro. Johnston's articles have, in some respects, been helpful, and perhaps they have given us a new interest in the Word of God, but we need to be exceedingly careful that plausible argument does not turn us away from the clear and definite statements of Scripture. Our brother at present denies that Sheol and Hades have any reference to the grave, and himself says it should not be so translated. We would assure him, however, that in differing from him in *some* of his thoughts, we are thankful to have Scripture presented by one who is both an original and an independent thinker, that we may measure both our own and his by the Word of the Lord.

P. S. It would seem evident from Bro. Johnston's exposition that the kingdom of God, both in its actual and wider sense, will embrace but a very small portion of the surface of the earth, and that all the vast regions of Eastern Asia, Australia, Africa, North and South America and the Isles of the Sea, will be a *Hell* of everlasting punishment, torture, and distress. The writer is glad to say that such *is not* his opinion of Scripture teaching.

FORTUNES IN THE DEAD SEA

RICHES HERE THAT SOLOMON NEVER SUSPECTED

The following very interesting article is taken from The Literary Digest of July 16. It reveals a possible wealth in Palestine which might become a bait to bring the nations to that country according to Ezekiel 38 and 39; and Zechariah 14:1. The chemical possibilities of the Dead Sea will be better appreciated when it is recalled that one of three leading industries of this country to develop in the last quarter century is the chemical industry. It was to have been printed in connection with "The Way of Wealth" in last week's issue. It was removed from the forms to make room for a late article urged for that issue.—Ed.

TWELVE HUNDRED BILLION DOLLARS is the modest estimate of the value of recoverable salts contained in the waters of the Dead Sea, presented by Dr. Thomas H. Norton, technical editor of *Chemicals* (New York). In this he gives the story of the efforts toward securing an operating concession for exploiting these riches and throwing on the market vast quantities of valuable industrial and agricultural material at prices far lower than those now obtaining. The bulk of the profits, we are told, will go to the Government of Palestine and be employed for its rehabilitation. Writes Dr. Norton:

"There are few opportunities for expansion in the field of chemical industry which can rival that now being opened in Palestine. That historic land, now a mandated territory under British rule, is entering upon a period of economic development totally impossible under Ottoman domination. The most fascinating domain is that within the province of the chemist.

"There is nothing to prevent this land from becoming at an early date a powerful factor in the production, on a large scale, of some of our most important chemicals, and from being the seat of one chemical world monopoly. The Dead Sea, into which the river Jordan pours, is one of the most extensive and valuable storehouses of mineral wealth on the surface of the earth. Here are accumulated enormous quantities of a few staple chemicals, adequate in amount to meet the world's needs for many centuries. They are in solution, in the form of a saturated brine. For their separation, solar evaporation is the chief factor employed. No other spot on our planet is so favorably situated for the purpose. A combination of climatic and topographic conditions renders it possible to recover, in a state of high commercial purity, these few salts, at incredible cheapness, within a few miles of ocean transportation. These salts are magnesium chlorid, potassium chlorid, common salt (unusually pure) and magnesium bromid (serving for the production of bromin).

"Palestine will not be alone in profiting from this sudden entry of the Dead Sea among the chemical assets of the world. The farmers of Great Britain and of the Dominions, as well as those of all other countries, will appreciate a cut in the cost of potash, that indispensable plant food, to at least one-half of what they have hitherto

paid.

"The question naturally arises: Why have these vast chemical treasures remained for so long practically unknown to the industrial world, while eager pioneers were developing the gold placers of the Yukon or Siberia, amid arctic hardships; or the tin of Bolivia, the copper of the Kongo, and many other sources of mineral wealth, protected by equally serious climatic handicaps and transportation difficulties?

"The explanation is simple. The contents of the Dead Sea were the private property of the Sultans of Turkey. Abdul Hamid, strongly opposed to the entrance of foreign enterprise into the Ottoman Empire, except on a limited scale, refused to grant any concessions affecting the Dead Sea.

"Then came the war. In December, 1917, General Allenby captured Jerusalem. A canny Scotchman, a former officer in the Indian Army, alert to mineral possibilities, urged the Government to immediately make a technical survey of the Dead Sea. While the Turkish Army still occupied the northern half of Palestine, a competent geologist was sent to study the deepest depression on the earth. The report revealed wonderful possibilities.

"A year after his tour of exploration, another chemist perfected a very simple but exceedingly comprehensive project for the economic extraction of the contents of the Sea. Unaware of each other's work, both submitted applications for concession rights. As the political status of the country was still uncertain, no action could be taken.

"In 1922 the League of Nations confided the Mandate for Palestine to the British Government. The power to grant mineral concessions was entrusted to the Colonial Office, acting with the Palestinian Administration. Careful preliminary studies were carried on, the results were carefully compiled, and the monograph was published by the Crown Agents for the Colonies, in May, 1925. At the same time, the Agents invited tenders for the recovery of the salts in the waters of the Dead Sea. The date for presentation was the 31st of December, 1926.

"Since then, the applications, reduced in number, have been subjected to careful study, both in the Colonial Office at London, and at Jerusalem, where the final decision is lodged.

"No one can blame the officials charged with the serious task of granting so important a franchise, as being unduly slow. The responsibility of dealing with the problems of creating a vast modern industry, in what is little more than a pastoral country, must of necessity be entrusted to men competent to handle them.

"Fortunately for Palestine, this type of chemist is well represented in the small group of applicants for the concession. The dominant idea of the studies and experimentation of the past nine years has been the ambition to achieve a notable success in unlocking a marvelous storehouse of mineral wealth. It is, however, coupled with a resolute determination that Palestine shall be the chief beneficiary.

"Formal proposals include the transferal of the bulk of the surplus profits to the Government of Palestine, or the

obligatory reinvestment of a portion in the Palestinian industrial, financial, commercial, transportation, and similar organizations, thus retaining, in the land itself, the chief amount of the tribute paid by the rest of the world, for the country's mineral treasure; the distribution of potash salts, as a fertilizer, at cost prices, to the farmers of Palestine and Transjordan; the gift of the entire plant, for the recovery of the salts of the Dead Sea, after a short period of years, to the Government of Palestine; the establishment of vocational schools to train natives for subordinate posts, and eventually higher administrative and technical positions; the presence in the directorate of the proposed Corporation, of one or more competent natives of Palestine, representing ex officio its Government; a highly perfected welfare organization, dealing with the interests of workmen and their families; and similar features, aiming at the closest cooperation with the mandatory administration, for the social and industrial uplift of Palestine.

"Probably no government has ever been approached with more generous propositions, in return for a franchise.

"Very complete preparations have been made for a prompt entrance upon active operations in case the Concession is granted. Thus the staff of one applicant includes four prominent chemists of international reputation, all fellows of the London Chemical Society, distinguished by the number and value of their researches, and specialists for all key positions are already chosen.

"The preliminary studies and experiments show conclusively, that the term 'speculative' must disappear.

"The actual problem will be: How far below the minimum cost of production of potash salts in Alsace, Germany, Poland, Russia, and Spain, shall the price of Palestinian potassium chlorid be fixed to meet the demands of agriculture throughout the world?

"Few realize the amounts and potential values of the contents of the Dead Sea. Based upon current quotations, they are:

Potash— K_2O (as KCl)	1,300,000,000	\$70,000,000,000
Bromin— Br_2 (as $MgBr_2$)	853,000,000	260,000,000,000
Salt— $NaCl$	11,900,000,000	27,500,000,000
Gypsum— $CaSO_4 \cdot 2H_2O$	81,000,000	120,000,000
Calcium Chlorid— $CaCl_2$	6,000,000,000	85,000,000,000
Magnesium Chlorid $MgCl_2$	22,000,000,000	825,000,000,000
		\$1,267,620,000,000

"Of the above, the gypsum is purely of local interest and the calcium chlorid, for the time being is without value.

"British armed forces, at a tremendous cost of blood and treasure, freed Palestine from the grip of the Turk. British administrators are now teaching her population to govern themselves. This latest effort of Anglo-Saxon technical and scientific efficiency may place the historic land, at an early date, among the powerful industrial factors of our age."

"It is always easier to discuss the duties of others than to do our own."

PERSEVERANCE

By Lyman Booth

PERSEVERANCE includes continuance in well doing without halting by the way—a continual progress toward perfection. The Christian is enjoined not to remain in his first or initiative condition, but to follow after holiness, even to the final consumation of life. To this end every opportunity or dispensation of Providence must be diligently and wisely improved whether prosperous or otherwise; whether pleasant or grievous. He who would go from one city to another must pursue the journey or he will never reach his destination. He must not loiter by the way, nor turn aside into another road. Likewise, the Christian, in moving from his former abode in sin, must persevere along the path of righteousness, adhering to the ordinances of the gospel, which were divinely appointed, that, in the use of them, he might be "changed into the divine image, from glory to glory." If he be cast into the furnace of affliction, it is that he may be refined and made pure; if he be chastened, it is that he may be made partaker of God's holiness.

Holiness is not to be mistaken for virtue. They are not one and the same thing. They do not express the same element or quality of character. They come from different sources—virtue from moral principle, while holiness from communion with God in Christ Jesus. Holiness requires virtue, because no man can be holy without virtue. Holiness may be likened unto a tree, and virtue, the fruit. Holiness is obtained only by perseverance—continuous labor in God's vineyard. It is never obtained except it be like any other object, a pursuit or a business profession. It should be the interest of the heart, the vocation of one's life. Once it is begun, it must never end while life lasts. A firm, deliberate resolution, continuous efforts, are its motive powers.

God hath called us unto holiness. The man who is not holy is unjust with himself. He wrongs himself, and his God, and his fellow beings. His character is made manifest by his works. As streams partake of the nature of the fountain, or the fruit, of the tree, likewise, if a man is unholy, his doings are also unholy and the more he does, the more he is undone. Seeing, then, that perseverance in holiness is the only sure way to happiness, and that we have no assurance of the benefits of God's love without it, why not take the apostle's advice: Seek after it, study it, and follow after it, without which no man shall see God.

*"This world will never adjust itself
To suit your whim to the letter,
Something must go wrong your whole life long,
And the sooner you know it the better.
'Tis folly to fight with the Infinite
And go under at last in the wrestle,
The wise man shapes into God's great plan,
As the water shapes into the vessel."*

EDITORIAL

F. L. AUSTIN, Editor.

F. A. STILSON, Ass't Editor.

THE SEVENTH GENERAL CONFERENCE

The seventh General Conference of the Church of God begins its daily studies of Bible subjects to-day. It is hoped by the writer of this paragraph that "The Church of God" a Bible subject of greatest importance to-day will receive large and careful study. The church is the only institution among men in this age which God claims as belonging to Him. He Himself instituted this body of people. He called it out from all entangling alliances with the rest of mankind. He set it up for His own special use during this age, and for a particular labor in the age to come. Its God-ordained character should be carefully studied. Its God-assigned position and labor should be prayerfully examined.

The church of God is an institution which stands high above all other institutions of the age and the question of the duties and opportunities of its members is by far the greatest question for called-out-ones to consider.

The General Conference will convene for business on Tuesday, August 9, 1927.

* * * *

ONE SPIRIT

"He that is joined unto the Lord is one Spirit." Though very brief, this little statement is very full of meaning. In the previous verse the apostle refers to the history of creation, which reads, Genesis 2:23-24—"And Adam said, This is now bone of my bones, and flesh of my flesh: she shall be called Woman, because she was taken out of man. Therefore shall a man leave his father and his mother, and shall cleave unto his wife: and they shall be one flesh." This was true of the family of the first Adam. In such oneness both the husband and the wife are wholly for each other. God directed that it should so be. The married are no longer two persons with two independent and individual aims; they are *one* before the Creator, obligated to *mutual* use and service to carry out the great designs of Him who so directed.

But in the family of the second Adam, "the Lord from heaven", the apostle declares a similar, though much larger, truth. He says, 1 Cor. 6:17, "But he that is joined unto the Lord is one spirit." "One spirit" in Christ even as "one flesh" in the carnal, or fleshly, Adam. Therefore:

"The body is not for fornication, but for the Lord; and the Lord for the body", v. 13; and,

"Know ye not that your bodies are the members of Christ? shall I then take the members of Christ, and make them the members of an harlot? God forbid", v. 15; and,

"What? know ye not that your body is the temple of

the Holy Ghost in you, which ye have of God, and ye are not your own?" v. 19.

The striking part of all this is that these are present truths. It is *now* that "ye are not your own"; *now* that "your body is the temple of the Holy Ghost"; *now* that the body is "for the Lord; and the Lord for the body"; *now* that "he that is joined unto the Lord is one spirit". For it is *now* that "ye are bought with a price: therefore glorify God" *now* "in your body, and in your spirit, which are God's". God's *now*.

It is because these truths are *present truths—now*—that God who hath raised up the Lord, "will also raise up us by his own power".

All of this being true, the apostle can well urge and beseech in Rom. 12:1 that "ye present your bodies a living sacrifice, holy, acceptable unto God, . . . your reasonable service." If the "body", having been made "holy", is "acceptable unto God" *now*, then it should be *now* presented.

He has asked for it. He must want it.

As "the law hath dominion over a man as long as he liveth", and as Christ is no adulterer—taking unto Himself that which is married unto another—it therefore follows that to be accepted by Christ, or by God for Christ, one must first become dead to the old, or first, Adam; he must "be buried with him by baptism into DEATH". And "if we be dead with Christ" unto the old order, unto the first Adam, then, "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."

A person thus "risen with Christ" is "a new creature" in Christ. Being out of the first Adam and in the last Adam, and being "joined unto the Lord", he is "one spirit" with Him.

And this oneness begins *NOW*.

HERALD RECEIPTS

Benjamin Jochums; Geo. Scott; Mrs. Maud Cross; Mrs. Myrtle Pittman; J. Conaway; Mrs. H. M. Kenney; Mrs. F. M. Cawby; Mrs. G. B. Sprinkle; W. J. Burch; Mrs. Pearl Zechiel; Mrs. Orpha Sabatine; J. A. Grant; Samuel Osborn.

The things that we can hardly express to an intimate friend, as well as the great things that stand out as the problems of life,—this wonderful Lord knows them all. "I am with you."—*Bishop Moule*.

"Except ye repent, ye shall ALL likewise perish," said Jesus, by which we know that many who appear alive are, in fact, spiritually dead in trespasses and in sins.—*Selected*.

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NEXT MONDAY IS NATIONAL BEREAN DAY AT OREGON, ILLINOIS. WILL YOU BE THERE?

SEVERAL of our societies are taking a few weeks off at this season while some of the members are on vacations. We trust that lots of energy will be absorbed on these trips so that the work will be all the more successful when resumed.

* * * *

JOHN THE BAPTIST

IN the land of Israel, called also the land of Judea, an old priest named Zacharias was leading the service of worship in the temple. Suddenly he saw an angel from the Lord standing by the altar. He felt a great fear when he saw this strange being, with shining face; but the angel told him not to be afraid because he had news from the Lord. He told Zacharias that his wife, Elizabeth, was to have a son named John.

As Zacharias heard these words he was filled with wonder, and could not believe them true. He told this to the angel, Gabriel, who replied that he should become dumb until that which he had told about came to pass.

About six months after Zacharias saw the vision, Gabriel was sent by the Lord to the city of Nazareth in Galilee. There the angel found a girl named Mary, cousin of Elisabeth. His message to her was that she would be given a Son who was to be "Jesus, Son of God."

Three months passed and what Gabriel said came true and Elisabeth was given a son whom they called John. When he was growing up they sent him into the desert on the south, and there he stayed until the time came for him to preach to the people; for this child became the great prophet, John the Baptist.

Jesus, the son of Mary, was a young man of thirty. John, six months older, had not met Jesus; for one was in the north and the other was in the south of Judea.

News soon spread that there was a prophet giving to the people the word of the Lord. He lived in the wilderness where he was alone with God and listened to God's voice. Then he spoke those words to the people. In his looks and dress John was not like other men. His garment was made of rough cloth woven from camel's hair; around his waist was a girdle of skin; and the food which he ate was dried locusts and wild honey. His message to the people was this, "Turn from sin, to doing right; for the kingdom of heaven is at hand, and the King is soon to come."

When men, who heard the words of John, wished to

give themselves in service to God, John baptized them in the Jordan, as a sign that their sins were washed away. Nearly all of the people in the land came to hear John and were baptized. Among the last was Jesus. As Jesus came up out of the water John saw the heavens open and the Holy Spirit coming down like a dove. A voice was heard from heaven, saying, "This is my beloved Son in whom I am well pleased."—Matt. 3:17.

While Jesus was teaching in Jerusalem and in the country places near it, John the Baptist was still preaching and baptizing, but already the people were leaving John to hear Jesus. Herod Antipas, ruler of Galilee, put John into prison. Herodias had left her husband to live with Herod. John told Herod that this was not right and these words of John made Herodias very angry. She hated John and tried to kill him. To please Herodias, John was sent to prison among the lonely mountains east of the Dead Sea. Soon the end came to this noble life. A great feast was held on King Herod's birthday, and all the princes and nobles of his kingdom were in the palace eating and drinking together. While they were making merry, the young daughter of Herodias came into the supper-room and danced before the guests. Herod was so greatly pleased with her dancing that he said to her, "Ask whatever you please, and I will give it to you." The girl went to her mother and said, "Tell me, what shall I ask?" Her mother told her what to ask for and she came back in haste to the king and said, "I will ask that you give me here upon a plate the head of John the Baptist!"

A man was sent to the prison with orders which Herod did not like to give, but it was done even as the young girl had requested. The followers of John the Baptist took away his body and buried it, and then they went and told Jesus what had happened.

Herod the king heard what Jesus was doing: the sick healed, the blind made to see, the dead raised to life. Everyone by this time was talking of Jesus and wondering who He was. Some said, "This is the prophet Elijah, come again to earth."

Others said, "If he is not Elijah, he is surely one of the prophets of old who has come to life."

But Herod said, "He is John the Baptist, whom I killed. He has come back to life." And Herod was in alarm, for he was afraid of the man whom he had slain.

Marie Lundquist, Age 15,

CHURCH ADVANCEMENT

*Bible study and field observation over several years have convinced me that, like most of the Christian world, The Church of God sadly fails to grasp the meaning of the exalted position in which God has stationed the church. There are great and large responsibilities and duties obligatory upon the church as well as richest promises offered it. I believe that we deeply need a much larger and broader conception of the church as a part of the purpose of God. In the hope of awakening a greater interest in the study of the **THE ONE GREAT THEME FOR THE CHRISTIAN DISPENSATION** the brotherhood is asked to send in crisp, well-written, and plainly legible articles to this department of *The Herald*. Also, all are urged to read these articles and to search thoroughly the Scriptures on this much important subject.—Ed.*

THAT thou mayest know how thou oughtest to behave thyself in the house of God, which is the church of the living God, the pillar and ground (margin, 'stay'; Concordant Version, 'base') of the truth."—1 Tim. 3:15.

The church is an institution of God Himself. God has two institutions among men—His kingdom and His church. He instituted His kingdom in a group of people, a whole race, which *He called out* from other races. He instituted His church in a group of people which *He is calling out*, individually, one by one, from all races.

Both groups are of His designing. Neither is man-designed; neither is man-made. It was when man undertook to remodel God's kingdom in Israel that the kingdom fell, and Israel was driven to the 4 corners of the earth. God will yet regather that chosen race and reestablish it as His kingdom; but in the meantime He is calling out and fitting another people, the church, for "the house of God," even the "living God." This group also is of His designing. Man cannot redesign it any more that he could succeed in redesigning the kingdom. Man's persistent effort to remodel it can never cause it to fall, and be overturned as was the kingdom, Ezek. 21:27. Man's meddling will cause "the love of many to wax cold" and his unrighteous "deceivableness" will cause "a falling away", 2 Thess. 2:3-12. This man-method will cause "perilous times" to those who fall away and to the world, but the church shall continue intact until from the heavens He shall call with a shout to its deceased and *living* people to ascend in rapture unto Him. 1 Thess. 4:16-17.

The church is of God and for God throughout this Christian age. It is God's present temple, 1 Cor. 3:16; 6:19; 2 Cor. 6:16; Eph. 2:21. This house of God is for His abode, His "habitation", His "indwelling". Not His dwelling in the sense of being a shelter or protection for Him, but a dwelling in which and through which He reveals Himself in graciousness, righteousness, omnipotence, justice, to the world.

"If any man defile" or "destroy", "the temple of God", "the house of God, which is the church of the living God". "him shall God destroy". It is a sad experience for anyone to injure the abode of the living God.

The church is not for man; it is for God. It consists of a company of people called out of "all the world".

"a people for his name", Acts 15:14. It is the institution, the medium, the temple, "of the living God". 2 Cor. 6:16. It is "a spiritual house, an holy priesthood, to offer up spiritual sacrifices, acceptable to God by (through) Jesus Christ." Its mission is to "show forth the praises (virtues) of him who hath called you out of darkness into his marvelous light".

Being an institution of God, His only revealed abode in the earth during this dispensation, His only proclaimed witness to show forth His name and His praises, an institution diverse from every man-made institution and greater than any or all man-made institutions, the church of God occupies a place unique in the Christian era. **IT SHOULD USE EVERY EFFORT AND CONSECRATE EVERY POWER TO THE SERVICE AND PRAISE OF HIM WHOSE IT IS.**

THE CHURCH

THE CHURCH is not a club for social frolic, not a factory for making money, not even a hospital for nursing diseased souls. The CHURCH is a TEMPLE for WORSHIP. The worship of God is fundamental to our welfare. The attitude of "No Master, no God," assumed once by France and then by Russia, always results in a Reign of Terror. The great leaders of safety and progress have been persons who feared God intensely—Moses the lawgiver, Lincoln the emancipator, Frances E Willard the reformer, and Christ the Perfect man.

Now the CHURCH is a TEMPLE for His WORSHIP. It has been called "GOD'S DWELLING PLACE." Truly God is everywhere! But the temple helps us to realize this nearness by means of its sacred associations; the money given in His name, the altar dedicated to His worship, the hymns sung in His praise, the sermon preached from the Book of books, the God-seeking people assembled for instruction—all these things, working together, inspire adoration for the living God. The 73rd Psalm vividly portrays this idea as the experience of a real man. Herein, the Psalmist informs us that during the week-days, in the midst of a materialistic society, his steps almost slipped in fidelity; but when the Sabbath dawn, and the doors of the sanctuary opened, he received a new song in his soul.—*Sel.*

With Our Sunday Schools

LESSON PREPARED BY F. L. AUSTIN

LESSON VII.—August 14, 1927

DAVID BRINGS THE ARK TO JERUSALEM

2 Samuel 2:1-4; 5:1-5; 6:1-15; Psalm 24

Devotional Reading: Psalm 84:1-10

GOLDEN TEXT

We shall be satisfied with the goodness of thy house, even of thy holy temple.—Psalm 65:4.

A STUDY OF THE SUBJECT

David Takes the Throne. Although after being anointed David was favored constantly by God, yet not having God's direction David refrained from assuming kingship in any degree while Saul, God's previously anointed, lived. Saul, losing his battle, undertook to kill himself, 1 Sam. 31:4. Finding him lying wounded, a young man, an Amalekite, slew him, 2 Sam. 1:1-10. For slaying God's anointed, David immediately pronounced his execution, 1:13-15. Before taking the throne David inquired of the Lord, 2:1. He was 30 years of age, 5:4, and at once went to Hebron with his two wives Ahinoam and Abigail, Nabal's widow, 1 Sam. 25. Though David was anointed over the house of Judah, Ishbosheth—Saul's son and Jonathan's brother—was anointed by Abner, Saul's captain, over all Israel, 2:9.

David's Early Rule. Though king, he did not presume to overthrow Ishbosheth. He accepted rule only over such people as God Himself placed in David's hand. Still loving Michal, Saul's daughter, given him to wife and afterward taken back by Saul, David required her return from Ishbosheth's son after the death of Ishbosheth and after Abner, the captain, desired to present unto David the whole northern family of Israel. Thus resulted, without violence by David, the uniting again of Israel after two years of separation.

David's Third Anointing. After having reigned more than two years over Judah, David was anointed king over all Israel by the elders of Israel. He continued to reign in Hebron, south of Jerusalem, his reign in Hebron covering seven years and six months.

The Ark of the Lord. Having taken possession of Jerusalem with its strong hold, David at once seeks to restore to Israel the ark of the Lord. This ark had been taken as plunder from the Israelites by the Philistines in the days of Eli more than 40 years previously. 1 Sam. 4:17. Calamities continued thereafter upon the Philistines. 1 Sam. 5. The Philistines, therefore, sent the ark to Kirjath-jearim. 1 Sam. 6. It was placed in the house of Abinadab, 1 Sam. 7:1, and there remained. David built a new cart and went down to Kirjath-jearim, "Baale of Judah," to bring it up to Jerusalem. The tabernacle of Moses and the altars thereof, etc., were at this time in Gibeon. 2 Chron. 1:3-6. They were not mov-

ed to Jerusalem. David's method for conveying the ark was irregular, after a manner different from the method provided by God. Cf. Num. 4:15; 7:9; 10:21; etc. Uzzah, one of the priestly family, contrary to God's expressed instruction to Moses, put forth his hand to steady the ark and immediately died by its side. 2 Sam. 6:7. Is this an illustration of the needlessness and unrighteousness of man presuming to safeguard in his own strength God's labors? David, nonplused, left the ark in the house of Obed-edom three months. He then, recognizing God's plain instructions, moved the ark properly into a tent or tabernacle previously erected by him in the city of David.

(A full study of the ark and its history can but be beneficial to all.)

THE GOLDEN TEXT

Blessed is the man whom thou chooseth, and causest to approach unto thee, that he may dwell in thy courts: we shall be satisfied with the goodness of thy house, even of thy holy temple.—Psalm 65:4

"Thou chooseth." God Himself makes the choice and elevates to divine favor, that he may dwell in His courts, probably referring to the arrangement described in Ezek. 40, and on to the close, containing many and minute details of description of things to be in the day of regathered Israel in their holy land, Ezek. 39:25-39. As we read these descriptions, we do not wonder that David should say, "We shall be satisfied with the goodness of thy house, even of thy holy temple." If we live that life of faith that shall satisfy Him, we, too, may be exalted to a position with His dear Son.—F. A. S.

PRACTICAL APPLICATIONS

God in the Home. "Because of the ark of God" which rested in his home, all things which Obed-edom possessed prospered. The ark was the most sacred symbol of Jehovah to the children of Israel. From between the cherubim upon the mercy seat God revealed Himself to His people. Thus the ark became the visible evidence of God's presence and power among them. Obed-edom received it into his house with reverence. His mind no doubt was strongly influenced toward righteousness so long as the sacred object remained before him; and the devotion to God which resulted brought the rich reward which consecrated service to

the heavenly Father always brings.

God no longer reveals Himself from between the cherubim, but through His Word, every page of which bears the imprint of the divine hand and the divine will. God's glory is revealed within the Holy Scriptures to-day as it was revealed upon the mercy seat of the ark in the days of David. The home in which that sacred Volume finds an honored place, the home in which it is permitted to exercise its holy influence—that is the home upon which the blessing of God will be found to rest.

God First in Our Lives. "Seek ye first the kingdom of God and his righteousness"—Matt. 6:33. God declared David to be: "A man after mine own heart."—Acts 13:22. It was his steadfast faith, his humble submission to God's will, and his zeal in divine service which called down upon him those words of commendation. How significant it is that almost his first act after Jerusalem fell into his hands, was to cause the Ark of God to be taken into the city! Zion, "beautiful for situation, the joy of the whole earth", must first of all be made the "city of the great King", the "city of God" Himself! He must take Jehovah with him into the city of his hopes. So should we take God into our homes, into our business enterprises, into our lives. He should be first in our thoughts, plans and endeavors.—G. E. M.

TOPICS FOR STUDY AND DISCUSSION

The city of Jerusalem—when and how it entered into Israel's history.

The role assigned to Jerusalem by God in world salvation.—A. K.

CONFERENCE DATES

Virginia, Maurertown—August 17-28.

Iowa, Waterloo—August 20-28.

Kansas-Oklahoma, Arkansas City, Kansas—August 21-28.

Nebraska, Holbrook—August 28 to September 4.

Attend your own State Conference and others, if possible. Your cooperation will help in the Master's service.

DOINGS AMONG THE CHURCHES

Sr. H. B. Cramer arrived in Oregon last week to visit with her niece, Sr. William Austin. Sr. Kramer will remain for Bible School and Conference, after which she expects to journey toward her home in Eugene, Oregon, via. of Iowa and Nebraska Conferences.

As The Herald goes to press Monday morning it is glad to report that the Sunday audiences at the Church of God showed evidences that the Illinois Bible School is about to begin. The mails indicate that several more will arrive this day. The indications are that a large attendance will register at this year's Bible School and Conference.

Bro. and Sr. Stilson were called by wire to South Bend, Indiana, on the evening of the 29th to be present when Sr. Thayer, matron of Golden Rule Home, would undergo a mastoid operation. A telegram of the evening of the 30th announced that the operation had been performed and that the patient was doing well.

For three weeks different physicians had labored to avoid the need of this final move, but to no avail.

The Herald unites with her many friends in praying God's guidance unto a speedy recovery.

It is with sad regret that The Restitution Herald announces that its superintendent, Bro. Wm. C. McGraw, on the 28th of July entered The Chicago Fresh Air Hospital, 2451 Howard St., Chicago, for six months treatment and rest. This development was altogether unsuspected by Bro. McGraw's numerous friends about Oregon. All are much gratified by the assurance of medical authorities that a year's leave of absence from his work, with half that time in complete rest, will restore him to his former strength and usefulness.

The Herald is confident that Bro. McGraw will be more than pleased to receive frequent cheerful messages from those who have been the recipients of his faithful services at The Herald Print Shop for nearly two years past. At the same time none will expect him to reply, as he has been ordered to take complete physical and mental rest.

Howard Street is the boundary between Evanston and Chicago, and 2451 is but a door off of Western Avenue.

Thanks to the true and Christian hearts of sacrifice of different ones, the places made suddenly vacant by sickness are being well and appreciatively filled and there has occurred little more than a jar in the work. Sr. Elizabeth Ordnung and her mother are taking good care of Golden Rule Home during the absence of Bro. and Sr. Thayer. Bro. Paul C. Johnson is temporarily taking charge of The Herald work. To do this it became necessary for Bro. Johnson to cancel some speaking appointments and to decline, with regrets, some other appointments—of which a part were looking toward permanent pulpit service. The National Bible Institution expresses its regret to the churches thus disappointed and hopes to adjust matters soon so as to assist both him and the churches in this matter.

In the meantime the N. B. I. office is grateful to all for the prompt and helpful cooperation.

PLUM RIVER, ILLINOIS

Beautiful weather prevailed in the Plum River neighborhood last Sunday, and splendid, attentive audiences were present at the church services. Bro. Siple spoke morning and evening, and Bro. Paul C. Johnson in the afternoon. Some from there are attending Bible School and Conference these two weeks.

A SERIES OF MEETINGS

The Church of God at Guthrie Grove, South Carolina, will begin a series of meetings August 7. We extend to all of the household of faith an invitation to come and worship with us. We are expecting Elder J. H. Anderson, of Indiana, to be with us, and a feast of good things from the Lord.

Your brother in Christ,
M. O. Williamson,
Pelzer, South Carolina, Rt. 2.

TEXAS

Sr. Carrie Wile Chambers of Oklahoma was detained from attending the Texas Conference by the poor health of her mother.

Two or more auto loads from Texas Conference were expected to start early last week for the General Conference. Among those making the trip are Bro. E. W. Moses, President of the Texas Conference, and Sr. Moses; Sr. Sybil Guthrie, Secretary; and Bro. Giesler, one of their preaching brethren.

GENERAL CONFERENCE POINTS

WATCH YOUR REPRESENTATION TO GENERAL CONFERENCE.

Everyone is urged to read again the amended by-laws of the General Conference, printed in issue of May 26 and again in this issue, relative to representation. The old "proxy" method was canceled. Let all conferences and churches attend to this.

ISOLATED CHURCHES

Churches not belonging to any state conference have a voice in the General Conference according to their respective memberships. It is hoped that all are giving diligent attention to this. This applies to a number of churches throughout the country—**To All Churches of this Denomination.**

LET US UNITE TO MAKE THE COMING GENERAL CONFERENCE OF GREATEST POSSIBLE HONOR TO GOD AND TO HIS SON.

There will be an hour each afternoon to confer on Bible Study and Church Problems. Bring in your Church Problems. Here are some:—

The Church: Its Bible Position and Importance; Its Proper Organization; Its Officers; Its Duties.

The Sunday School: Its Importance; Best Methods; Needed Helps; Trained Workers.

How should Pastors feed the flock?—For great educational learning, or for greatest spiritual growth?

The General Conference has no other mission than to strengthen the work of the several churches and state conferences. Through it yearly increased assist-

CONFERENCE DATES

Arkansas-Oklahoma, Cleveland, Arkansas—July 28 to August 7.

Illinois, Oregon—August 2-14.

General, Oregon, Illinois—August 2-14.

Virginia, Maurertown—August 17-28.

Iowa, Waterloo—August 20-28.

Kansas-Oklahoma, Arkansas City, Kansas—August 20-28.

Nebraska, Holbrook—Aug. 28 to Sept. 4.

NATIONAL BEREAN CONFERENCE — OREGON, ILLINOIS — AUGUST 8

ance should be extended to the whole church field.

Church Needs and Problems; Spiritual Ways and Means: These can profitably consume all of the study periods of the coming session.

GENERAL CONFERENCE REPRESENTATION

VIII. (13) The General Conference shall be composed of individual members and delegates as follows: Each state shall be represented by delegate or delegates as follows: Where states are organized into state conferences they shall be entitled to vote by delegates appointed by the state conference or its executive board fifty per cent of its membership. Each organized church in the state shall be entitled to appoint delegates with power to vote fifty per cent of its membership. Any church or any number of members not associated with a state conference shall be allowed a 100 per cent representation. Any member of any state conference or church who shall be present at any conference session shall be allowed voice and vote but such vote shall first be deducted from the delegate vote of his church or state conference or both. Any isolated member of the General Conference who is not a member of any state conference or church organization shall, if present, have voice and vote in any conference session.

The names of members, and if possible, the address of each member so represented, shall be furnished and certified by the proper officer to the Secretary of the General Conference before the session at which their votes shall be cast. (As amended August 12, 1926.)

INDIANA BIBLE SCHOOL REPORT

The Indiana Bible School was held at North Salem July 5 to 17 with the largest attendance we have ever had. The lessons were very instructive, and the interest taken was very good. Adult classes were taught by Bros. Anderson and Austin, the intermediate classes by Bros. Long and Johnson, the junior classes by Srs. Himmelright and Alexander.

The business meeting was opened by the President, Sr. Lydia Railsback, followed with prayer by Bro. Sheets. Secretary's and Treasurer's reports were then read and approved. The following Berean classes reported: Burr Oak Senior Class, average attendance, 20, number of meetings 46; Burr Oak Young People, average attendance, 15, number of meetings, 38; Burr Oak Juniors, average attendance, 22; South Bend Senior, number of meetings, 27, average attendance, 7; South Bend Juniors, number in class, 12,

number of meetings, 41; Bremen, number of meetings 16, number in class, 11, Plymouth reported several meetings.

Literary Committee: number of articles, 3. Tract Committee: 100 tracts distributed. Cor. Committee: classes organized, 2.

Election of officers resulted as follows: President, Sr. Lydia Railsback, South Bend; Vice President, Sr. Pearl Zechiel, Culver; Secretary, Sr. Anna Cochran, Knox; Treasurer, Sr. Martha Senff, Bremen.

Number of meals served, 2714. Number of baptisms, 7—Mrs. George Wisely, E. E. Warren, E. C. Harvey, Frankie Warren, Mrs. Paran Anderson, Louise Bryant, Marie H. Anderson. May they ever be found faithful and have part in the kingdom when Jesus comes is our prayer.

Martha H. Senff, Secretary.

DREW - GROBE

The first marriage to be solemnized in the new Dixon church took place on Wednesday morning, July 27, when Miss (Sister) Mildred Drew became the bride of Bro. Roy Grobe.

The church had been daintily decorated, and presented a very pretty appearance as the bridal party came slowly up the aisle to the strains of the wedding march. The contracting couple were attended by two brothers of the bride and two sisters of the groom.

Following the service, a full wedding dinner was served at the bride's home, after which the happy young couple started on a motor trip to the Wisconsin Dells.

Mildred is the daughter of Bro. and Sr. Fred Drew, of the Dixon church, and is known to quite a number of our Bible School young folks. Her simplicity of action and quiet, sunny disposition have made for her many friends and admirers.

Roy has proved himself to be a steady, dependable young man. Very unassuming in his way, nevertheless, he quietly goes forward with life's tasks.

May God's blessing and guidance rest continually on this home, that they may enjoy the best things of this life and be worthy of that which is to come.

F. E. Siple.

MRS. THOMAS HILL

Rosetta Decker, daughter of Peter S. and Caroline Decker, was born in Milbrook, Michigan, January 24, 1861, and fell asleep in Jesus July 20, 1927.

She was the first white girl born in Milbrook township, and knew what pioneer life meant, both in a new country and in her religious faith of "Life only in Christ" and kindred subjects. She was baptized into the Christ in 1877 by our

much esteemed Elder John Bowers, and has been a faithful and exemplary Christian these many years.

She was united in marriage to Thomas Hill on December 17, 1881, and to this very happy union six daughters were born: Mina, Ira, Jessie, Grace, Hazel, and Zelma. Mina fell asleep April 25, 1912. Zelma, the youngest, is in California, but the four remaining children were present to mourn with the faithful husband and father their great loss. Sr. Hill's three brothers and three sisters were also present. Twenty-one grandchildren, with many other relatives will miss her kindly influence and pleasant words of welcome. The church has lost an earnest helper, the neighbors, a sympathetic and kind friend. Sr. Hill sleeps well; for she sleeps in the dear Christ.

M. A. Woodward.

A synopsis of the funeral sermon preached at Sr. Hill's funeral will be found elsewhere in this issue.

THE RESTITUTION HERALD

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THE RESTITUTION HERALD advocates: The near return of Christ, Acts 1:11, and life only through Him, Col. 3:3; the literal resurrection of the dead, John 5:28; the immortalization of those in Christ, 1 Cor. 15:53, 54; the final destruction of the wicked, 2 Thess. 1:9; the restoration of Israel as the kingdom of God under the kingship of Christ, Luke 1:32, the church being joint-heirs with Him, Rom. 8:17, and Israel to be made head over Gentile nations, Isa. 60:13; the "restitution of all things, which God hath spoken by the mouth of all His holy prophets since the world began", Acts 3:21. It also firmly advocates repentance and immersion in the name of Jesus Christ for the remission of sins, Acts 2:38, and a consecrated life as essential to salvation.

To Stop Paper—It will be our policy to follow the general desire of our readers and to continue sending THE RESTITUTION HERALD to subscribers until notified that discontinuance is desired. Therefore, if you do not wish your paper continued, kindly write us to that effect promptly upon expiration of your subscription. When paper is ordered stopped please remit for any arrearages on subscription.

The Children's Page



PREPARED BY LOIS HUNT
1111 Blaine Ave., South Bend, Ind.

DAVID BRINGS THE ARK TO JERUSALEM

WHAT was the Ark of the Covenant? Why, it was a box or chest, covered inside and out with pure gold. Golden rings were on the corners. Staves, also covered with gold, were put through the rings. Then the priests put the staves on their shoulders and carried the ark when the Israelites moved from one place to another.

But why was the ark of such importance? God told Moses just how it was to be made and carried. He told him how to make a seat (mercy seat) of gold over the ark with an angel at each end. These angels faced one another with wings covering the mercy seat. Then God said, "I will meet with thee, and I will commune with thee from above the mercy seat." So you see the ark was a real meeting place with God, like God's throne.

When the tabernacle was built the ark was put in the holy of holies. On certain feast days special ceremonies were performed in regard to it. God's testimony or law was placed within it, and later Aaron's rod that budded, and a pot of manna.

So long as the ark was properly carried and kept by the Israelites they found favor with God and they prospered. But one day the sons of Eli carried the ark into a battle against the Philistines, and, alas, the Philistines captured the ark, and put it into their temple with their idols!

However, the Philistines were destroyed wherever the ark was moved. Finally, they put it on a cart and sent it back to the Israelites. It remained in the house of Abinadab for a long time—even to the time of David.

What had become of David?

Saul and his son, Jonathan, were both dead, so the men of Judah—David's own tribe—met with David at Hebron and publicly made him their king.

Another son of Saul remained king of the northern tribes, but David did not mind. He knew God would take care of that in His own good time.

And so, after David had been king in Judah seven and one-half years, Saul's son died, and a king was wanted for the whole kingdom. Of course David was the one to take that place. Therefore, the elders of Israel went to Hebron and anointed David to be their

king, too. King David then made Jerusalem his capital city, and established his throne there.

Naturally, the head city would be the appropriate place for the ark of the covenant—Israel's meeting-place with God. So one of the first things David planned was to bring the ark to Jerusalem. Accordingly, he called together all the chosen men of Israel—thirty thousand of them—and they went down to get the ark. David, forgetting that the priests were to carry the ark, ordered a new cart made whereon the ark should rest. Sorrow and punishment came to the Israelites because of this disobedience, and the ark was left with a good man, named Obededom. He and his household were particularly blessed while it remained within his home for three months.

At the end of that time, David went again with all the people to bring the ark to Jerusalem in the right manner. With sacrifices, music, and songs was the ark placed in the tabernacle in Jerusalem on Mount Zion.

The twenty-fourth Psalm is supposed to have been written for this celebration. Josephus, a Jewish historian, says there were seven choirs of singers, and four thousand musicians. The choirs sang the song in parts as they marched up the hill.

It was truly one of the greatest days of the kingdom, as David wanted it to be.

SOMETHING TO DO

Read the following references—one each day:

Monday—Exodus 25:10-22; and 37:1-9.

Tuesday—Joshua 3.

Wednesday—Joshua 6.

Thursday—1 Samuel 4.

Friday—1 Samuel 5; 6; 7:1-2.

Saturday—Psalm 24.

WHICH IS RIGHT?

Which is right—to let someone else do all the services and work of God, or take part yourself in every way you can?

SOMETHING EVERY BOY AND GIRL SHOULD KNOW WHERE TO FIND

18. Workers' Verse—2 Timothy 2:15.

19. Where do we find another Workers' verse?

AT THE RED 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 keep the floods,
While He says to your soul, "Go on."*

—Selected.

RESPONSIBILITY

By Charles W. Howe

IN TREATING this subject we are dealing with what has been a great battle-ground in the realm of theological controversy since the days of the reformation. The various shades of opinion which have in that time been expressed differ from each other as widely as is possible. The evidence furnished on one side or the other, seems to be absolutely irreconcilable, and some have lined up on one side and some on the other, contending for the right of their several positions without an attempt to harmonize the seemingly opposed statements. It must be evident to all, on consideration, that such a course must be the height of folly. When one is a "workman that needeth not to be ashamed, rightly dividing the word of truth", he must study scriptures, not to put them at variance with one another, but as far as possible, in harmony instead.

Is it in harmony with the statement that "whosoever will" may come, to say that God has so planned everything that one has no individual power over his course of action? Why should he invite people to come when he has already made it either possible or impossible as the case may be? Now, suppose that the time and manner of one's death had been set as old age and natural decease, and that he should decide on suicide, would he not thus have thwarted the plans of God in that regard? Naturally we expect that some will answer that God planned that such an one should take his own life. If this were true, then God must also have planned the temptation which led up to the act. If so, He was its author, and hence the tempter himself. This, however, is not in harmony with God's Word; for we read, James 1:13, "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." Then James goes on to show that temptation or lust comes from within man himself. So then, if temptation comes from within one's own self, it does not come from God, and if God tempts no one, then temptations are not from Him. We see that one's death has not been reserved completely as to the time and manner, to God's choosing, but may be determined by circumstances which He does not seek to control.

We can see from the testimony of James 1:13, just quoted, that the same reasoning which applied to death will apply equally well to all sin. Why should God desire one to die in sin when His Word says that He desires not the death of a sinner. Such a statement is made in Ezekiel 18:32—"For I have no pleasure in the death of him that dieth, saith the Lord God: wherefore turn yourselves and live." The context makes it evident that the prophet refers to the one dying in sin. If God does not wish men to die in sin, it is evident that He does not plan that they should do so.

If that were true, then God must have determined that His will should not be obeyed. We read, 1 Thess. 4:3, "For this is the will of God, even your sanctification,

that ye should abstain from fornication;" while in 1 Cor. 5:1 that there was among the Corinthians "such fornication as is not so much as named among the Gentiles." We can readily see that God would do nothing which was contrary to His own will.

If God made us so that we could not help our actions, would it not be unfair to hold us accountable for what we do when He would be the cause? Why should we be punished for what God makes us do and what we have no power to change? Why should God send a Savior into the world to save men who have no power of accepting or rejecting in themselves? Why did He extend the invitation to "whosoever will," if He made it impossible for some to will?

The promise is given to those who have a willingness to obey God, and being on a basis of self determination, each one can accept or reject as he sees fit. This is not out of harmony with other scriptures in spite of claims to the contrary. God has a foreknowledge of all things. We are informed that He knew the end from the beginning. This reveals His omniscience. God, being all wise, knew what each character would be long before he came into existence. He knew each individual as he existed potentially in the first parent. He foreknew who would believe on Jesus, and "whom he did foreknow, he also did predestinate to be conformed to the image of his Son."—Rom. 8:29. A slightly different shade of meaning is given to this in the words of John 1:12, "But as many as received him, to them gave he power to become the sons of God." That God's predetermination is on the basis of foreknowledge is brought out concerning the prophet Jeremiah, in Jer. 1:5. When we read that God raised Pharaoh up for a certain purpose, Ex. 9:16, and that the actions of Judas Iscariot were a fulfillment of Scripture, John 17:12, we must conclude that He foreknew them, and so chose them to fulfill a place in the world which only such a character could fill. We cannot conclude that God was the author of their sin.

And so the potter works with the clay, and makes some vessels unto honor and some unto dishonor, Rom. 9:21. Those lumps such as Pharaoh, Judas, and others of like character, were foreknown in their true light and so worked into the plan of God as vessels of dishonor in that they took the part of evil that God's glory might shine forth. Such lumps as were foreknown as potential believers, God determined should be conformed to the image of His Son, Rom. 8:28-30. To bring the subject down out of the indefinite past of God's foreknowledge and apply it to our own time, we can state it briefly, thus: God has predetermined that all believers shall be joint-heirs with Jesus Christ. It is up to the individual whether he is a believer or a rejector. That part is not predetermined. That could not be without man being an automaton, without will of his own. But God wills that "whosoever will, let him take the water of life freely," Rev. 22:17.

While the foregoing seems entirely doctrinal in nature, it has its practical lesson. Irresponsibility, if implicitly

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THE BOOK OF DANIEL

By George Johnston

PART 5

ON THE fall of Babylon, we are told that "Darius the Median took the kingdom, being now three score and two years old," Dan. 5:3. This statement is also questioned by certain critics, who argue that the rulership of the Babylonian territories passed directly into the hands of the conqueror, Cyrus, the Persian king. The latter was the nephew, and also the son-in-law of the Median ruler, who had appointed him commander-in-chief of his armies, and it was impossible for Cyrus to take the rulership of Babylon except as an act of rebellion against the emperor of the Medo-Persian empire; for that is the rank signified by the term 'Darius'.

Achashverosh, Greek, *Ahasuerus*; Daryavusch, Greek, *Darjeos*; Kshayershe, Greek, *Kyaxares*; Ardashirsha, Greek, *Artaxerxes*; and Istevegu, Greek, *Astyages*; were all one and the same title in different languages, and denoted one who ruled over several distinct nations, and whom, to-day, would be styled, "emperor". The Median monarch to whose realm the territories of Babylonia were added is by Daniel referred to as Darius; in "Bell and the Dragon" as *Astyages*; and by the Greek historian Xenophon as *Kyaxares*. He who married Esther, is called in the Book known by her name, *Ahasuerus*; in the "Additions to Esther" *Artaxerxes*; and in Ezra, *Darius*. In modern histories he is designated Darius Hystaspis.

For many years prior to the fall of Babylon the monarchs of Media and Persia had been on terms of closest friendship, and on the marriage of Cyrus, son of the Persian king, to the only daughter and child of Darius, it had been agreed that on the death of the latter Cyrus should become the sole ruler of the Medo-Persian empire.

There was, therefore, not the slightest necessity or inducement for Cyrus to take unlawful possession of a throne which, in the ordinary course of events, was bound to pass into his own hands.

Darius must have been familiar with the history and character of Daniel; for he "set over the kingdom an hundred and twenty princes, which should be over the whole kingdom; and over these three presidents, of whom Daniel was the first: that the princes might give accounts unto them, and the king should have no damage. Then this Daniel was preferred above the presidents and princes, because an excellent spirit was in him; and the king thought to set him over the whole realm." The favors lavished on Daniel by Darius gave rise to much jealousy on the part of his fellow officials, and "the presidents and princes sought to find occasion against Daniel concerning the kingdom; but they could find none occasion nor fault; forasmuch as he was faithful, neither was any error or fault found in him." That the enemies of Daniel were unable to find any error or fault in his actions shows clearly that he continually sought and received Divine guidance; and it was, therefore, only natural that he, a model statesman, should be selected by the

Almighty as the medium through whom to reveal the future history of Western Asia and Europe. The actions of no statesman since his time were such that his enemies could find no fault in them; nor would many have had the courage to worship at an open window as Daniel did, knowing that his enemies were watching him, and that he was deliberately placing himself in their power. These considerations, however, had no effect on Daniel; and his faith in the Almighty was rewarded by his deliverance from the lions, and the destruction by the same beasts of those who hated him.

Darius appears to have died some sixteen months after Babylon was added to his empire, and he was succeeded by Cyrus. Daniel at that time must have been a very old man, and was probably no longer actively concerned in the administration of the empire. He was, however, a resident of the royal palace at Shushan in Persia when the prophecies in his eleventh and twelfth chapters were revealed to him; but how long he continued to live, or where he died are matters upon which the Bible throws no light.

The accurate manner in which the rise and fall of nations and governments was foretold by Daniel proves conclusively that he was a Divinely inspired prophet. No human being could possibly have foretold so exactly events which did not take place until many centuries later, some within recent years, unless these things had been supernaturally revealed to him. It is laid down in the Bible itself, that when the predictions of an individual are accurately fulfilled that individual has been Divinely commissioned and inspired, and the prophecies of Daniel stand to the full. In some instances the actual words used by him in foretelling an event were used centuries later by the historian in describing that particular event, and we can be certain that the latter did not do this of set purpose.

When we clearly recognize the subject of which the Book of Daniel treats—the rise and fall of empires, kingdoms, and governments—there is little difficulty in identifying the various events foretold. In the first place, as every person knows, the rise and fall of nations always takes place on the battlefield; and the great wars of Western Asia and Europe are easily located in standard histories. Secondly, the prophecies of Daniel began to be fulfilled in his own days, and have been consummated in chronological order from that time to the present. This remark applies more particularly to those in Daniel 11 and 12 which cover the whole period commonly designated, "The Times of the Gentiles."

—○—

"Don't talk of what you are 'going to do.' Do it."

—○—

THE REGATHERING of Israel from all corners of the earth into the land of Palestine is one of the outstanding truths of Old and New Testament Scriptures. The fact of Israelitish return to that land in the present day is sufficient to have caused an Editor of a certain religious journal to write, "Unless the Jews stop returning to Jerusalem, we will have to change our creed."

WALK IN THE SPIRIT

(Continued from page 690)

difficult to make headway against the tide. Hence, figuratively, about one Christian in ten thousand is pulling against the *tide*; the balance are just drifting; though many know of the times and seasons in which they are living—just drifting, paddling along the way of least resistance with the world, enjoying the *scenery* as they placidly glide along!

Our battle for immortality, divine nature, Rom. 2:7; 2 Peter 1:4, depends upon our coordination, our part being humility and self-abnegation—the Spirit of Christ, which is the antithesis of pride and vanity—the spirit of the world. James says, “For as the body without the Spirit is dead, so faith without works is dead also.” Demons have reasons for exultation these cajoling, fleshly times.

The imminence of Christ’s return, with the concomitant events, is more than a probability. It is an actuality. We may now implicitly expect every progressive step kingdomward to be hotly contested from within and from without; the “old” Adam man being the battle ground. A wise brother once said, “Beware of your friends!” I’ve found it mighty good advice. Our wily adversary knows our vulnerable spots, and knows best how and through whom to make attacks. But by walking in the Spirit, and heeding Paul, nothing can militate us.

The apostle’s epistle to the Galatians is appropriate for the church of the Laodicians:—“O FOOLISH Galatians, who hath bewitched you . . .? Are ye so foolish? having begun in the Spirit, are ye now made perfect by the flesh?”—Gal. 3:1-3. Admonishing them, he writes, “This I say then, Walk in the Spirit, and ye shall not fulfill the lusts of the flesh. For the flesh lusteth against the Spirit, and the Spirit against the flesh: and these are contrary the one to the other: so that ye cannot do the things that ye would. But the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance: against such there is no law”. The world cannot duplicate this standard of fruit, which neither withers nor decays. But the fruit of the flesh these days is too manifest and offensive to persons of decent morals to waste time on enumerating. “And they that are Christ’s have crucified the flesh with the affections and lusts. If we live in the Spirit, let us also walk in the Spirit. Let us not be desirous of vain glory, provoking one another, envying one another.” Gal. 5:16, 17, 22-26.

“Walking in the Spirit” is synonymous with being in Christ—the Ark of safety: and assures an entrance into the everlasting kingdom of our Lord and Savior Jesus Christ; and is also an angelic protection in the interim. “The angel of the LORD encampeth round about them that fear him, and delivereth them.”—Psalm 34:7. “For he shall give his angels charge over thee, to keep thee in all thy ways. They shall bear thee up in their hands, lest thou dash thy foot against a stone.”—Psalm 91:11-12. “Are they not all ministering spirits, sent forth to minister for them who shall be heirs of salva-

tion?”—Heb. 1:14.

And yet, some of us pout and grouch when we cannot have our own way, and everything we desire! And when our beautiful castles burst and crumble, we think all is lost! But it is thus through the complete manacling of the flesh that all is gain for the new creature in Christ Jesus, through the Spirit of Him who has promised, “I will give thee a crown of life”: the only thing actually worth striving for in this life.

CHRISTIAN UNITY

Should be more prevalent in the Church of God.
Comes through the indwelling of the Spirit;
Is the road to all church success;
Bars divisions and schisms in the body;
Manifests God’s name to the world;
Is found among the true body of Christ;

—C. E. Randall.

PAINFUL BLESSINGS

(Continued from page 690)

righteousness unto them which are exercised thereby.”

We enter the holy of holies in this matter when we read of the sinless Son of God who always did the Father’s will: “For it became him, for whom are all things, and by whom are all things, in bringing many sons unto glory, to make the Captain of their salvation perfect through sufferings.” If the Lord Jesus Christ, by a mystery that we cannot understand but that is here revealed, had His experiences as a Man perfected and completed through suffering, then surely we should welcome the privilege of walking in His steps. The Apostle Peter’s inspired word is for all who love their Lord: “Beloved, think it not strange concerning the fiery trial which is to try you, as though some strange thing happened unto you: but rejoice, inasmuch as ye are partakers of Christ’s sufferings: that, when His glory shall be revealed, we may be glad also with exceeding joy.”—*Toronto Globe*.

RESPONSIBILITY

(Continued from page 701)

believed in, would cause one to lose his initiative, and instead of working to accomplish things, he would wait for the Lord to work it out at His own good pleasure. Individual responsibility, on the other hand, if completely comprehended and applied to one’s life, is an incentive toward greater action. We are God’s servants. He relies on us to do His work on earth. If we do not do our full duty, others must be called in to accomplish that which we have left undone. Now is the time for unceasing action in the Master’s service. Let us, then, let nought deter us from rendering our full measure of service to our Master, remembering the admonition of Ecclesiastes 9:10—“Whatsoever thy hand findeth to do, do it with thy might; for there is no work, nor device, nor knowledge, nor wisdom, in the grave whither thou goest.”

HE KNOWETH THEM

By M. A. Woodward

The following is a synopsis of the sermon preached at the funeral of Sister Hill, in Blanchard, Michigan, and is herein given especially for the far-away daughter, and the dear, faithful Ira, whose ears fail to catch the gospel she loves so well.

THE LORD is good, a stronghold in the day of trouble; and he knoweth them that trust in him.—Nahum 1:7.

There is little use for me to eulogize the life of our beloved Sister Hill to-day, for her deeds of love are so closely woven into each of our lives that we all realize the ache, and pain it will cost each of us, to go to that home and not be met with her cheerful smile, and hearty welcome. For more than forty years I have been coming and going from this home. When Elder Woodward and I did so much work in and around Milbrook we often made our home with Bro. and Sr. Hill, where we knelt with them at the family altar and learned what real family love and fellowship meant. And here, too, we saw the needs of others in the neighborhood quietly attended to, for Sr. Hill was always ready to carry more than her part of household cares and burdens. If they sometimes seemed too heavy for her she never became discouraged, for she could say with the inspired apostle, "I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day." What a precious thing had been committed to Timothy: faith, hope, and trust in God's promises! No matter what came, he could trust God, believing that "if he endured he would obtain the salvation which is in Christ Jesus with eternal glory."

"For if we be dead with him, we shall also live with him." Dying in Christ, trusting Him, we know He will give the blessed living with Him in the future. "If we suffer, we shall also reign with him." With the glad joy of 2 Tim. 2:19, "The Lord knoweth them that are his," Sr. Hill pressed on.

What a mine of love and comfort in this dear old Book! It meets every need in life for us. Are we young, looking forward to the bright days of prosperity in the future? We are warned not to trust in ourselves, but in God "we live, and move, and have our being." Jesus meets us with "Man shall not live by bread alone, but by every word of God"; and again, "Because I live, ye shall live also."

Is death near us? We have the beautiful 23rd Psalm to comfort us, with Christ's added words, "I am the resurrection and the life." Are we burdened with care that we are too weak to carry? Jesus comes to the rescue with "Come unto me, all ye that labour and are heavy laden, and I will give you rest." Peter, who had realized what burdens meant, exhorts us in 1 Peter 5:7, "Casting all your care upon him; for he careth for you."

All these blessed promises have been the sheltering rock for Sr. Hill and her family. She could say, "My grace is sufficient for thee; for my strength is made perfect in weakness."

There are so many things that we can see through our tears and rejoice over, in this hour of grief. Her splendid family are following on to reach the perfect day, for they were educated in the divine life at the altar of prayer, and they know whom they are trusting.

Now we lay her to rest and await the blessed day of resurrection; "for it is sown a natural body; it is raised a spiritual body." It is, to-day, of the earth, earthy; but will soon bear the image of the heavenly, for this mortal will put on immortality. She did not believe she was immortal here and now, or how could she put on immortality; but she was looking to the Life-giver to bestow that gift upon her. May we weep not to-day as those who have no hope, but rather say, "Thanks be to God, which giveth us the victory through our Lord Jesus Christ."

SERVICE MEASURES SUCCESS

*It isn't the cut of the clothes that you wear,
Nor the stuff out of which they are made,
Though chosen with taste and fastidious care.
And it isn't the price that you paid;
It isn't the size of your pile in the bank,
Nor the number of acres you own,
It isn't a question of prestige or rank,
Nor sinew and muscle and bone;
It isn't the servants that come at your call,
It isn't the things you possess,
Whether many or little, or nothing at all—
It's service that measures success.*

*It isn't a question of name or of length
Of an ancestral pedigree,
Nor a question of mental vigor and strength,
Nor a question of social degree;
It isn't a question of city or town
Nor a question of doctrine or creed,
It isn't a question of fame or renown,
Nor a question of valorous deed;
But he who makes somebody happy each day,
And he who gives heed to distress,
Will find satisfaction the richest of pay,
For it's service that measures success.
—Boy's Life.*

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"THE LOVE OF THE TRUTH"

By Harry A. Sheets

THE TITLE of this article, a quotation from 2 Thess. 2:10, states a truth that has been forcing itself more and more upon the author as something very vital to present, "last day" followers of Christ.

In our many meetings and associations with present day Christians we are finding an ever-increasing love FOR the truth and a very decided and alarming, ever-decreasing love OF the truth. It is possible to have love FOR and not OF the truth.

The old law was not perfect and God gave promise of another covenant that would lead to life. "Behold, the days come, saith the Lord, that I will make a new covenant with the house of Israel and with the house of Judah: not according to the covenant that I made with their fathers in the day that I took them by the hand to bring them out of the land of Egypt. . . . After those days, saith the Lord, I will put my law in their inward parts and write it in their hearts."—Jer. 31:31-33.

The apostle, writing to the Hebrews, quotes the above passage when he says: "I will put my law into their mind and write it in their hearts."—Heb. 8:10.

By this it may be seen that the new covenant law, the law of life for you and me, is *put* in the mind and *written* in the heart. By this process the followers of God first understand the laws of God and then live and demonstrate

them, if true to Him, in their everyday lives.

The desire to accurately understand God's truths constitutes love FOR the truth, but the desire to live the laws for the benefit of self and humanity constitutes, partially at least, love OF the truth.

To the writer the expression "law written in heart" is the same, in thought, as "love of the truth". The law in the heart may be summed up in the one word "love". "For he that loveth another hath fulfilled the law. For this; Thou shalt not commit adultery, thou shalt not kill, thou shalt not steal, thou shalt not bear false witness, thou shalt not covet; and if there be any other commandment, it is briefly comprehended in this saying, namely, *Thou shalt love thy neighbour as thyself.*"—Rom. 13:8-9. And above all these things, put on charity (Gr., *agape*, love, a spontaneous love, irrespective of "rights". The same word used for love in the expression, "love of the truth").

When the law is written in the heart, the love in the

heart will be sufficiently powerful to keep the possessor free from acts of adultery, murder, stealing, coveting, etc.: for "love worketh no ill to his neighbour."—Rom. 13:10.

Christians everywhere, we fear, are losing sight of love for others. This is but a "last days" sign. "Men shall be lovers of their own selves . . . without natural affection", 2 Tim. 3:2-3. Love is as essential to salvation as knowl-

He Cometh Again

He cometh again! Shout the glad refrain
Till it echoes o'er mountain and valley and plain;
Till earth's weary hearted, on sea and on land,
Shall hear the glad tidings—the Lord is at hand!

He cometh again! Not to suffer, but reign,
And all the bright holy ones shine in his train;
O ye broken hearted on sea and on land,
The "Day Star" is dawning—the Lord is at hand!

He cometh again! And sorrow and pain
Shall vanish before him and come not again;
While the shadows of darkness on sea and on land
Shall light up with glory—the Lord is at hand!
—Prophetic Times.

edge of God. It is only fair that we consider for a few serious moments: "Am I losing my love of the truth?" "Am I among those falling away?" "Do I possess the form or the reality of godliness?" All serious questions.

Paul tries to impress upon our minds the great importance of love in his wonderful "love" chapter, 1 Cor. 13. In reading that chapter you will notice that the good qualities stated, viz., speaking with tongues of men and of angels; gifts of "prophecy"; understanding of "mysteries and all knowledge", having "all faith"; bestowing "all my goods"; giving "my body to be burned"; all result from the law in the mind (call it intellect or head knowledge if you wish). Paul states it is all valueless without charity (*agape*, love, law in the heart, love of the truth).

The crusaders of the middle ages, on missions of murder and plunder, went singing psalms and praises to God whom they sought to serve.

The Troubadours of France were persecuted, killed, scattered, by those pretending to serve the God of love.

Mediæval England groaned and bled first under Catholic persecution of Protestants and then under Protestant persecution of Catholics, each class claiming to be the "called out ones" of the Prince of Peace.

These are excellent examples of love for the truth crowding out and killing love of the truth. Had the law been written in the hearts, these persecutions could never have been possible. We are forced to exclaim, "O Christianity, what crimes have been committed in thy name!"

These things remind us of the Master's statement to His disciples, "These things have I spoken unto you, that ye should not be offended. They shall put you out of the synagogues: yea, the time cometh, that whosoever killeth you will think that he doeth God service."—John 16:1-2.

It seems almost impossible that any could kill and still think they are doing God's will, yet the cross stands as mute evidence that such can be the case. Priests returned from bloody Calvary to offer the evening sacrifice to God. They had law, galore, in their heads, but absolutely none in their hearts. They had no "love of the truth".

Many times the author, when presenting views that the majority differ radically with, has been encouraged with: "That's fine, only give it to 'em harder." Another example of love for the truth crowding out love of the truth. Yes, and there are times when we feel that the writers in *The Herald* allow love for the truth to overshadow love of the truth—a very dangerous thing to do.

We do not say that love for the truth is not essential, but we do say that it is valueless without love of the truth. The old covenant emphasized love for the truth and the new emphasizes love of the truth. "The first shall be last and the last shall be first." "Now abideth faith, hope, love, but the greatest of these is love."

The lack of love of the truth splits churches, homes, communities, and is the worst enemy of the gospel. With-

(Continued on page 719, column 1)

AN ADMONITION

By N. B. Robison

"Let him that thinketh he standeth take heed lest he fall."—1 Corinthians 10:12.

WHY THIS admonition? Paul has just enumerated things that happened to Israel, stating, "These happened unto them for ensamples; and they are written for our admonition, upon whom the ends of the world are come. Wherefore, let him that thinketh he standeth take heed lest he fall."

He follows this with a subject of great importance, namely, the communion of the blood of Christ. Every sacrifice, from the one which clothed the first pair with skins, pointed to the great Sacrifice. In these offerings, Israel had failed to keep themselves separate from the nations about them. We read, "And they called the people unto the sacrifice of their gods; and the people did eat, and bowed down to their gods. And Israel joined himself unto Baalpeor."—Num. 25:2-3. These things were written for our admonition. What is the subject under consideration? The communion of the blood of Christ. In verse 16 we read, "The cup of blessing for which we bless, is it not the joint participation of the blood of Christ?"—McKnight. Joint participation! Could there be joint participation? One party believing the blood of Christ sealed the covenant, "to confirm the promises made unto the fathers", Rom. 15:8. The other party ignorant of the covenant, unconscious that the blood of Jesus Christ sealed that covenant?

Paul says, "No." "The cup of blessing which we bless, the loaf which we break, is it not the joint participation of the body of Christ? Could opposite faiths participate jointly? Certainly not, Paul is addressing the Corinthian brethren, "the church of God which is at Corinth, to them that are sanctified in Christ Jesus, called to be saints", 1 Cor. 1:2. The 17th verse of chapter 10 says, "Because we the many are one body; for we all partake of one body." Paul is very explicit in Ephesians 4:4-6, "There is one body and one Spirit even as ye are called in one hope of your calling. One Lord, one faith, one baptism. One God and Father of all . . ." We, the many are one body, for we all partake of that one body. Paul clinches the argument by again citing to Israel: look at Israel after the flesh, are not they who eat of the sacrifice joint partakers? What, then, do I affirm that an idol is anything, or that an idol sacrifice is anything? No, but that which the heathen sacrifice, they sacrifice to demons, and not to God. Now I would not have you joint partakers, ye cannot partake of the cup of the Lord and the cup of demons. Ye cannot partake of the table of the Lord, and the table of demons. Do I hear you say, "Our friends worship the same God, and believe in the same Christ"? Let us see: Hear, O Israel, the Lord our God is one God. Do not nearly, if not quite, all the religionists of to-day believe in a triune God and a pre-existent Christ? And do they not believe in a Christ that never died? One who never "poured out his soul unto death"? Is it pos-

sible to be a joint partaker with such? Impossible. Paul's admonition is to flee from it. He is laboring to show the Corinthian brethren not to be partakers with those who are not brethren indeed and in truth. How careful Paul has been to instruct us. In the following chapter, verse 23, "For I have received of the Lord that which also I delivered unto you (the Corinthian brethren), That the Lord Jesus the same night in which he was betrayed took bread, and when he had given thanks, he brake it, and said: Take, eat, this is my body which is broken for you: this do in remembrance of me. After the same manner also he took the cup when he had supped, saying, This cup is the new testament (covenant) in my blood: this do . . . in remembrance of me For as often as ye eat this bread and drink this cup ye do shew the Lord's death till he come." Paul left us a striking example of the importance of remembering this important event. When Paul journeyed from one place to another, we read that he had given the brethren much exhortation. Again we read that he sailed away from Philippi after the days of unleavened bread, and came unto them at Troas where he abode seven days and upon the first day of the week when the disciples came together to break bread, Paul tarried and preached unto them. Brethren, don't wait for the preacher or evangelist to come among you so you can break bread, but do as commanded,—remember the Lord's death till He comes, and if the evangelist is traveling your way, he will tarry, if possible, as did Paul, and break bread with you. In this same chapter it says he gave them much exhortation. This was Paul's custom. To the Hebrew brethren, 10:22, he says, "Let us draw near with a true heart." Why? Verse 19, "Having therefore, brethren, boldness to enter into the holiest . . . by a new and living way, which he hath new made (margin) through the veil, that is to say his flesh." Paul is showing that the Aaronic priesthood is done away and we have a High Priest over the house of God, not only now, but He is the great High Priest of the future age. With this in view, let us draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience and our bodies washed with pure water. Let us hold fast the profession of our faith without wavering, for he is faithful that has promised. And let us consider one another to provoke unto love and good works, not forsaking the assembling of ourselves together (nothing said about waiting for a preacher) as the manner of some is, but exhorting one another, and so much the more as ye see the day approaching. For if ye sin wilfully after that ye have received a knowledge of the truth there is no more sacrifice for sin. Here is a strong inference that it is a wilful sin to neglect this or forsake it. Could there be a more fitting time to exhort (advise) one another than when commemorating the Lord's death? Paul taught the brethren to build one another up, and not depend on a modern day pastor. Brethren, suffer the word of exhortation. These duties belong to YOU, FORSAKE THEM NOT! Let him that thinketh he standeth, take heed lest he fall. If you are afraid and timid, and think some one else should do these things, turn to Peter's addition sum

and we will find the first thing to be added to our faith is virtue (courage).

May we all be strengthened. The Lord is coming. May we hear the "Well done."—*Reprinted from The Restitution Herald of August 28, 1912.*

A LESSON FROM THE LILY

By Lyman Booth

A POND lay on the edge of a timber land. Its bank was fringed with tall, coarse grass, flags, rushes, and reeds. It was densely populated with mosquitoes. The bullfrog was there to contribute his part of the chorus. The sluggish turtle and the creeping reptile added their unsavory reputation to the medley.

Day after day the sun smiled lovingly upon its water and mirrored the shrubbery and trees in its bosom. Night after night the moon spread its silvery sheen over the picture. The water was supplied by showers only, of which the sun drank a little each day. Soon the water became foul and stagnant, and much of it covered with scum. The whole scene was most uninviting. Nothing good could be expected to come from it.

One pleasant afternoon a party of young people gathered beneath the spreading branches of a giant oak on the crest of a hill nearby. While resting in its shade one of the party exclaimed, "Oh, look there!" pointing toward the pond. "I believe I see some lilies." Then there was a rush for the pond. Sure enough, there were lilies standing in water a foot deep, and too far from shore to reach. They had no means to gather them. To wade was dangerous. To leave them would be provoking. One way and then another were suggested only to be abandoned. The beauty of the lilies was so enticing that all resolved to get them if possible. Finally an old, deserted skiff was found and pressed into service and two young men succeeded in gathering enough to satisfy all.

Can the Christian learn a lesson from the lily? Its environments were the poorest in the world. Its roots were in the muck and mire and filth, and its stalk standing in the stagnant and filthy pool, bore aloft its crown of resplendent beauty whose purity outrivalled the works of art and nature. It complained not of its humble station and environments, but contentedly grew and developed into a thing of exquisite beauty. It was admired and coveted by every beholder. It was handled with tenderest care and placed in a handsome vase, on a stand, where, with its fragrance and beauty, it served to cheer the drooping spirit of a toil-worn and sick mother.

Christian, can you, with the gift of reason with which God has blessed you, do as well? The lily will wither and die, while you have a promise of life eternal upon condition. Can you stand alone in the vilest environment and grow and develop a character "without spot or wrinkle or any such thing"? The lily absorbed all the rays of the sun. Are you absorbing all the rays of light radiating from the Son of Righteousness? If so, you will be pure, and your robe will be white. May it be even so.

THE WORLD'S UNREST IN THE LIGHT OF PROPHECY

By Christabel Pankhurst

A STRIKING parallel can be drawn between the world as it is now, at the approach of the Second Advent, and the world as it was at the approach of the First Advent. Then, as now, the times were distressful. Then, as now, wars and rumors of wars produced exhaustion and engendered fears.

Then, as now, the democratic institutions, as understood at that period, were in practice breaking down, unable to cope with the extraordinary conditions of the time. Then, as now, many were looking for some strong man, some superman, in whose hands they and their concerns should be safe. Then, as now, the Roman Empire was coming, and finally did come, into being. Then, as now, the misery and despair of some were discordantly accompanied by hilarity and riotous living of others.

Then, as now, the realization of human defenselessness against dangers existing in the visible realms was moving many to yearn for divine protection, and the consciousness of human sin was moving them to yearn for divine redemption. Then, as now, the religious sense of many was confused, perplexed by a multiplicity of creeds and cults competing for their adherence. Then, as now, there was, on the part of some at least, the longing for a present, a visible God—for God "manifest in the flesh."

Then, as now, there were Jews—only now there are also Gentiles who cherish this hope—looking for the advent of Messiah. They believed the world's trials, present and prospective to be "the pangs of Messiah", the signs that heralded His promised coming. Then, that expectation of Messiah's coming was about to be literally and really fulfilled, so far as His predicted advent to suffer humiliation and death was concerned. Now, with the same literalness and reality, the expectation of Messiah's coming is about to be fulfilled—this time, as regards His predicted advent with power and great glory.

HOW SHALL WE DISCOVER THE FUTURE?

To be ignorant of the future, and know only the past and the present, means a very large measure of blindness. It is much like wearing blinkers straight in front of the eyes. But how, by what method, are we to discover the future? That is simple. The Bible has disclosed the future. Let no one impatiently reject this idea without making attentive personal study of Biblical prophecy in the light of present world conditions. Many of us who now accept prophecy as true used to ignore it and almost despise those who believed in its application to modern times. But the evidence is too strong, and we have changed our minds. The case grows stronger, and one is daily more convinced that, wonderful as it may seem, the long vista of the future is to be seen in the prophecies of the Bible.

Hope is the keynote of these pages. How it is needed! Despair has already invaded some of the finest minds

and greatest hearts because they know the world to be, humanly speaking, without hope. Looking into the very depths of the present age, they have seen that which forbids them to believe that a mere revamping of the existing world order will avail. They have discovered a flaw, which they know, cannot be healed by human hands.

The poignant words of a former British Prime Minister of England, Mr. Bonar Law, as transmitted to us by the present prime minister, will be remembered: "He told me he felt that what he regarded as the hopeless situation of Europe weighed upon him day and night. He said he could see no way through it."

If, to those eyes, cleared by the known approach of death, the situation appeared hopeless then, it would appear still more hopeless now. Friction and fissure are at every turn—dissension in nations and among nations, with the prospect of worse to come. The present Prime Minister of England and others have warned us that another war would probably destroy the existing civilization. Yet nothing is more likely than that another war will happen. Europe is seething with unrest, both civil and international. The danger is not confined to Europe!

There is required a greater wisdom than has been displayed by the statesmen of the world.

No statesman possesses that wisdom. It calls for superhuman—for divine wisdom. The Lord Jesus Christ must come back again to reign. He will. That is the hope of the world and the only hope. It is the promise of prophecy.

We have had enough of thin and brittle optimism that is used to veneer the deadwood of the world order of this dispensation. Prophecy gives us to expect a brief apparent recovery, which many will hail as something new and lasting—as the Golden Age at last. But that has happened before. The institution of the Roman Empire brought such a hope, as the modern historian has reminded us, saying:

"Amid the distress of the pre-Christian centuries who shall say how far the wish was father to the thought? Men were craving for a visible manifestation of deity, such an epiphany as should right the wrongs of the world, heal its bleeding wounds, and give social peace and serenity. Prayers and thanksgiving were directed to these incarnate benefactors as visible gods. In the year 48 B. C. the Asiatic cities set up an inscription to Julius Cæsar, hailing him as 'God manifest and universal Saviour of life.' Similarly, Augustus was recorded as 'ancestral God and Saviour of the whole human race,' whose name, Ovid, in a prayer of grace, coupled with the gods with the significant words: 'than whom he is more tangible.' The Athenians, also, addressed Julius Cæsar as their Saviour and Benefactor."

The history of two millenniums has shown that something more is needed than leadership and human organization to make this earth the kingdom of God! It requires the return and the rule of our Lord Jesus Christ.

One reason for the evils of this dispensation is that the world needs a controlling hand. "Terror seized upon the stoutest hearts," says Mahaffy, "when the news came

that Alexander the Great was dead and the world without a master." The same terror stalks abroad to-day, for the world is without a master, and never needed one more! But it must be the right One, for no human master can suffice.—*Selected by Madeline Gardiner.*

FROM A PAGAN TO CHRIST

By J. E. Adamson

JUST before the birth of Jesus the Christ, the Roman government had been so concentrated in the hands of Cæsar, with the support of the prætorian guard, that the voice of the people was seldom heard in the councils of the nation. This led to the custom of having soldiers of the imperial army on duty in all parts of the empire to prevent insurrection and to preserve order. This was true of the land of Israel as in other parts of the empire, and so we find the stage setting for the conversion of the first Gentile.

The prosperous town of Capernaum, on the shores of the Sea of Galilee, was one of the places often visited by Jesus and His followers, and there we find quartered a company of one hundred soldiers under the command of a centurion, or captain. That this man was of an unusual sort, is evidenced by the event just following the completion of the sermon on the mount.

Jesus and His followers were about to enter Capernaum, at a time when one of the soldiers was very sick and about to die. Hearing of the approach of Jesus, the centurion sent a delegation of Jews to ask help, and besought Him that He would come and heal his servant. "And when they came to Jesus, they besought him instantly, saying, That he was worthy for whom he should do this: for he loveth our nation, and he hath built us a synagogue." Then as the Master came near the house we have a further exhibition of the high character of this Roman army officer, in a display of faith and confidence unusual among men of any class. He sent other friends to meet Jesus, saying to Him, "Lord, trouble not thyself: for I am not worthy that thou shouldst enter under my roof; wherefore neither thought I myself worthy to come unto thee: but say in a word, and my servant shall be healed."

Little wonder that Jesus marveled at him, and turned about and said unto the people that followed, "I say unto you, I have not found so great faith, no, not in Israel." And then came the great and mighty work: returning to the house, they found the servant whole.

We might wonder how the centurion thought of sending for Jesus, but when we ponder on it, we feel sure that he had had access to numbers of public healings in the streets and along the highways. We know that Pontius Pilate had the incident of the tribute money investigated and knew well that Jesus was not plotting the downfall of Rome as then constituted. In fact, it was part of the business of an army officer in times of trouble to investigate all stories of interest in a public way to the empire, and surely the stories of One whose followers

openly claimed to be King of Israel, were matters of public interest.

Many months passed, and the company of Roman soldiers headed by the kindhearted, and faithful centurion had been moved to Jerusalem, and was there at a time since proved to be an outstanding date in world history. About the fourth full moon of the year there came to be heard rumors that certain things would happen at the coming feast of unleavened bread. The high priest had induced the Sanhedrin to offer a reward for Jesus the Nazarene, and boasted they would kill Him, because He seemed to be getting such a hold on the minds of the people. Two members of the Sanhedrin had secretly espoused Him, and openly argued against persecuting Him. Would He come to the feast? The answer came early one day when the road from Bethany became thronged with men, women and children, following a rumor that He would come that day. Some were drawn by curiosity, some by a desire to see the Man who was the most talked of individual in all the land, and others to give welcome to One they felt sure was the promised Messiah. The very air seemed charged with suppressed excitement of the throngs gathered along the road. Suddenly they were brought to attention by a cry down the road as a little group appeared, headed by a young donkey, bearing on his back a white robed figure. The cry ran along the lines of waiting people, until it became a mighty chorus, "Hosanna to the son of David: Blessed is he that cometh in the name of the Lord; Hosanna in the highest."

Excitement ran high, and the people took off their garments and spread them in the road. Others tore branches off the trees and strewed them in the road. They thought surely the redemption of Israel was at hand!

This day of seeming triumph, was followed by some strenuous days in and about the city, ending with the passover supper, with the request for frequent repetition of the memorial features for the freshening of the love of those who believe on Him. Then came the struggle with self in the garden, the arrest, the mock trial, and the crucifixion.

With all the turmoil in the city, the Roman soldiers had a busy week. Without any preliminary explanation, we are brought face to face again with our former acquaintance of Capernaum, in command of the detachment of soldiers at the crucifixion. We can imagine the feelings of dismay, as the One who had done Him so great a favor was sent to a shameful death!

When the earth shook, and the veil of the temple was rent from top to bottom to display the wrath of God, the centurion who stood a little apart, hearing His cry, said, "Surely this was the Son of God!"

The experience of those trying days must have weighed very heavily on the mind of this worthy man. As the years pass, we find him moved to the seaport of Cæsarea, about 120 miles north of Joppa. By this time he had become more than ever a "devout man and one that feared God with all his house". The time was now ripe

(Continued on page 719, column 2)



EDITORIAL



F. L. AUSTIN, Editor.

F. A. STILSON, Ass't Editor.

THE HEAD AND THE BODY

"Now YE are the body of Christ, and members in particular."—Rom. 12:27.

Here is one of the many metaphors of the Bible. This figure of speech is one of the very striking usages of language for the purpose of giving emphasis and clear and precise force. Jesus said, Matt. 26:26, speaking of the bread which He blessed, "This is my body." Again, v. 28, speaking of the cup, He said, "This is my blood." Here are two striking metaphors. Students who interpret these two statements of the Master to mean that the bread was transubstantiated and actually became flesh, Christ's own flesh, not only do vicious violence to the words of Christ, but they thrust beams into their own eyes, around which they are wholly unable to see. In so doing they deprive themselves of vision of much grand truth spoken by the scriptures. Each of these statements is a metaphor. The bread *represents* His flesh; the cup *represents* His blood.

There are hundreds, yes, thousands, of figures of speech used in the Bible. These are not used to becloud or confuse the truths of God; rather, they are for just the reverse, to illuminate and emphasize those truths. Discern the beauty and attractiveness of the following simile: "All flesh is AS grass." By the use of this forceful simile the utter weakness of the flesh is quickly brought to attention and to realization. But this same truth is brought out by the prophet Isaiah, 40:6, when he uses the metaphor and says, "All flesh is grass." Few, if any, confuse the use of this metaphor and awkwardly claim that all flesh is actually grass. All understand the prophet to mean that grass represents the flesh in that as grass withereth, so, also, does the flesh; in this respect the "flesh is like grass." When the Psalmist said, 100:3, "We are . . . the sheep of his pasture," no one undertakes to interpret that human beings are literally "sheep", but it is interpreted just as a metaphor should be interpreted, namely, that sheep aptly represent those in the care and keeping of the watchfulness of the love of God. No one undertakes to force a literal interpretation upon this statement and then begins to analyze and describe how, being sheep, any should grow wool; fine wool or coarse wool; how quietly he should behave at shearing time; how he should guard himself against rubbing his growing fleece against the blackness of charred logs lying in the pastures. Such analysis would surely bring forth the slight smile which so often expresses unbelief.

Metaphors, similes, parables, and many other figures of speech, are undoubtedly used by inspiration for the purpose of bringing to the mind of man truths which

could thus be more strikingly announced.

THE BODY OF CHRIST

The foregoing is to be vividly realized in the text under consideration: "Ye are the body of Christ."

The apostle had been using the illustration of the human body to emphasize Christian duty. He used the simile, the metaphor, personification, metonymy, and other figures of speech to more strikingly emphasize the truths he was declaring. Because Paul personifies the foot in v. 15 and makes it speak is no reason for anyone to quote this scripture to prove that the foot is supposed to talk. So also, in the metaphor here used. Once we recognize that this is a metaphor we will one and all stop undertaking to force this beautiful figure of speech, which is so full of meaning unto a literal interpretation.

Certainly, in the natural human body it takes the head and the body to constitute the whole being. But Paul is not using this figure with that thought and it is seriously questioned by the writer if any one should presume to so enlarge upon his statement. Is it not by like violent construction that the crude analogy is presented, namely, as the head is first born, afterward the body, so with Christ and the church: Christ was first made complete, afterward the church? While this order is undoubtedly true, the writer seriously questions the right of anyone to force this beautiful figure, which illustrates Christ's guidance and protection of His followers, to so mean or teach.

HEAD AND KING

True, Christ, as in this figure, is the head of the body. But is it not doing violence to Paul's language to use this passage to teach that Christ and the church hold this relation to much or all of the activities other than the apostle was considering.

The church is often spoken of as a complete whole without any reference to Christ. The church which was at Corinth was a complete church though Christ was not present. The same truth is evident in other scriptures. The Church is composed of the called-out-ones—called unto Christ. He is not its head in the sense that a human head is head of a human body. Such a thought would make the existence of Christ dependent upon the heart which is in the body. The human head is dependent upon the body for continued existence. But Christ is Head in the sense that all are subject unto Him—as the apostle teaches in 1 Cor. 12.

Christ is King of the kingdom, but the kingdom is frequently spoken of as entire when there is no reference to Christ or no direct inclusion of Christ.

(Continued on page 719, column 1)

National Berean Department

H. E. Siple, Editor, Oregon, Illinois

OFFICERS OF NATIONAL BEREAN SOCIETY

Mrs. Lydia Railsback, Pres.
621 S. Fellows Street
South Bend, Indiana

Mrs. Idona Romine, Cor. Sec.
1506 South High Street
South Bend, Indiana

Mrs. Emma Garard, Treas.
714 S. Broadway
Dayton, Ohio

For Berean Literature address, "The National Berean Society," Oregon, Illinois

"BEHOLD, HOW GOOD AND HOW PLEASANT IT IS FOR BRETHREN TO DWELL TOGETHER IN UNITY!"

AS THIS copy is being prepared Bereans and church workers in general are rolling in from every direction and a glorious meeting is in progress at Oregon, Ill. Last minute preparations are being completed for National Berean Day, and the largest and best Berean Conference ever held is anticipated.

* * * *

These days of joyful associations bring forcefully to mind the beautiful words of David which are quoted at the head of this page. Mingling, hand in hand and side by side, are brethren from Virginia and New York on the east, Louisiana and Texas on the south, California and Oregon on the west, Minnesota and Michigan on the North, and from many other states lying between these extremes. And we have a common bond,—we speak the same language of faith. Strangers? No! What though we may never have seen or heard of each other before? We are brothers and sisters in the cause of Christ, and we feel that bond of love and understanding.

* * * *

On the grounds outside, and in the services inside, the sweetest of spirit prevails—"how good and how pleasant it is for brethren to dwell together in unity!"

* * * *

This does not mean that each person present sees each point of doctrine just like each other person present. But it does mean that all are kindly considerate of one another; that each one is trying to be receptive of new ideas and to present his own thoughts in a kind manner for the consideration of others. This is all being done in accordance with the exhortation of Paul in Eph. 4:3, "endeavoring to keep the unity of the Spirit in the bond of peace." The object or purpose of it all is so nicely worded in the 13th verse of that same chapter, "till we all come in the unity of the faith, and of the knowledge of the Son of God."

In this way, and in this way alone, can we grow in knowledge and in grace. And as we come to understand the loving Father and His plan better we will have more sympathy and kindness one for another and the cause will prosper and grow because of added zeal as it has never prospered in our hands before.

The sweet spirit that is being felt on every hand at this meeting and the joy of associations are foretastes of the great, eternal gathering on the shores of life everlasting, where we trust we may all meet in glad reunion.

MY WORK

"All members have not the same office."—Rom. 12:4

*I could not do the work the reapers did,
Or bind the golden sheaves that thereby fell;
But I could follow by the Master's side,
And watch the toil-worn face I loved so well!*

*Right in my path lay many a ripened ear,
Which I could stoop and gather joyfully;
I did not know the Master placed them there,
"Handfuls on purpose" that he left for me.*

*I could not cast the heavy fisher-net,
I had not strength or wisdom for the task;
So on the sun-lit sands, with spray-drops wet,
I sat, and earnest prayers rose thick and fast.*

*I pleaded for the Master's blessing where
My brethren toiled upon the wild world-sea;
Or ever that I knew, his smile so fair
Came, bringing sweet encouragement to me.*

*I could not join the glorious soldier band,
I never heard their thrilling battle-cry;
The work allotted by the Master's hand
Kept me at home while others went to die.*

*And yet, when victory crowned the struggle long,
And spoils were homeward brought, both rich and rare,
He let me help to chant a triumph song,
And bade me in the gold and jewels share.*

*O Master dear! the tiniest work for thee
Finds recompense beyond our highest thought;
And feeble hands that worked but tremblingly
The richest colors in Thy fabric wrought!*

*We are content to take what Thou wilt give,
To do, or suffer, as Thy choice shall be,
Forsaking all Thy wisdom bids us leave,
Glad in the thought that we are pleasing Thee!*
—Eva Travers Poole.

* * * *

God does not want to get money away from a man, but the man away from his money. Notice it is "lay up for yourselves treasures in heaven." Money given to God is banked in heaven where thieves do not break through and steal. It is the safest of the safe.—Selected.

CHURCH ADVANCEMENT

Bible study and field observation over several years have convinced me that, like most of the Christian world, The Church of God sadly fails to grasp the meaning of the exalted position in which God has stationed the church. There are great and large responsibilities and duties obligatory upon the church as well as richest promises offered it. I believe that we deeply need a much larger and broader conception of the church as a part of the purpose of God. In the hope of awakening a greater interest in the study of the THE ONE GREAT THEME FOR THE CHRISTIAN DISPENSATION the brotherhood is asked to send in crisp, well-written, and plainly legible articles to this department of The Herald. Also, all are urged to read these articles and to search thoroughly the Scriptures on this much important subject.—Ed.

DEAR BRO. AUSTIN: I am a subscriber to "*The Restitution Herald*" as well as a member of the International Bible Students' Association. I note in the issue of July 12, an article from your pen, entitled "The Church—Called Saints". I request permission to give a witness on this subject.

Certainly we know that the church signifies Christ (head) saints (body of Christ) which is known as the promised seed of Abraham which is being elected or selected from the world during the Gospel age, Rom. 8:29-30. If we be Christ's, are we not the seed of Abraham, and heirs according to the promise? As we have born the image of the earthly (mortal), will we not also bear the image of the heavenly (immortalized, spirit beings)? Gal. 3:29; 1 Cor. 15:49. Did not God predestinate an election of sons, and are they not the promised seed of Abraham, known as the "little flock", "the church", "the saints", etc., according to the knowledge of God the Father, through sanctification of the Spirit into obedience and sprinkling of the blood of Jesus Christ? Eph. 1:5, 9-11; 1 Peter 1:2. Will there not be a time of free grace, after the predestinated "little flock", the church, the saints will have been elected and selected and after the marriage of the Lamb takes place? Will not the invitation be general during the millennial age; "whosoever will, let him come"? But during the time of election, (Gospel age) no man cometh unto the Father except the Father draw him. John 6:44; 12:32; Rev. 22:17.

Do we not, therefore, see that the future mission of this *called out class*, known as "the church", is predestinated by Jehovah to bring restitution of all things which God has spoken by the mouth of all the holy prophets since the world (age) began? Acts 3:21.

Can we not see that God has predestinated the church, the saints, to be of the spirit nature (immortalized, indestructible) in a heavenly home, and that the world of mankind is promised a restitution to perfect human nature in a paradise restored, earthly home? Heb. 3:1; 1 Cor. 15:49-50; 2 Peter 1:3-4; Gen. 13:14-17; Amos 9:14-15; Isa. 65:21-25; Ezek. 37:24-25.

Is it not imperative that we who have been "called" should "give diligence to make our calling and (subsequent) election sure." 2 Peter 1:10,

We realize the Lord has two folds of sheep, John 10:16. Is not the first fold the "little flock" (elect) known as the church, the saints, Luke 12:32, who hear and heed the voice of the Master, walking the narrow way of life? Matt. 7:14. Are not the other sheep which are not of this fold, John 10:16, the large non-elect (world of mankind), who do not hear the voice of the Master and are blindly walking the broad road to destruction (death and decay)? Does not our Lord say that those also He will bring from the grave by resurrection and they, too, shall hear His voice? John 10:16.

Therefore it is evidently God's purpose, foreknown unto Himself from before the foundation of the world, to give blessing to the many non-elect families of the earth, by or through the promised elect (called out) seed of Abraham. Gen. 28:14; Acts 3:25; Rom. 8:29-30; Gal. 3:28-29; Eph. 1:5.

Understanding these precious promises, it behooves us to press on to the mark of the prize of the high calling of God in Christ Jesus, and exclaim with Paul, We have fought a good fight, etc., Phil. 3:4; 1 Cor. 9:24; 2 Tim. 4:7-8. The prize of the high calling is the divine (immortal) nature (spirit beings). 2 Peter 1:4; Phil 3:14.

This calling is greatly to be prized, and can be attained only through obedience and sacrifice, even unto death. Rom. 12:1-2; 2 Peter 1:4; Rev. 2:10.

*A "little flock", so called He thee
Who bought thee with His blood.*

*A "little flock" disowned of men,
But owned and loved of God.*

These truths from the Word of God are given as a witness to the name of Jesus Christ, our Lord, our Savior, and our Redeemer, praying they may be food for the elect church, as well as the world of mankind.

Yours in the truth,

Mrs. E. A. Christian.

—o—

*"God is BEFORE me, He will be my guide,
God is BEHIND me, no ill can betide;
God is BESIDE me, to comfort and cheer,
God is AROUND me, so why should I fear?"*

—Selected,

With Our Sunday Schools

LESSON PREPARED BY F. L. AUSTIN

LESSON VIII.—August 21, 1927

GOD'S PROMISE TO DAVID

1 Chronicles 17

Devotional Reading: Hebrews 1:1-14

GOLDEN TEXT

Thy throne, O God, is for ever and ever: a sceptre of righteousness is the sceptre of thy kingdom.—Hebrews 1:8.

A STUDY OF THE SUBJECT

God's Promise to David. God's promise to David will be better understood if studied in connection with 2 Sam. 7. Notice that God's promise is unconditional; it is not dependent upon David's acceptance or conduct. However, vv. 16-27 suggest that David plighted himself to God and that if a "covenant of salt" was not entered upon, agreement very similar thereto was. See Dictionary. David repeated to God his understanding, vv. 16-27, that God's promise referred to his house or family—that is, throne—for ever. Cf. 2 Sam. 7:18-29.

1. Concerning Israel, v. 9. God assures to Israel an abode from which they will never be moved. Such abode has never been theirs. They dwelt in Palestine for only a short time. Isa. 63:17, 18. Other scriptures confirm God's intent to establish the nation of Israel in the land of Palestine forever. Ezek. 37:21-28; Jer. 3:17-19.

2. Concerning David's Throne, v. 12. While this may have included Solomon it surely did not refer specifically to him in that Solomon's kingdom was immediately divided, rent asunder, and finally fell entirely. The angel speaking to Mary, Luke 1:31-33, assured that her son Jesus would be the heir to David's throne forever. See also Isa. 59:20-21; Rom. 11:26; Rev. 22:16; 5:5; Isa. 11:1-10.

3. Concerning Perpetuity. God's house, His kingdom, and David's throne "shall be established for evermore." 1 Chron. 17:14. Cf. 2 Sam. 7:12, 13. In none of these has the establishment yet been visibly permanent. God's house, the temple of Solomon, was temporary; His kingdom, the establishment of Israel, was temporary; David's throne, lineage in office, was temporary. The promise was for all time.

God Promised Real Literal Conditions. From the fact that the kingdom, house, and throne of David have all been overthrown it is not proper for man to presume that God's hand is short or that God meant to be understood after some other manner. Prophecy is replete with the assurance that Israel will yet be regathered. In fact, such apparent regathering is to-day miraculously taking place contrary to recent combined national efforts to maintain Turkey's sovereignty over Jerusalem. The greatest national outlook for the immediate future is the fulfillment of this covenant to David in all its literality. The greatest

current evidence of the truthfulness of God's word is the fact of the reclaiming of the promised land to Israel, the regathering of her people, the rebuilding of her strength. The outlook of faith before the Christian to-day is entrancing.

Prophecy further indicates that previous to the coming erection of a permanent temple, a tabernacle or temporary house of God will first be established and probably overthrown.

Questions on the Subject. In what sense or degree, if any, have these promises been fulfilled? Do Acts 15:15 and Amos 9:11 refer to the fulfillment of these promises? In what sense or degree are the present Israelitish and Palestinian activities related to the covenant?

THE GOLDEN TEXT

Thy throne, O God, is to the remotest and most abiding age; and: The sceptre of rectitude is sceptre of thy kingdom.—Heb. 1:8, Roth.

Christ was made much better than the angels, and hath by inheritance obtained a more excellent name than they. Such great things were never spoken to angels as were spoken to Christ. But the Christ is to have a throne and kingdom which will be divine, and His sceptre will be righteousness. The kingdoms of this world will give way to the literal reign of Christ on the throne of His father David.—F. A. S.

PRACTICAL APPLICATIONS

God's Ways Not Man's Ways. So much higher are the ways of God than the ways of men that frequently our loftiest conceptions of good are contrary to His will. David purposed to build a house for Jehovah. It did not seem right to him that he should "dwell in an house of cedars" while the "ark of the covenant of the Lord" remained in a tent. He therefore planned a magnificent temple, which would fittingly express the majesty and greatness of God. But the Lord said, "Thou shalt not build me an house . . . Furthermore I tell thee that the Lord will build thee an house." The plan was completely reversed by Jehovah. His will was exactly opposite to that of David in the matter. How often this is true in the experience of the best-intentioned Christians! Through human agencies they attempt to bring about conditions of righteousness in the world which God has ordained shall be accomplished only by

Jesus and His co-rulers through the establishment of the kingdom of heaven upon the earth.

God's Purposes Greater Than Ours. God's purposes are always richer and more comprehensive than ours. David desired to build a splendid temple for the Lord his God, that all Israel and the nations surrounding them might glorify the name of Jehovah. Necessarily the temple must be a material one, composed of wood, stone, and metal; subject to the disintegrating power of time and the elements. What God purposed to build for David was a "spiritual house", of which His Son, the Lord Jesus Christ, should be the "chief cornerstone"; and through which eventually "all the families of the earth shall be blessed". David's plan would create a center of worship for Israel; God's plan, a place wherein all humanity might "draw nigh unto God". David's temple was to bring joy to Israel; God's temple, peace to the whole world.—G. E. M.

TOPICS FOR STUDY AND DISCUSSION

David's house: what; when and how legally established as the royal house of Israel; its duration; its purpose.

The relationship between God's covenant to David and His covenant to Abraham.—A. K.

CONFERENCE DATES

Virginia, Maurertown—August 17-28.

Iowa, Waterloo—August 20-28.

Kansas-Oklahoma, Arkansas City, Kansas—August 21-28.

Nebraska, Holbrook—August 28 to September 4.

Attend your own State Conference and others, if possible. Your cooperation will help in the Master's service.

DOINGS AMONG THE CHURCHES

Representatives from sixteen states united in the services Sunday evening at the Illinois State Conference. These were on hand in readiness for the National Berean Conference on Monday and for the General Conference of the Church of God, the business sessions of which begin today at 3:15 p. m.

MINNESOTA

EDEN VALLEY

The Sunday School and church work is growing slowly, but surely. Last Sunday morning the attendance was about seventy.

Mrs. Beatrice Magedanz was baptized into Christ a few days ago. She is a young woman, mother of three children. Both she and her husband are members of the Church of God, at St. Cloud, Minn. We trust that God will be with her every day, and that she shall be given a place in the kingdom.

Thursday evening the local Ladies' Aid held an ice cream social, which drew a large number of people, although it was a very cool night. The total receipts amounted to over forty dollars.

A cordial invitation is sent to all from a distance to attend our Fall Conference, if possible, or any of our regular services. Remember the date of the Fall Conference—September 2 to 4.

The Fall Conference in Minnesota will be held at Eden Valley, commencing Friday evening, September 2, and will continue over Sunday. Arrangements have been made to have Bro. Patrick with us. Everyone should put forth special effort to be in attendance and help in maintaining the unity of the Spirit in the bond of peace and to assist in furthering the work of the called out church.

Sr. A. R. Howard, of Mora, has been suffering with a severe attack of asthma. We trust that relief will be granted her.

Bro. Jas. Martin of Minneapolis is on the road to recovery from his recent sick spell while visiting at Lester Prairie.

Bro. Fredlund is filling the Mora pulpit while C. E. Randall is away to General Conference.

The Minnesota delegation to General Conference stopped at Grayton, Wisconsin, and united with the congregation at that place in Saturday night and Sunday services.

The following from Minnesota are attending the General Conference: Thos.

Savage, Sadie Savage, Orpha Hoskins, Mrs. Wm. Ruhn, Madge Hoskins, Mrs. Ruth Hoskins, Carl Broberg, and C. E. Randall. We surely are having a good and profitable time. The rest of you Minnesota people are missing wonderful blessings by not being here. Start planning for next year.

THE TEXAS CONFERENCE

The sixth Annual Conference of The Church of God in Texas met in Goldthwaite Friday evening, July 15, 1927. Services were conducted by Bro. E. O. Stewart, and Bro. Bradley until Tuesday evening when Bro. Austin took charge of the evening services. He also conducted the Adult Bible Class each morning and Intermediate Bible Class each afternoon, Bro. Stewart alternating with him in these classes. The Primary Class was taught by Sr. Wilson.

Saturday, July 23 was Berean day. There was a picnic that afternoon. In the evening a very interesting program was presented by the members of the Goldthwaite, Mullin, Sweetwater, and Houston Berean Classes.

Three persons obeyed the gospel and were baptized Monday morning. They are Maida Wilson and Winnie Brown, of Goldthwaite, and Le Roy McCollough, of Houston.

Considering everything, our Conference was one of the most successful that we have had. There is but one thing we would have different, and that would be to make it possible for each member of the Church of God in Texas to be present at each meeting.

The next conference will be held in Goldthwaite, beginning Friday evening before the third Sunday in July. We hope to have a larger number present, both from within and without the state.

The officers elected for the coming year are: E. W. Moses, president; Sybil Guthrie, Secretary; and F. B. McCollough, Treasurer.

Let us all unite in an effort to do more in the Master's service, not during conference only, but each day throughout the year.

Sybil Guthrie, Sec'y.

INDIANA CONFERENCE REPORT

The Indiana Bible School was held at North Salem, July 5 to 17, with the largest attendance we have ever had. The lessons were very instructive and interesting.

In the absence of our President, F. A.

Stilson, the conference business meeting was called at 2:30 p. m., July 16, by Bro. Cantwell Drabenstott, 1st Vice President. After prayer by Bro. Anderson, the Secretary's report was read and approved.

The church roll was then called. The Treasurer's report was read and accepted. Then the minister's report was read and accepted. The work of Bros. Drabenstott and Long was reported by Bro. Anderson and Sr. Railsback. The report of the Berean Secretary, Mrs. Senff, was read and accepted.

It was decided that anyone from the state attending the General Conference, at Oregon, Illinois, should be a delegate.

A motion to retain Bro. Anderson as State Evangelist was carried. Bro. R. C. Stilson suggested that some improvements be made, such as more class rooms, lights, and walks in front.

Election of officers resulted as follows:

Bro. Cantwell Drabenstott, President; Bro. R. C. Stilson, 1st Vice President; Bro. Nolan Orr, 2nd Vice President; Bro. J. J. Snodgrass, Treasurer; Sr. Myrle Hatten, Secretary.

Myrle Hatten, Sec'y.

REPORT FOR JULY

Sermons: Pleasant View, 2; North Salem, 4; St. Louis, Mo., 1; Blush, Mo., 5.

Bible Lessons: North Salem, 17; Blush, Mo., 6.

Baptisms: 8.

Money received in Indiana: Pleasant View, \$30.00; Conference Board, \$54.00. Expense: \$9.00.

J. H. Anderson.

* * *

ILLINOIS

Bro. S. J. Lindsay was present at the regular meeting of the Berean Class at Casey, Illinois, on Monday night, August 1. He gave a very interesting and helpful lesson on The Signs of the Times.

CONFERENCE DATES

Virginia, Maurertown—August 17-28.

Iowa, Waterloo—August 20-28.

Kansas-Oklahoma, Arkansas City, Kansas—August 20-28.

Nebraska, Holbrook—Aug. 28 to Sept. 4.

KANSAS-OKLAHOMA CONFERENCE—ARKANSAS CITY—AUGUST 20 TO 28

A prayer service was held Sunday morning at the hour of worship at Oregon, Illinois, praying God's blessing and guidance upon our sick ones throughout the country. Brethren from fourteen states engaged in the service.

Following mastoid operation, Sr. Verna Thayer had improved sufficiently that she left the hospital on Friday, the 5th. She is staying among friends in South Bend, Indiana, for a short time. Bro. Thayer returned Sunday, the 7th, to Oregon, and Golden Rule Home.

The chief physician of the Fresh Air Hospital, Chicago, has been giving Bro. Wm. C. McGraw a series of test examinations. These will not be completed for several days, but so far the tests have not revealed as serious a physical condition as was at first announced. Bro. McGraw is taking perfect rest and is feeling and looking fine.

* * *

A TASTE OF GENERAL CONFERENCE
By M. A. Woodward.

The afternoon of August 6, beginning at 3:15 was spent in Bible conference. The subject for this hour was the spiritual way of financing church work, and the interests of the Sunday School. Bro. Savage was the first speaker, and in his earnest, forceful way, he began with, "It is necessary for every church to have elders and other officers, which make ordinances, etc., These are man-made, as was the ordinance of tithing of Mal. 3:7-10, but ordained of God, and made very emphatic by these words, Mal. 3:8, "Will a man rob God? Yet ye have robbed me. But ye say, Wherein have we robbed thee? In tithes and offerings." We hear this objection: This method of giving belonged to Israel, not to us. How much nearer can we get to the tithing method than 1 Cor. 16:2, "Upon the first day of the week let every one of you lay by him in store, as God hath prospered him, that there may be no gatherings when I come."

Bro. Savage believes that ministers are our workers, servants, and should be paid, must be provided for, and he thinks no one can find an easier method, or safer one, than putting away a tenth of our income, and then we know it is ready for any needed work in God's vineyard. A church that does not believe in paying its minister, getting the necessary Sunday School supplies, doing the many things to make the church building a fit and pleasant place for God's service, has not been fully converted to God and His Bible plans.

"Church or You"

If you wish to work in the kind of a church,
Like the kind of a church you like,

You needn't slip your clothes in a grip
And start on a long, long hike;
You'll only find what you left behind,
For there's nothing that's really new.
It's a knock at yourself when you knock
the church.

It isn't your church—it's you!

Real churches are not made by men afraid
Lest someone else gets ahead;
When everyone works and nobody shirks,
You can raise a church from the dead.
And if, when you make your personal
choice,

Your neighbor can make one, too,
Your church will be what you want it to
be.

It isn't your church—it's you!

—Lyman Booth.

* * *

NELSON MORTON

Age 84, died at his home, 915 Lincoln Way East, LaPorte, Indiana, at 3:15, o'clock, on the afternoon of August 2, after an illness of five years.

His obituary which was prepared by himself several years ago, is in part as follows:

"Nelson Morton was born in Denmark, August 14, 1842, and came to this country with his parents in 1857. He arrived in LaPorte June 4, that year. His parents settled near Chicago but came back to LaPorte in the fall and moved onto a farm in Springfield township.

"He served in the war of the Rebellion one year. He enlisted in August, 1864, and was mustered in on September 1, 1864, in Co. G, 23rd regiment, Indiana volunteers, which belonged to the first brigade, fourth division, 17th army corps."

"He was married to Elizabeth Ellen Welker March 17, 1868."

At the end of his obituary, Mr. Morton added the following note: "I want my funeral preached from St. John 11:25."

Mr. Morton was a member of the Church of God, and of Patten Post, G. A. R. He is survived by his widow and the following sons and daughters: Jens Morton, LaPorte County; Mrs. Emma Cushing, Michigan City, nd.; Mrs. Gertrude Freese, Rochester, Ind.; Mrs. Florence Scott, Portland, Oregon; Mrs. Elizabeth Pratt, Otis, Ind.; Mrs. Adele Hutchens, Son Diego, Calif.; and Mrs. Myrtle Mc Curdy, Erie, Pa.; and by 16 grandchildren and 6 great-grandchildren.

Funeral services were held Friday, August 5. F. L. Austin, of Oregon, Ill., officiated.

MRS. IDA MARIE BARNETT

Was born May 16, 1881, and died at her home in Clinton Co., Mo., July 30, 1927. On December 24, 1916, she and E. B. Barnett were united in marriage and in the same year they were baptized into Christ by Elder VanVactor. She leaves her hus-

band, one step-son, one nephew, two nieces, and many friends. Funeral services were conducted in the Hillisburg church by the writer, on August 1, after which she was laid away to sleep until Jesus calls her to come out of the tomb.

J. H. Anderson.

* * *

"Let us consider one another to provoke unto love and good works: not forsaking the assembling of ourselves together, as the manner of some is; but exhorting one another: and so much the more, as ye see the day approaching."

* * *

Do you wish to have a part in the Master's work in your state? You may help and be helped by attending your conference. Bring your friends!

Each of these conferences will be provided with able teachers and speakers, who will be able to lead unto greater spiritual light and godliness. Why not recognize this fact also: "Where two or three are gathered together in my name, there am I in the midst of them."

THE RESTITUTION HERALD

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Change of Address—When ordering a change of address be sure to send us both the old and new addresses.

THE RESTITUTION HERALD advocates: The near return of Christ, Acts 1:11, and life only through Him, Col. 3:3; the literal resurrection of the dead, John 5:28; the immortalization of those in Christ, 1 Cor. 15:53, 54; the final destruction of the wicked, 2 Thess. 1:9; the restoration of Israel as the kingdom of God under the kingship of Christ, Luke 1:32, the church being joint-heirs with Him, Rom. 8:17, and Israel to be made head over Gentile nations, Isa. 60:13; the "restitution of all things, which God hath spoken by the mouth of all His holy prophets since the world began", Acts 3:21. It also firmly advocates repentance and immersion in the name of Jesus Christ for the remission of sins, Acts 2:38, and a consecrated life as essential to salvation.

To Stop Paper—It will be our policy to follow the general desire of our readers and to continue sending THE RESTITUTION HERALD to subscribers until notified that discontinuance is desired. Therefore, if you do not wish your paper continued, kindly write us to that effect promptly upon expiration of your subscription. When paper is ordered stopped please remit for any arrearages on subscription.

The Children's Page



PREPARED BY LOIS HUNT
1111 Blaine Ave., South Bend, Ind.

GOD'S PROMISE TO DAVID

CHILDREN, do you know that one of the very happiest things for you to remember is that God never breaks a promise? He is able to do anything at all that He promises and He *will* do it. And one of the happy promises to remember is the one He made to David.

David was now king, with his throne and court established in Jerusalem. He had set up the tabernacle and then brought up the ark of the covenant so that God's meeting place with the Israelites was also in Jerusalem.

David had also built himself a wonderful palace. King Hiram of Tyre had sent cedar wood, besides masons and carpenters to help build this house. I presume there were great stone columns, rich curtains, beautiful carvings, inlaid floors, fountains and rare furnishings.

As David was resting, looking at all the splendor which surrounded him—thinking, probably, how he, a poor shepherd, had risen to his now exalted position and how it was God who had thus exalted him, all at once a startling thought came to his mind. Here he lived in a beautiful house, while God's ark was left in a tent—"under curtains"! Immediately he called the prophet, Nathan, and told him that he wanted to build a house for God too.

Nathan replied, "Do all that is in thine heart; for God is with thee."

However, that night God told Nathan that He did not want David to build Him a house. He said that in all the wanderings of the Israelites they had carried the ark from place to place and that He had never told any judge to build a house. He told Nathan to remind David that He had brought him from the sheepcote and made him ruler over Israel, that He had saved him from his enemies, and given him great wealth and blessings.

Then God added the *promise* that He would give the Israelites a home from which they should not be moved, nor molested by their enemies, and that He, the Lord, would do the building.

Moreover, although David was not to build a tabernacle for God, his son was to use the patterns and plans that David would give him, and build a magnificent temple after David's death.

Now, God meant two things by that promise. Part of

it is already fulfilled. David's son, Solomon, did build a wonderful temple and placed the ark within it.

But the other part, that the Israelites should have a permanent home, has not yet been completed. They live in all parts of the earth and are not a kingdom—even Solomon's temple has been destroyed.

Nevertheless, we believe the second part of the promise is being worked out. So many Jews are returning to their promised land, Palestine, and are developing its resources. Jesus will be the King whose throne will stand forever. However, Jesus is David's son—tracing through the generations, so that will keep the promise.

God will build a temple made up of lively stones or people. And, my little friends, it is of that we are hoping to become a part. God will take us and place us wherever we are needed in His building, if we only allow ourselves to be wholly given. And thus, may we share in God's promise to David, and more than that!

Let us try and hope to be lively stones!

SOMETHING TO DO

Learn: 1—Matt. 18:20; 2—1 Peter 2:5.

WHAT EVERY BOY AND GIRL SHOULD KNOW WHERE TO FIND

19. Another Worker's Verse—Psalm 126:6.
20. Where do we find a Teacher's Verse?

WHICH IS RIGHT?

If you are thirteen, to say you are twelve, so you can ride on a half-fare ticket; or, if your are fifteen, to say you are sixteen, so you can work?

STEAM TO RUN WITH

A CONVERTED and reformed drunkard, Jesse Pullen, was trying to lead to Christ one of his old companions, and, when the latter expressed a fear that he would not hold out, Pullen said, "You know I run a little steamer in the summer. I don't wait until I get up steam enough to carry me across the sound before I start. I would blow the boat all to pieces, if I did. The boiler wouldn't stand it. But when I get about 20 pounds of steam up, I sing out, 'All right, captain, go ahead!' Down in the hold I have plenty of coal and as fast as we use up the steam we make more; and so we go across the sound, though we never have more than 20 or 30 pounds of steam at any one time."

"Now the Lord does not start us off with grace enough for a lifetime. Poor human nature wouldn't stand it, I suppose. But He wipes out all our past sins with His mercy and gives us just enough grace for one day's duty. But, mind you, He provides plenty of fuel to make more grace, even the Bible, and prayer, and the Holy Spirit; and so all the way along the voyage of life we have grace and help in time of need,"—*Pentecostal Evangel*,

THE CALLING OF GOD

By C. E. Randall

THE PLAN and purpose of God is the greatest, the largest, and the grandest thing that has ever been revealed to the mind and heart of man. It surpasses and excels everything that man has imagined and conceived and as such causes us to humbly acknowledge its Author. This great and mighty pre-arrangement of purpose has to do with man and therefore is being worked out through human agencies under the calling and election of Him, who knew the end from the beginning. God works through His own creation. Every part of God's great and eternal purpose has or will be finally perfected through man. Man is the central pivot around which the plan of God revolves.

The plan of God being worked out through man and by man accounts for God calling out certain men for a special work in connection with some particular part of His great plan. When God called a certain individual for a special work He sanctified, or set apart, that called out one for that special, definite, particular work. God has never called a man, a group of men, or a nation unless He has had a work for them to do. His call is a call for service. When God calls He wants an immediate response. He never calls a person to an unreasonable service.

When God saw that the hearts and minds of the antediluvians were evil continually, He called Noah. He called him to be a preacher and a builder. Noah was obedient unto the heavenly call and immediately did that which God called him to do. He went and preached to the people of his day. He was not without a message. God gave him the message and the strength and courage to go out and proclaim that message of warning. The message was rejected by the majority, but God abundantly blessed him, even to the extent of saving him and his household. Noah did not lose anything by obeying the call of God.

When he commenced to do his work of building the ark God provided him with the necessary material and tools and gave him the strength to build the ark according to the plan of God. God always provides His called ones with the necessary strength equipment to completely and thoroughly do the work for which they are called. Noah was faithful and God has preserved his name among the names of the faithful ones as an example for those whom He is calling out during the present dispensation.

Abraham was another man called by God. The call was unmistakable; it was definite; it was personal. He was called to go out into a strange land. The call took him away from his kindred and his father's house. He was not reluctant, but obeyed the Lord and went out not knowing the way. He could not see the end from the beginning, but, strong in faith, he staggered not at the promise. He went and did as God directed. In his obedience he was abundantly blessed by God. He not only received the material things of life, but became the father of multitudes and heir of the world. His reward paid him well for obeying God. God pays His servants well.

In all of Abraham's services God was with him; told him what to do; when to do it; how to do it.

When the time came for the deliverance of the children of Israel, God called Moses, called him through the burning bush. Moses' call was like the rest—it was a call to service. A mighty work was planned for him, a work which he could not do in his own strength. But God being for him, no one could be against him, so he went at the task in the strength of the Lord. God supplied his every need and he was successful in all his service. His willingness to forsake the riches of Egypt in order that he might obey the call of God, placed him as one of the leading characters in God's great plan. He became a deliverer, a law-giver, a judge, and laid hold of a hope of eternal duration through implicit obedience to God.

The children of Israel became a special nation, a nation above all nations, a peculiar and holy people unto the Lord because they accepted the call of God. Did Israel benefit by obeying God? They were delivered out of bondage; they became God's kingdom; they received a land flowing with milk and honey: all because of obedience. When they accepted God's call they were sanctified or set apart and have remained a set apart people in the plan of the Father unto this present time.

God is calling out from among the Gentiles a people for His name during this present age and these called out ones are being set apart by God for a special purpose, for a special work. Their calling is the greatest of any class that God has ever called. Their part in the plan of God is the peak of all human attainment. They are a special treasure above Israel, even as Israel was a special treasure above the nations. The called out ones are the only ones with whom God is dealing during the present era. This class of people constitutes the "body of Christ" and is as visible and clearly distinguished as was its head, Jesus Christ. Their work is the work of Christ, doing the will of Him that sent Christ. No individual can be a truly called out one that is not continually about his Father's business. As sanctified or set apart ones, we become separate from the world in the same way in which Christ was in the world, but not of it. John 17:14-21.

The work which God has called us to is a reasonable or rational service. He is not unmindful of our weakness but has in every case provided the strength and courage that we might do all things well. The assurance of Paul that when God is with us no one can be against us, should be sufficient to confirm our faith to the end that we will at all times be willing to go where He wants us to go and to do what He wants us to do. Service rendered to God is service to humanity and to self. May we be faithful to our calling that we may receive a hundred fold in this present time and eternal life in the world to come.

Our way to God's symposium board is often blocked by the flesh. Hence, the necessity of trials and troubles to drive the "old man" under the table, where he belongs. Then see to it that he gets no crumbs.—S. E. Haney.

THE BOOK OF DANIEL

By George Johnston

PART 6

THE GREAT IMAGE

THE FIRST prophecy with which we meet in the Book of Daniel is remarkable for the fact that it was revealed in a vision to a Gentile king, and interpreted by a Hebrew prince. This is a clear indication that the substance of the prophecy is of equal importance to both divisions of mankind.

In the second year of Nebuchadnezzar's sole reign and the fourth since he had been raised to the throne along with his father, the former "dreamed dreams where-with his spirit was troubled, and his sleep brake from him. Then the king commanded to call the magicians, and the astrologers, and the Chasdim, for to show the king his dreams. So they came and stood before the king. And the king said unto them, 'I have dreamed a dream, and my spirit was troubled to know the dream.' Then spake the Chasdim to the king in Syriac, 'O king, live for ever: tell thy servants the dream, and we will show the interpretation.' The king answered and said to the Chasdim, 'The thing is gone from me: if ye will not make known unto me the dream, with the interpretation thereof, ye shall be cut in pieces, and your houses shall be made a dunghill. But if ye show me the dream and the interpretation thereof, ye shall receive of me gifts and rewards and great honor: therefore show me the dream and the interpretation thereof.' They answered again and said, 'Let the king tell his servants the dream and we will show the interpretation of it.' The king answered and said, 'I know of a certainty that ye would gain the time, because ye see the thing is gone from me. But if ye will not make known unto me the dream, there is but one decree for you: for ye have prepared lying and corrupt words to speak before me, till the time be changed: therefore tell me the dream, and I shall know that ye can show me the interpretation thereof.' The Chasdim answered before the king, and said, 'There is not a man upon the earth that can show the king's matter: therefore there is no king, lord, nor ruler, that asked such things at any magician, or astrologer, or Chasdim. And it is a rare thing that the king requireth, and there is none that can show it before the king, except the gods, whose dwelling is not with flesh.' For this cause the king was angry and very furious, and commanded to destroy all the wise men of Babylon. And the decree went forth that the wise men should be slain; and they sought Daniel and his fellows to be slain."

It has been argued by many writers and others that the demands of Nebuchadnezzar were most unreasonable, but, it would appear, he demanded from these "wise men" only what they professed to be able to supply. While the astrologers were supposed to be able to interpret dreams and the like by means of the planets, and the magicians by the study of the livers of animals, and by other strange

methods, the Chasdim claimed to be able to communicate directly with the gods, and to obtain from them enlightenment on all difficult and supernatural subjects. These heathen priests were therefore regarded as the chief of the wise men, and, it will be observed, they alone addressed the king; the astrologers and the magicians being of a lower order did not presume to say a word. The demands of the king were therefore by no means unreasonable. If these men could learn from the gods the interpretation of a dream, the king naturally concluded that they could also learn the details of the dream itself. All dreams were supposed to be direct revelations from the gods, and what they had made known once they might reasonably be expected to be able to repeat. When the Chasdim were therefore forced to admit that they could not make known to the king that which he had dreamed, his faith in their claims must have been severely shaken, and he ordered that they be destroyed. In one respect, however, the decree of the king was unworthy of so great a monarch: he commanded that not only the Chasdim, astrologers, and magicians who stood before him should be executed, but also every person near and far who was numbered among the "wise men". This sweeping decree, therefore, included Daniel and his friends, though they were quite unaware of what had happened until they were sought for to be slain.

"Then Daniel answered with counsel and wisdom to Arioch the captain of the king's guard, which was gone forth to slay the wise men of Babylon. He answered and said to Arioch the king's captain, 'Why is the decree so hasty from the king?' Then Arioch made the thing known to Daniel. Then Daniel went in, and desired of the king that he would give him time, and that he would show the king the interpretation. Then Daniel went to his house, and made the thing known to Hananiah, Mishael, and Azariah, his companions. That they would desire mercies of the God of heaven concerning this secret; that Daniel and his fellows should not perish with the rest of the wise men of Babylon."

In answer to the prayers of the Jewish princes the dream of Nebuchadnezzar and its meaning were revealed unto Daniel "in a night vision". After rendering thanks to God for His goodness in giving him might and wisdom, and for making known to him the things for which they had prayed, Daniel "went in unto Arioch, whom the king had ordained to destroy the wise men of Babylon: he went and said thus unto him: 'Destroy not the wise men of Babylon: bring me in before the king, and I will show unto the king the interpretation.' Then Arioch brought in Daniel before the king in haste, and said thus unto him: 'I have found a man of the captives of Judah that will make known unto the king the interpretation.'"

(To be continued)

THE CROSS

It is said that when the passover lamb was roasted, Ex. 12:9, a spit was run through the lamb from head to tail, and another through the shoulders. Thus a cross was formed on which the lamb hung while subjected to the fires.—*King's Business.*

"THE LOVE OF THE TRUTH"

(Continued from page 706)

in the last year newspapers have reported disgraceful wrangles and fist fights in many churches of our land. Officers of the law have, in several cases, been called to restore order. Little love of the truth is thus displayed.

Those deceived by the antichrist are those that "received not the love of the truth that they might be saved." 2 Thess. 2:10. Antichrist is coming in the name of religion but with a bow in his hand, Rev. 6. He will make it seem necessary to go forth to persecute, conquer, and exterminate certain classes that true religion (as he will call his teaching) may prosper. Those that have not the love of the truth will flock to his standard, thinking they serve God, but, alas! punishment will be theirs because of insufficient love.

In many leading city churches to-day it has become pious pastime for the clergy to strap guns on their hips, pin stars on their breasts in an effort to stamp out bootleggers, swindlers, gamblers, etc. They fail to realize that more lasting good can be done by changing the heart with the gospel of love than can be done by changing the mind with a gun. Morals cannot be legislated into a man. A pistol or a fiery cross may make a culprit tremble, but it will not, cannot, change his desires and lusts, and a Christian becomes antichristian by using such methods. "The mystery of iniquity doth already work."—2 Thess. 2:7.

In man's eyes it seems a good thing, and necessary, to overpower the evil whether it be Jew, Catholic, Protestant, black, white, swindler, or moonshiner. But Jesus tells us differently.

In Matthew 13:24-30, 36-42 He gives the parable of the tares in the wheat. His servants wished to pull up the tares, just as they do to-day, but Jesus said: "Nay, lest while ye gather up the tares ye root up also the wheat with them." Our work now is to leave the tares and teach the love of God to a dying world. How can we better teach the love of God than by demonstration. Is your life a demonstration? Have you love of the truth.

Much could be added, but we feel we have already proved the essentialness of love. However, one more thought forces itself upon us. "If any man say, 'I love God, and hate his brother, he is a liar.'"—1 John 4:20. "All liars shall have their part in the lake which burneth with fire and brimstone, which is the second death."—Rev. 21:8. Pretty dangerous to hate a brother, isn't it? Does love of the truth seem more important?

It is the present conviction of the writer that the tribulation saints will be taken from the class that has received the law in the mind, but never had that law "written in their hearts". "Many shall be called, but few chosen."

THE HEAD AND THE BODY

(Continued from Editorial Page)

The writer is led to present these thoughts for the reason that varied theories are broadcasted upon the peo-

ple by those who magnify some particular statement and make it all-inclusive of everything pertaining to the subject mentioned. The inaccuracy of such method may be seen in the use of the parables of our Lord. In referring to the kingdom of God He likens it unto: the mustard seed; the man sowing good seed in his field; the field; leaven; a treasure hid in a field; a merchantman; a net; etc. It is only in the particular which He mentions that the kingdom is thus like the illustration. To force a greater meaning than He ascribes can but do violence to His words. So also, to force a larger meaning into Paul's representation of Christ being the head of the body than that which Paul used is not only to make Paul say more than he said, but it is to blind one's self to other beautiful and beneficial truth.

FROM A PAGAN TO CHRIST

(Continued from page 709)

for the gospel to be offered to the Gentiles, and Cornelius was to be the chosen vessel. He was given a wonderful vision in which he was told to send to Joppa for Peter. At the same time Peter was given a vision to prepare him for the coming of the Gentile messengers. The two visions and the connecting events form a great miracle that was to convince Peter that he might not only come into the house of one that was a Gentile, but that he should not call any man common or unclean.

After Cornelius had seen the vision and was told to send for Peter, what was his action? He called two of his household servants, and a devout soldier of them that waited on him, and when he had declared all these things to them he sent them to Joppa. We cannot but wonder whether one of these men was the servant who was healed at Capernaum. As a matter of fact, the servants of army officers are soldiers detached as officers' orderlies. But the remarkable thing was that this man, an Italian by birth, and a soldier by profession, should not only believe on Christ, but should use his influence to convert his men to the same ideals.

Then, as the time for the arrival of Peter came near, we find great preparations being made to receive him. Cornelius gathered in a party of his kinsmen and personal friends to hear the message that Peter had for them. After mutual exchange of experiences, Peter is moved to say, "Of a truth I perceive that God is no respecter of persons; but in every nation he that feareth God and worketh righteousness is accepted with him."

Peter tells them what they ought to do, and how simple was the story—not like what many modern churchmen would tell. Then we are told "the Holy Spirit fell on all them which heard the word." Peter, seeing that this was the time to act to offset any possible criticism from his Jewish friends, said, "Can any man forbid the water that these should not be baptized, which have received the Holy Spirit as well as we? And he commanded them to be baptized in the name of Jesus Christ."

ISRAEL, NOT JACOB

By the Editor

ISRAEL is a compound Hebrew word—"Isra-el". "El" is a Hebrew word for God or Lord. Israel means *God rules, judges, commands*. God gave this name to him who formerly was named Jacob, Gen. 35:10. From this time on God indicates by the name given that He is to rule Israel and Israel's descendants.

The name formerly had been Jacob. This is the name that was given to him at birth. It corresponds with the Hebrew word, "Yakob"—for "heel" in Gen. 25:26, the meaning of which, according to the Companion Bible is "heel-catcher", "contender", "striver". So long as this man contended or strove with man, he prevailed. He prevailed against Esau; he prevailed and secured the birthright, Gen. 25:29-34. He prevailed against Isaac; he prevailed and secured the blessing, Gen. 27. He prevailed against Laban; he prevailed and secured Rachel, Gen. 29. He prevailed again and secured the greatness of the flock. He prevailed still again and secured Laban's blessing, Gen. 31. But when he contended with the angel of the Lord, "the hollow of Jacob's thigh was out of joint", Gen. 32:25. Though he tenaciously clung to the angel, he was unable, nevertheless, to succeed. God gave him then and there the new name, "Israel", that announced that ultimately God Himself would rule Israel's household.

Since that day the character of Jacob's people or the people of Israel, has stood out in the history of the world most conspicuously. Whenever and wherever that people have been contending with mankind, strictly by themselves, in their own name, without including the name of Jehovah, they have been successful; they have been victorious over man. It is true to-day in commerce of every line, in position among the nations, the Israelitish people have the lead. They hold in their possession the firstborn's share of wealth, of commerce, of transportation, of precious stones: they hold the lion's share everywhere. But when they have labored as under the direction of God, have disobeyed God, have brought His name to degradation, have undertaken to overpower Him, under such circumstances, history is replete with instances where Jehovah has overcome them, sold them unto foreigners, punished them with drought, plagues, scattered them throughout the world: all in evidence of Jehovah's rulership, sovereignty. Again, when they have obeyed Jehovah's word, have kept their covenant with Him, have extolled His name before man, Jehovah's rule over them, for blessing, for uplift, has been beyond understanding. The Red Sea opened in front of them, closed behind them. The wilderness produced its daily manna, the rock, its living water. The Jordan held back its flow. The seven kings of Palestine withered in front of them. Blessing, uplift, enrichment, were with them.

The word which God gave to Jacob in Gen. 35:10 was

unconditional. The name was to be Israel. It is positive and the name has its meaning, which meaning is positive. God rules, and under God's rule Israel will prevail over mankind for good, even for that good which Jehovah holds in purpose.

It is this people, Israel, whom God will rule, that the prophetic record speaks of so bountifully, so beautifully. It is with Israel that God will make His new covenant. It is Israel that shall become one nation. It is Israel that is called over and over again in the Old Testament record the "saints" of God.

In harmony with all this, the angel spoke to Mary and said, "and the Lord God shall give unto him (Jesus) the throne of his father David: and he shall reign over the house of Jacob forever." Luke 1:32, 33. When Christ reigns over the house of Jacob, it will be in truth the reign of God. It will no longer be Jacob, the people who have been and still are repudiating the name of Jehovah and denying Christ's Messiahship. It will then be the people spoken of in Rom. 11:26—"There shall come out of Sion the Deliverer, and shall turn away ungodliness from Jacob." When thus turned, they will no longer be the contenders with mankind through the long ages. When thus turned, they will submit themselves unto God, even after the manner stated in the promised new covenant. God's law will be in their hearts, their minds. They will heartily obey Him. He will truly rule over them. They will then indeed be Israel.

It is this people of Jacob whose name God changed, not the people of Magog or any others. It is this multitude of descendants of Abraham of whom God has announced that their name shall be Israel. This is a great prophetic promise from the throne of heaven. Its accuracy is evident through the ages. The large bulk of inspired writ pertains to this people. This is the people the Lord has chosen for His "peculiar treasure", peculiar in that they shall form the nucleus around whom the Gentiles shall gather and through whom the Gentiles shall receive the blessings of God's rulership in Jesus.

It is this people over whom Christ shall reign, and for which reign and expanding rulership until the earth shall be filled with His kingdom, He is now gathering out a people to share with Him, His glory, His immortality, His incorruptibility, His inheritance: in fact, to be one with Him throughout the days of this grand work of restoration and throughout eternity.

When this kingdom shall have been established according to the glory of God's purpose, then the people themselves will have been changed and will have become in fact what God called them in name, "Israel", the people over whom God rules and under whose rule the nations of the earth will be blessed.

THE RESTITUTION HERALD

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Indifference

When Jesus came to Golgotha, they hanged Him on a tree,
They drove great nails through hands and feet and made a Calvary.
They crowned Him with a crown of thorns, red were His wounds and deep,
For those were crude and cruel days, and human flesh was cheap.

When Jesus came to our dear land, they simply passed Him by,
They never hurt a hair of Him, they only let Him die.
For men had grown more tender and they would not give Him pain,
They only just passed down the street, and left Him in the rain.

Still Jesus cried, "Forgive them, for they know not what they do,"
And still it rained the winter rain that drenched Him through and through;
The crowds went home and left the streets without a soul to see,
And Jesus crouched against a wall and cried for Calvary.

—G. A. Studdert Kennedy.

THE TRINITY

DOES THE Bible teach the doctrine of the Trinity as it is held in Christendom to-day? 1 John 5:7-8 is referred to as certain proof that God consists of three persons in one Godhead. The passage reads thus in the Authorized Version.

"For there are three that bear record in heaven, the Father, the Word, and the Holy Ghost: and these three are one. And there are three that bear witness in earth, the spirit and the water, and the blood: and these three agree in one."

In the Revised Version these verses read thus: "And it is the Spirit that beareth witness, because the Spirit is the truth. For there are three who bear witness, the Spirit, and the water, and the blood: and the three agree in one."

The Emphatic Diaglott says, "This text concerning the heavenly witnesses is not contained in any Greek manuscript which was written earlier than the fifth century. It is not cited by any of the Greek ecclesiastical writers, nor by any of the early Latin fathers, even when the subjects upon which they treat would naturally have led them to appeal to its authority. It is, therefore, evidently spurious, and was first cited (though not as it now reads) by Virgilius Tapsensis, a Latin writer of no credit in the latter end of the fifth century; but by whom forged is of no great moment, as its design must be obvious to all."

This passage is omitted by Rotherham, Griesbach, Lachmann, Tischendorf, Tregelles, Alford, Wordsworth, Reinhardt, the Elberfeld Bible, and marked by Young as an interpolation "which should never be adduced as a proof-text." For this reason 1 John 5:7, 8 as given by the Authorized Version cannot be cited as proof in favor of any doctrine, whether the Trinity or anything else.

When Jesus said, John 10:30, "I and my Father are one," this certainly does not prove the doctrine of The Trinity. In John 17:11, 22 Jesus would have all His followers be "one as we are," "even as we are one." If this means a Trinity, then all the believers were to be amalgamated into Trinity. But one glance is sufficient to show that such is not the intent of that language. In Gal. 3:28 all, whether Jew or Greek, bond or free, male or female, are "one in Christ Jesus". The oneness between the believers being "as" that between the Father and the Son, is a mental oneness, one in mind, in purpose, and not organic unity as is supposed to be the case in the Trinity.

In John 17:3 Jesus acknowledged the Father to be "the only true God," and Himself, the one who had been "sent" by the Father. The Apostle Paul taught that "there is one God, and one mediator between God and men, the man Christ Jesus."—1 Tim. 2:5. The Apostle Peter said without reserve before a large assemblage of the Jews that "Jesus of Nazareth" was "a man approved of God among you by miracles and wonders and signs which God did by him."—Acts 2:22. Jesus called Himself "a

man that hath both told you the truth, which I have heard of God."—John 8:40. The Apostle Paul said that God will "judge the world in righteousness by that man whom he hath ordained," Acts 17:31.

This is the way the apostles spoke of Jesus, and Jesus spoke of Himself, and it does not look like a Trinity.—*Editorial in The Faith.*

THE JOY OF GIVING

By Lottie E. Young

THREE thousand years ago David voiced the sentiments of many who have lived since—"What shall I render unto the Lord for all his benefits to me?" And yet there are millions to-day who are accepting all the loving Father has bestowed upon them so freely without returning even thanks to Him for life and daily blessings.

Many examples are noted in the New Testament of those who loved to give to God's work as we read in Luke 21:4 of the poor widow who gave "all the living that she had." Zaccheus, Luke 19:8, gave half of his goods, while the early disciples gave "possessions and goods," Acts 2:45. Lydia gave the Christians use of her home, Acts 16:15, when she "constrained" Paul and his associates to abide in her house. Dorcas gave "good works and almsdeeds", Acts 9:36, and Phoebe was a helper of many, including the Apostle Paul, Acts 16:1-2.

The great apostle to the Gentiles gave years of missionary toil. Acts 20:33-35 tells how he coveted no man's silver or gold or apparel; that his own hands ministered to his necessities, and to those who were with him, in all things giving an example that by so laboring he could help the weak, ever remembering the words of the Lord Jesus Christ, "It is more blessed to give than to receive."

The Macedonian churches gave out of "deep poverty", "according to their power" and "beyond their power." See 2 Cor. 8:1-3. Can not we, the most highly favored people the world has ever known, imitate their example?

The Lord Jesus gave Himself "a ransom for all," 1 Tim. 2:6.

The Infinite Father gave His only begotten Son, John 3:16.

How much are we giving? What are we giving? What is our motive in giving? Do we know the *joy* of giving? As God hath blessed and prospered us are we giving freely and gladly to help the work of the N. B. I. in its religious and educational endeavors, as well as caring for those of the "household of faith" who have fought the good fight for long years, and are now weary? May we not "rob" God as Israel of old did and be cursed, but let us carry out Mal. 3:10 and be sure of the wonderful blessing the Giver of all has promised to those who wish to be co-workers with Him. These words apply to the church of God of to-day equally with the Jews of two thousand years ago. "Freely ye have received, freely give."—Matt. 10:8.

BIBLE TRAINING CLASS

A Christian Labor for All

CARRYING out the wish of those assembled in General session, and the expressed desire of its Conference, the Executive Board has made decision to open a Bible Training Class on October 3, providing there shall be a class of sufficient numbers to warrant the requisite labor and expense.

The Bible Training Class is a direct means toward increasing our evangelization and as such is greatly urged by many.

To the young person who would consecrate self unto a life of gospel ministry or who would study to equip for better service in Sunday School labor, Berean work, church work—as elders, deacons, or any other kind of Christian labor, an appeal is made for him or her to consider this matter at once and write immediately of such decision.

CLASS WORK

The work for this year must be confined to Bible study, to methods of presentation, and to methods of Sunday School and church work. These are vital matters that are most essential.

The student should be possessor of a good reference Bible and as many versions of the Bible as is possible, of a good concordance, and desk dictionary. In addition to these other books will be assigned from time to time for class work. All Bible helps owned by the student should be at hand.

There is also a library of two or three hundred volumes, which includes dictionaries, concordances, commentaries, besides a number of valuable volumes treating of various subjects. These will be available to all.

All requisite books for the students will be purchased by the N. B. I. and furnished to the students at gross cost, if so requested.

Each student will be required to be responsible for his own expenses. A given amount of part time work can be provided to some who may wish such. While we can not guarantee such employment further than advance arrangements shall be made, yet effort will be made to aid any in securing work, from which to defray necessary expenses.

No tuition will be exacted until the Study Course is developed to a degree which shall warrant same.

Board and room can be secured for \$7.00 or \$8.00 per week.

CHARACTER AND CONDUCT

As this is an effort to aid in Christian life and Christian work, it is proper to announce that only those who manifest an earnestness to cooperate heartily in the effort will be considered eligible to register for or con-

tinue in this Bible Training Course.

Unchristian character or conduct will deprive any of registering in the Bible Training Course. This will include the use of alcohol, tobacco, and drugs. It will include the habits of the dance hall, the pool room, and such questionable places.

Every effort will be made to aid one who may strive to rise out of and above any non-Christian mode of life.

JURISDICTION

Both parent and student must grant the National Bible Institution jurisdiction over the student during the time of his registration as an active student of this course. The student will need to comply with the rules of the Institution, therefore, throughout the whole period—24 hours per day. The place of boarding and rooming must be approved by the Institution.

INSTRUCTORS

The instructors of the Bible Training Class will, for the present be F. L. Austin, F. E. Siple, and F. A. Stilson.

WHAT TO DO

If you wish to take advantage of this Bible Training Course with a view to preparing as early as possible for religious work in some of its phases:

Read carefully the foregoing;

Determine your qualifications in accordance with the above; and

Mail without delay your application for class registration in accordance therewith. If applicant is not well known by some of the undersigned, send two references as to character.

The number of applications received on or before September 15 will determine whether or not there is warrant for opening this work on October 3.

APPEAL

Earnest appeal is hereby made for all who are deciding upon a life work to prayerfully consider engaging in a definite service of gospel work. None other is so high before God or man; none other affords more personal satisfaction for the hard and laborious work performed. "If a man desire the office of a bishop, he desireth a good work."—1 Tim. 3:1.

Address, NATIONAL BIBLE INSTITUTION, Oregon, Ill.

G. E. Marsh, Pres.

L. T. Hanson, 1st V. Pres.

Lottie E. Young, 2nd V. Pres.

F. L. Austin, Sec'y.

F. A. Stilson, Treas.

“BEHOLD, HE COMETH”

By Samuel E. Haney

“And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also. And whither I go ye know, and the way ye know. 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 14:3-6.

THE Constitution of the United States and the Declaration of Independence are unique in the annals of statesmanship. But the resultant outcome of both is not worthy of comparison with the potential results of Jesus' fifty-seven words of this article's text, emanating from God, John 14:24. Besides these two fundamental principles of free government are almost virtually *non pros* and negligible as the result of chicane and perverted influence in the enforcement of our criminal laws. Crime and immorality are on the ascendency by leaps and bounds. The spirit of pride, vanity, and hypocrisy is creating a spirit of distrust and hatred among all phases of society; while the spirit of selfishness and vainglory of both rich and poor is making a misnomer of the once truly exultant phrase, “The land of the free and the home of the brave.” All this is in keeping, and synchronizes with the closing days of Gentile regime and the “coming again” of our Lord and Savior Jesus Christ. In a word, to compare the above words of the Master with the best governmental principles extant would be like comparing substance with shadow. Poor, frail humanity's best efforts in governing itself have ever been unsatisfactory and transitional. It is this that prompted the Holy Spirit to say through John, “Do not love the world, nor the things in the world. If any one loves the world, there is no love in his heart for the Father. For the things in the world—the cravings of the earthly nature, the cravings of the eyes, the show and pride of life—they all come, not from the Father, but from the world. And the world, with its cravings, is passing away, but he who does God's will continues for ever.”—1 John 2:15-17, Weymouth. Paul, addressing the Ephesians in the same strain, though in the past tense, writes, “wherein in times 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 the flesh, fulfilling the desires of the flesh and of the mind; and were by nature the children of wrath, even as others.”—Eph. 2:2-3.

Any wonder humanity, supposedly Christianized, has been unable to govern itself, and that the return of the Lord is its only chance of escaping the extreme penalty for sin, i. e., death? Fifty years more absence of Divine control of the race, and mankind would vanish as the result of immorality and starvation.

Do we adequately realize what the elimination of

these words from the Bible would mean? This is first-handed information of His return; and it involves more than the finite mind can grasp. One being in as close contact and as much confidence with Jesus, and as much beloved as was John, we think he could have given us more definite data when he wrote, “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. Our pigmy minds cannot take in immortality. God makes a lily, and even Solomon in all his glory was not arrayed like it!

After about a year's ministry and association with His disciples the time for His departure was nigh. Apropos, He gives them a new line of thought: “Little children, yet a little while I am with you. Ye shall seek me: and as I said unto the Jews, Whither I go, ye cannot come; so now I say to you.”—John 13:33. “Simon Peter said unto him, Lord, whither goest thou? Jesus answered him, Whither I go, thou canst not follow me now; but thou shalt follow me afterwards,” v. 36. What significance a little word sometimes conveys, “Thou canst not follow me *now*.” “Why cannot I follow thee *now*?” asks Peter. Isn't that just what we would have asked? But He used a still smaller word on this occasion that carried a greater meaning, e.g., “And *if* I go (a little word, but it means just as surely as I go) . . . I will come again.”

The question: Did He go? The writer of Acts, likely Luke, says, “He was taken up.” And two heavenly messengers testify, “Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven.”—Acts 1:11. Here is infallible evidence concerning His departure and return. Presumptuous, indeed, to question such authority, or attempt to make ambiguous such a statement. Yet, in these last days we frequently hear of the “presence of the Lord,” somewhere in earth's atmosphere; and as the individual saint dies he immediately joins Him—a modified form of Babylon's immortality of the soul doctrine crops up in different regalia. This has been Satan's most potent and successful weapon during the Christian era. The Lord's *parousia* will be after the bride (firstfruit) is taken out, “that where I am, there ye may be also.”

“And receive you unto myself”: Paul writes, “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."—1 Cor. 15:51-52. "For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord."—1 Thess. 4:16-17. If this does not mean an instantaneous change affecting all susceptible to the first resurrection then the English language is faulty.

When is He to come? Chronologically, it is no more a question of years, but months, when the seven times (2520 years) of Gentile times end. Will then the visible and physical phases of Christ's return become operative? It will then be His "right" to begin operation, Ezek. 21:26, 27; Hosea. 3:4, 5; 5:15. The writer believes tremendous events are divinely scheduled for the next two years.

Will all Christians be taken? If not, why not? Many scriptures might be cited in answering these questions. A couple will suffice: "I tell you, in that night there shall be two men in one bed; the one shall be taken, and the other shall be left. Two women shall be grinding together; the one shall be taken, and the other left. Two men shall be in the field; the one shall be taken, and the other left."—Luke 17:34-36. "And while they went to buy, the bridegroom came; and they that were ready went in with him to the marriage: and the door was shut. Afterward came also the other virgins, saying, Lord, Lord, open to us. But he answered and said, Verily I say unto you, I know you not."—Matt. 25:10-12.

What constitutes being ready? Show the writer a Christian that is all fussed up over the affairs of this life, and the "things of this world," and he will show you one that is not ready to meet Jesus, one whose "lamp" is full of this world's spirit instead of "oil", the Holy Spirit. Travelers spend months getting things together for a trip. After securing a ticket, and having baggage checked, I have had them ask if they had time to run over in town for something before the train's arrival. Not many Christians expecting to meet Jesus above this planet busy themselves about the "change", and the voyage. Many haven't even begun packing: just around for a few more worldly things; taking a chance on catching the train; not really interested. They make a noise occasionally, like a steam boiler's safety valve that is set to open at a certain pressure.

What will it mean to be left? It will mean failure to be of the "bride" class of "overcomers", the "very elect", selected from the church class; "woman"; Christians in general, out of which comes the "man child", who with the bridegroom, shall "rule the nations with a rod of iron, and will be favored with "the morning star", matutinal, pertaining to the dawn; morning, early, Strong's concordance, Rev. 12: 2:26-28. This is portrayed by the wise vs. foolish virgins. It "pains" the "woman", lukewarm Christians, to have the "very elect" expose her errors by

giving out truth, "hail", Isa. 28:17. Christians' zeal for truth and righteousness will cause them to be "despised and rejected", not by the world, which considers them beneath notice, but by the Christians who follow the prevalent customs rather than the precepts and examples of Christ and His apostles.

It will mean the foolish virgins will be required to give up their idols, and be purified in the "trouble". But for the elect's sake (church, not the "very elect") those days shall be shortened." Matt. 24:21-22: a sequence, however, to the bridal rapture.

"But a certain fearful looking for of judgment and fiery indignation, which shall devour the adversaries", is already revealed by many enlightened Christians who ought to be "holding fast the confidence and the rejoicing of the hope firm unto the end." Heb. 10:27; 3:6.

THE UNIVERSAL BOOK

IS THE appeal of the Bible limited in its scope, or is it a universal volume? On this point *The Globe* welcomes the opportunity to declare its position again frankly, as it has done in the past.

What is its "editorial viewpoint" in religion? It is the "viewpoint" of the Bible. *The Globe* takes its position with countless millions of the human race through the centuries, including many of the most distinguished leaders in the arts and sciences and literature, as well as with multitudes of the common people, in believing that this Book is unique, the very Word of God. Civilizations, great nations, and cosmopolitan cities have risen and lived on in power and prosperity when they honored and obeyed this Book. Civilizations, nations and cities have gone down to destruction and oblivion when they have turned their backs on this Book and on the God whose revelations are alone found here. This is a matter of history and fact, not of opinion.

Have most great cities and cosmopolitan dailies now got beyond the Bible? It is to be feared that many have. What may be the consequence of this is a matter concerning which one may well have fear also; for God makes inescapably plain the consequences of rejecting Him and rebelling against His will and His laws.

The Globe believes that we have not outgrown the Bible of Christ. It intends to continue to bring before its readers the inspired teachings of the only Book possessed by men that reveals the will of God. It intends to bring before its readers the grace of God, freely offering to lost men salvation from sin and the second death through the sacrificially shed blood, and death, and resurrection of the Son of God. If it was not beneath God's dignity to give us this Book, and if He "so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life", then *The Globe* believes it is not beneath the standing and service of a cosmopolitan daily to make these facts known. —*Toronto Globe*.



EDITORIAL



F. L. AUSTIN, Editor.

F. A. STILSON, Ass't Editor.

GENERAL CONFERENCE NOTES

THE GENERAL CONFERENCE in session was unanimously in favor of encouraging and assisting more thorough and complete organization of the church as a whole throughout the country. There are many sections in which the local organization is either absent entirely or very limited. The General Conference urges that this work shall be encouraged and assisted all possible through the headquarters' office; this to the end that more efficient and thorough work may be accomplished in these localities. It further urges that for the same purpose, the same principle shall be acted upon in those districts needing more complete organization to further state conference work.

* * * *

It was the sense of the General Conference in session that the time is ripe when we can take up more actively the religious phase of the work for which the Conference was primarily organized. The material or semi-material phases of labor that were seemingly necessary in the beginning of our effort, have been consummated to such point that greater effort can be put forth on the strictly religious phase of our work, much to the pleasure of all concerned. This does not mean that effort along the lines already established can be lessened, but rather, that the other work can be added, and that both can be carried on when and as backed by the united support of the brotherhood at large.

* * * *

Without exception it was the voice of those present from the 17 states represented at General Conference that the headquarters' work is of definite and highly beneficial effect upon the several state conferences and the several local churches. This is most definitely noticeable with those conferences and churches which are giving most hearty support to the General effort.

It is very noticeable that the states and the churches which are working most heartily with the headquarters' office are the ones which are deriving the greatest amount of good. Thus it is evidenced that the headquarters is a central office through which and by which labors can be accomplished for the good of all: labors which could not be undertaken by the several state conferences or by the individual local churches.

* * * *

The Bible Training Class is a feature of the General Conference that was most heartily supported in principle by all present, as they expressed themselves representatively for the various districts from which they came. While it is realized that nothing like satisfactory work can be accomplished during the coming year by a Bible

Training Class that may be organized upon notice given at such late date as this, yet it was left to the judgment of the executive board as to whether arrangements can be made now for the undertaking of such class for the coming year.

It is the voice of the Conference, however, that the Bible Training Class will hereafter be regarded as a permanent department of the General Conference work, and, regardless of what may be undertaken immediately, plans, ways and means will be prepared during the year with a view to putting this department upon a permanent and growing basis following this year.

Financial duty and methods were considered very extensively by the General Conference in open class and general session. It seemed to be the recognized thought of all that the Church of God has never properly schooled its members with reference to Christian obligations, financially, toward God. While it is certainly true that God has no need, personally, of the fund or money of which a Christian may be in possession, it is, nevertheless, true that one's property, worth, and financial income are an indication of the strength or ability of that individual to serve his Maker in that particular manner.

Throughout time God has required of the individual service according to that individual's kind and measure of strength. There is a financial strength just as certainly as there is a mental, a physical, a spiritual strength, just as certainly as there is strength in any other given particular or direction; and there is a corresponding obligation and responsibility according to such strength. It was the voice of the General Conference that this question should be taught more thoroughly and scripturally at all times.

There was also a large sentiment in favor of God's announced method to Israel as being the method of God's choice in these matters, namely, the method of tithing. It is a known fact that those who practice this God-announced method and do so in humble service to their Father are prospered both as to material needs and as to

(Continued on page 735, column 1)

HERALD RECEIPTS

David Bowen; Fred C. Smith; Enos E. Elton; Mrs. John H. Long; James Tilton; C. H. Munch; Mrs. A. H. Cook; H. B. Hathaway; Mrs. Richard Powell; Stanley Raymond; Mrs. Iva Aldrich; Mrs. Daisy Harshman; Clyde E. Randall; Geo. Graves; Andrew Broberg; Clara Knight; Mrs. Ella Skeels; Fred T. Jones; Mrs. B. C. Richardson; Mrs. E. C. Railsback; V. L. Starbuck; Mrs. Carl Anderson; W. H. Eidemiller; Wm. Huffer; Mrs. Leola Clark; Jas. A. Patrick; C. H. Horton; Earl Taber; Henry Fox; H. F. Adams; Mrs. I. H. Brown; Geo. Johnston; J. E. Cowles; Mrs. Susan Williams; Sam. Kelly; Carrie Taylor.

National Berean Department

H. E. Siple, Editor, Oregon, Illinois

OFFICERS OF NATIONAL BEREAN SOCIETY

Mrs. Lydia Railsback, Pres.
621 S. Fellows Street
South Bend, Indiana

Mrs. Idona Romine, Cor. Sec.
1506 South High Street
South Bend, Indiana

Mrs. Emma Garard, Treas.
714 S. Broadway
Dayton, Ohio

For Berean Literature address, "The National Berean Society," Oregon, Illinois

"ENDEAVORING TO KEEP THE UNITY OF THE SPIRIT IN THE BOND OF PEACE."—EPHESIANS 4:3

ON MONDAY, August 8, 1927, one of the largest and best conferences ever held by the National Berean Society was held at Oregon, Illinois. Representatives from about sixteen states were present, and a very pleasant spirit of harmony prevailed throughout the day.

* * * *

Our minds went back to the day in August, 1913, when, in the same church building the National Berean Society came into being. Only comparatively few were present from different states that year, but the work was started, and since then, year by year, there has been growth and development. Early in the work of the Berean Society new departments were added from time to time as the needs were realized.

* * * *

The Social Correspondence department was one of the first to be formed, and the past several years have shown a great amount of good accomplished in both the senior and junior parts of this work. Persons have come to know each other intimately who never have met and who otherwise would never have known of each other's existence. Isolated ones have been cheered and comforted and held in the church fellowship, and young men and young women have been interested and drawn into the family of faith.

The Relief Committee gave a report that warmed the hearts of all. This department has been in operation for several years, now, and dozens of honestly needy families and individuals have been given help and cheer that make this world a more pleasant place in which to live. What more noble work could any organization do or what more Christ-like effort could we as individuals advance?

* * * *

Literature of different kinds is also disseminated by the Bereans, and the program for future work plans still greater activity in this field. Tracts of different kinds are published and purchased for distribution, and these are sent free to any who request them. Also, lesson and story books are published for sale. The series of books under process of construction now will be permanent books, and hence will bear no date periods as the past books have. A very interesting and instructive book for little tots will soon be off the press, and later this fall a well-organized and developed series of lessons for adults will be ready for use.

These are some of the things being done by the Na-

tional Bereans, and it was far more than worth while to be present and discuss these important works with so many others who are interested in them.

Plan now to come next year and enjoy the reports of our work and help us with suggestions for the future if you possibly can.

* * * *

LASHED TO THE WORD

ABOUT forty-five years ago, during a frightful storm in the Georgian Bay of Canada, a ship was wrecked. A number of persons perished. The mate with six or seven strong men and one timid girl, leaped into the boat, and escaped from the sinking vessel. But the waves ran high, and the boat was turned over and over, until one by one, the strong men lost their hold upon the sides of their frail support, and disappeared beneath the angry billows. The mate, however, had taken the precaution to lash the girl to the prow of the boat, and thus she drifted to the shore, where she was found by an Indian. She lived for many years after her experience. She did not escape by her skill or wisdom, but because she was fast to that which could not sink; and when the stalwart men went down with a shriek of despair, the helpless girl was saved through the thoughtfulness that lashed her to the lifeboat.

J. H. Brookes, during one of the Niagara Bible Conferences, related this incident and made the following remarks: "A storm is gathering over the church and the world, such as never yet has beaten upon our sinful race. The apostacy has already set in, and multitudes will be carried away by it into tempest, darkness and death. Let me say that there is no hope for you unless you are lashed to the Word of God, and to the verbal inspiration of that Word. You may suffer contempt and derision, but if you stand fast by the verbal inspiration of the Bible, the smile of approval which you will receive from the Lord at His coming will be worth more to you than the applause of a million worlds."—*Selected.*

* * * *

PROGRESS

A writer in the *Georgian-American* has ironically said, "The League of Nations during its sessions recently closed was able to make great strides in the direction of universal peace. While the League was in session there were two wars, five revolutions, three attempted assassinations, 29 earthquakes, 5 hurricanes, and over 8000 Paris divorces."

CHURCH ADVANCEMENT

*Bible study and field observation over several years have convinced me that, like most of the Christian world, The Church of God sadly fails to grasp the meaning of the exalted position in which God has stationed the church. There are great and large responsibilities and duties obligatory upon the church as well as richest promises offered it. I believe that we deeply need a much larger and broader conception of the church as a part of the purpose of God. In the hope of awakening a greater interest in the study of the **THE ONE GREAT THEME FOR THE CHRISTIAN DISPENSATION** the brotherhood is asked to send in crisp, well-written, and plainly legible articles to this department of The Herald. Also, all are urged to read these articles and to search thoroughly the Scriptures on this much important subject.—Ed.*

THE HIGH CALLING

God's plan is one, but the different phases of that plan are numerous. The variations of God's creation are so innumerable as to be wholly incomprehensible. No two leaves of the forest are identical; no two snowflakes have ever been found by scientists to be alike. The patterns of the architectural designs upon the frosted window are each and every one different, and yet there is One great Supervisor over all these laws of production, as there was One great Creator over the unthinkable work of creation.

So, too, are His plans with reference to man. They include variation. The church is but one phase of the whole plan and the church is by the Scripture designated as wholly essential to the fulfillment of the divine order.

The church is not Israel. These two phases of God's plan should always and forever be kept separate and distinct. They are related to each other, related as intimately as is the branch to the root of the orchard tree, and yet, they are separate and distinct. The root is necessary unto the development of the branch and reversely the branch is necessary unto the development of the root.

Paul teaches in Galatians 3:28 that an Israelite who becomes Christian, thus making him a member of the church, is no longer an Israelite in the economy of God. He then loses his position in the purpose of God for Israel. He comes out from under the law and the covenant to Israel. He comes into the law and workings of the church. He is a new creature in Christ as Paul teaches in 2 Cor. 5:17.

ITS NECESSITY

The necessity and use of the church is repeatedly revealed by Paul. He says in addressing the church, 1 Cor. 1:2, that the church is "the temple of God", 3:16. As such it is holy, sanctified, set apart, v. 17. It is set apart that the Spirit of God may dwell in its members, v. 16. As such and for this, its every member has been "bought with a price", 6:20. It is because "ye are the temple of the living God", 2 Cor. 6:16, and because "God hath said, I will dwell in them, and walk in them," that the apostle further taught, vv. 17, 18, "wherefore come out from among them, and be

ye separate, saith the Lord, and touch not the unclean thing; and I will receive you, and will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty."

The apostle here by inspiration from God himself applies the truth of God's statements to Israel in ancient days unto the church itself in this present day, even unto the church which is the temple or "true tabernacle, which the Lord pitched, and not man." Heb. 8:2.

GOD'S TEMPLE

If the old temple or tabernacle was essential in former days to be set in the midst of Israel and to be attended by a people who were called out from Israel, even the Levites, which temple was by God Himself nullified at the crucifixion of our Lord, by His rending of the veil from top to bottom, thus destroying forever its holy of holies, who can say that the true tabernacle under the new covenant is not equally essential and necessary in the great plan of God? If through the old temple, God revealed Himself not only to the nation, Israel, but also revealed His greatness to the outlying nations, who can say that God will not likewise reveal Himself through the true tabernacle of the new covenant? And if God is to dwell in His church, as Paul has revealed so often, how essential then that there shall be a church tried, tested, proved!

MANY ARE ONE

For illustration, the church is spoken of as "the body of Christ, and members in particular," 1 Cor. 12:27. This metaphor is used in different places to illustrate the church as being under the direction and control of Christ, just as the head controls the body, and just as the head properly calls upon every member of the body to function and perform its duties. In this manner Paul also speaks, Rom. 12:5, that "we, being many, are one body in Christ, and every one members one of another."

The fact that these members are grouped in different localities does not alter the fact that each several group is spoken of in the Scriptures as a church by itself. True, it requires the entire membership of those gathered into Christ during this age to finally complete the church, but it is likewise true that the apostles spoke of the

(Continued on page 732, column 2)

With Our Sunday Schools

LESSON PREPARED BY F. L. AUSTIN

LESSON IX.—August 28, 1927

NATHAN LEADS DAVID TO REPENTANCE

2 Samuel 11:1 to 12:25

Devotional Reading: Psalm 103:8-14

GOLDEN TEXT

A broken and a contrite heart, O God, thou wilt not despise.—Psalm 51:17.

A STUDY OF THE SUBJECT

David's Sin. Chapter 11 recites the doings of David which lead up to this lesson. Inspired writ here reveals that man, even though honored and exalted by God, is not free from the general statement, "All have sinned, and come short of the glory of God," Rom. 3:23. How humiliating to realize that even the greatest of Adam's descendants fail in righteousness and commit sin. How true Paul's statement, Rom. 5:12, "By one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned."

David's Repentance. A redeeming trait in David's character was that when he discovered and recognized his wrong, instead of endeavoring to justify himself he acknowledged his sin before man and before God and heartily repented. He did further; he acknowledged that this sin was against God the Creator. The evil done to man was in a greater sense done unto God. No man can sin unto himself or unto mankind alone.

God's Forgiveness. Nathan said, "The Lord hath put away thy sin." Having been put away, it stood no more before God's face as against David. The parable of Luke 15 says that "his father ran and fell upon him", the returning prodigal. Jesus prayed, "Father, forgive them." It is only by forgiveness that the sin of the world can be overlooked and man's life or freedom can be continued even for a few years. Forgiveness is the one mercy of God which man fails so often to practice toward others. The law of Moses, Lev. 20:10, required that both David and Bathsheba should be put to death. God cancelled this penalty and permitted David to live. The life-long hostility against David and his family was sufficient to correct David and to keep him constantly reminded of his wrong toward man and toward God.

Nathan the Spokesman. Like as God had anointed David for king, so he selected Nathan, a subject of David, for His spokesman to David. Zedekiah destroyed God's spokesman Jeremiah and reproved and punished him for speaking the words of God, Jer. 38:1-6. Nathan was exposing himself to the possible anger of David when he accused him of being guilty, nevertheless, he spoke truly God's words. He served God whether or not such services would please David, the man in Jerusalem possessing greatest authority.

Questions on the Subject. How did Nathan lead David to repentance? Was repentance necessary before David could receive the forgiveness announced by God through Nathan? In what way does this lesson teach that all sin and come short of the glory of God? If all sin, should any one who receives forgiveness decline to forgive any other?

THE GOLDEN TEXT

The sacrifices of God are a broken spirit: a broken and a contrite heart, O God, thou wilt not despise.—Psalm 51:17.

God at one time demanded worship by a sacrifice of one thing or another, such as an ox, etc. But the time came when He said, "To what purpose is the multitude of your sacrifices unto me? . . . I am full of the burnt offerings of rams," etc. Isa. 1:11. The Lord is pleased with that worship which comes from the heart. When "out of the abundance of the heart, the mouth speaketh", our worship is acceptable to God, and He will lend His ear to our cry; for He pitieth His children.—F. A. S.

PRACTICAL APPLICATIONS

Equality before God. "The Father, who without respect of persons judgeth according to every man's work,"—1 Peter 1:17. "All have sinned and come short of the glory of God", Rom. 3:23, and therefore, are equal before Him. The humblest slave and the most exalted monarch are sinners in His sight, and both stand in need of repentance and pardon. Nor are degrees of sin recognized by the "Judge of all the earth"; for whosoever shall offend the law in one point is "guilty of all", James 2:10. To transgress God's law is sin, 1 John 3:4; and the penalty for sin is death, Rom. 6:23; Ezek. 18:4. Thus while one person may have led the most vile of lives and another broken the least of the commandments only, the two are equally guilty of sin.

Repentance Requires Courage. It requires more courage to acknowledge one's sin, as David did, than it does to continue in sin. Confession is an indication of moral strength that promises victory in future battles with temptation.

Repentance an Indication of Growth. To say that we have erred, and that we are resolved to do better in the future, is but to declare that we are wiser than

we were and that with the help of God we are determined to profit by our knowledge by conforming to the demands of the higher and nobler principles we have learned.—G. E. M.

DAVID DIFFERENT

"Many great men have been great sinners. Some have excused their sins on the ground that sin itself is not so heinous as has been supposed; others, on the ground that their rank or position or genius or some 'divine right' gave them a license to do what would be wrong in an ordinary person. Such people have refused to accept guilt and have held up their heads and moved on. How different their heads and moved on. How different with David! He sensed his great sin and never tried to find an excuse or palliation for it. His one plea was for mercy, pardon, and cleansing. This repentance, together with the uncomplaining spirit or resignation with which he accepted the punishments which followed him the rest of his life, mark him as different. David's sin was great, but his repentance was greater."

TOPICS FOR STUDY AND DISCUSSION

David's sin and confession. Compare with Saul's.

Nathan's leniency—what and why a leniency.

The causes of sin—discern by consideration of your own inner life, the life of society, and the scriptures.

Man's responsibility in sin. Consider in the light of David's confession, contrasted with Saul's and Adam's—A. K.

CONFERENCE DATES

Virginia, Maurertown—August 17-28.

Iowa, Waterloo—August 20-28.

Kansas-Oklahoma, Arkansas City, Kansas

—August 21-28.

Nebraska, Holbrook—August 28 to September 4.

* Attend your own State Conference and others, if possible. Your cooperation will help in the Master's service.

DOINGS AMONG THE CHURCHES

Sr. Verna Thayer is improving nicely from her recent operation. She is still in South Bend, Indiana.

Sr. Elizabeth Ordnung and her mother, of Oregon, have been in charge of Golden Rule Home during the absence of Sr. Thayer.

Sr. C. B. Doll was called from General Conference to the bedside of her mother, Sr. R. A. Curtis, who is critically ill at her home in Scottsburg, Indiana.

Several from Oregon, Illinois, are planning to attend Iowa State Conference. They are expecting to meet many friends among the brethren there. Be sure you are among them!

Regular services at the Oregon church will be conducted morning and evening, August 21, by Sr. M. A. Woodward, in the absence of the pastor, F. L. Austin, who will be in attendance at Iowa Conference.

Bro. Sidney Jackson, of Waterloo, Iowa, has been engaged in the print shop to fill the vacancy made by the retirement of Bro. Johnson.

The issue of The Herald of August 23 will be sent to the full mailing list on file at the headquarters' office. If you know of any whose names we do not have, please send same with correct addresses at once, so that they will receive copies of this issue.

Bro. and Sr. J. H. Williams, of Rochelle, Illinois, are motoring to Niagara Falls, New York to visit their daughter, Sr. G. E. Marsh, and family. Bro. Marsh is returning home with them, from his work at the meetings which have just closed at Oregon. He will be in charge of his regular services with his congregation on August 21.

According to plans perfected nearly a year ago, Bro. J. Arthur Johnson, of The Restitution Herald force, enters Moody Bible Institute of Chicago at the beginning of the Fall term to pursue his Bible studies. He does this to obtain thoughts and methods to better fit him for the work of the ministry which he regards with deepest convictions.

Bro. Johnson is of loyal Christian character and conduct such as will be a definite asset to any community in which he may pursue his life's work. The Herald unites with the National Bible Institution and the local church in bidding him God

speed in his studies and in such pulpit supply work as he may be able to do.

* * *

EDEN VALLEY, MINNESOTA

From an attendance of thirty in Sunday School two weeks ago, we are now moving upward, having reached an attendance of fifty for August 7. Instead of three classes we now have four.

The fall session of the Minnesota Conference will convene here September 1 to 4. Bro. Patrick will be here, and we trust that God will use him as a means of uplifting to the local work, and encouragement to every individual who can attend. Bro. Patrick formerly served the congregation here as pastor, and has relatives and many, many friends who are cheered to hear that he is coming back.

Sydney E. Magaw, Pastor.

* * *

GENERAL CONFERENCE NOTES

G. Eldred Marsh, Pastor of the churches at Niagara Falls, New York, and Fonthill, Ontario, was unanimously elected to the presidency of the General Conference of the Church of God. The rest of the Board is composed as follows:

L. T. Hanson, 1st Vice President, Franklin Grove, Illinois.

Miss Lottie E. Young, 2nd Vice President, Seattle, Washington.

F. L. Austin, Secretary, Oregon, Illinois.
F. A. Stilson, Treasurer, Oregon, Illinois.

This conference is represented from beyond Illinois as follows: Virginia, 3; New York, 2; Ohio, 13; Kentucky, 4; Indiana, 12; Michigan, 2; Wisconsin, 4; Minnesota, 8; Iowa, 2; Missouri, 4; Louisiana, 3; Texas 6; Kansas, 4; California, 3; Oregon, 1; Washington, 1. The representation is the largest, both in numbers and in extent of territory, of any to date.

Here are some things that are being generally mentioned by those in attendance:

The perfect harmony throughout.
The beneficial lines of Bible teaching.
The largest ever.
The best ever.

Kentucky, state number 17 was represented at General Conference, Wednesday and Thursday, August 10 and 11, by the arrival of Bro. J. F. Carpenter, two sons, Forest and Vernon, and Bro. Oscar Carpenter. Bro. J. F. Carpenter is the father of Bro. Ben. Carpenter of Oregon.

Bro. E. Cedric Pope, of Courtland, Illinois, was set aside for the ministry Sunday afternoon, August 14, with the General Conference in session. He is one of the members who for two years was in the Bible Training Class and has been acting as pastor of a small church for several months past.

F. L. Austin, Pres. Gen. Conf.
F. A. Stilson, Sec'y.

* * *

CASEY — MARSHALL

Those of the faith near Casey and Marshall, Illinois, had the pleasure of listening to a series of splendid sermons by Bro. S. J. Lindsay of Los Angeles, California. This meeting began on August 3, and continued over the following Sunday. Attendance and interest were both good.

* * *

STARBUCK — LANSBERY

On Friday morning, August 12, there occurred a marriage in Oregon which is of interest to a large number of Herald readers, when Sr. Esta Lansbery became the bride of Bro. Harold Starbuck.

For more than three years past Esta has been actively engaged in church and National Bible Institution work at Oregon, and became one of our best-known and most highly respected young people.

Harold has been engaged in floral culture at our greenhouses here until recently, and in his quiet, unobtrusive way, has made for himself a warm place in the hearts of many.

Mr. and Mrs. Starbuck left at once by auto and are now located in a Chicago suburban town where Mr. Starbuck has obtained a position in one of the world's largest greenhouses.

We are praying the Father to wisely direct them along life's pathway that the richest of blessings may be theirs both now and hereafter.

F. E. Siple.

* * *

MRS. NICHOLAS GROSS

Mary Rittenhouse was born in Clay County, Indiana, July 24, 1850, and died

CONFERENCE DATES

Virginia, Maurertown—August 17-28.

Iowa, Waterloo—August 20-28.

Kansas-Oklahoma, Arkansas City, Kansas
—August 20-28.

Nebraska, Holbrook—Aug. 28 to Sept. 4.

KANSAS-OKLAHOMA CONFERENCE—ARKANSAS CITY—AUGUST 20 to 28

July 30, 1927, age 77 years, 6 days.

On January 8, 1869, she was united in marriage to Nicholas Gross, who died March 18, 1921. To this union were born 12 children, three of whom, William and Ed of Casey, Ill., and Maude of Detroit, Mich., with twenty grandchildren and twenty-three great-grandchildren, remain to mourn their loss. These sorrow not as those who have no hope, but as those who wait for the restoration of all things.

The deceased has been a faithful, consistent Christian practically all her life. In mid-life she joined the Church of God, and had been a faithful member up to the time of her death.

Funeral services were conducted August 1, from the Restitution Church of God, Bro. S. J. Lindsay, officiating; and Sr. Gross was laid away to await the morning of the resurrection.

* * *

THE FUNERAL OF A CHURCH

"A church that had once been lively, progressive, and prosperous, suffered a very serious attack of anemia and declined until it reached that condition where it was referred to as a 'dead one'.

"It was on its way to the cemetery. Mr. Hiram Hog-It-All, whose motto, 'Get it while getting is good,' is sufficient introduction, dug the church's grave. The modest firm, Pinhead, Pessimist and Crepe-hanger, embalmed the remains. The sanctimonious firm, Selfishness and Swinesnout, who had always been so busy with worldly affairs and feathering their own nest, that they never had any time to devote to the welfare of the church, donated the shroud. Messrs. Pinch'em and Pennysqueezer, after much persuasion furnished a second-hand coffin. Old Pompous Purseproud, who never contributed to the support of the church, with grave dignity, drove the hearse. A select quartette from the Shady Clique Club, in solemnity sang the doxology. The Right Rev. D. D. DeadDuck preached the funeral sermon. His eulogy of the deceased was pathetic, but without much spiritual consolation to the mourners. Mr. Church-knocker with manifest willingness furnished the Tombstone on which Mr. Jeremiah Bellyacher carved the inscription. Messrs. Doolittle, Croaker, Prettyhead, Coldfeet, Wetblanket, and What's-the-Use, acted as pall bearers. The only one not officially interested was a stranger who happened in by mistake."—Lyman Booth.

* * *

AT GENERAL CONFERENCE

Bro. Eychaner told his experience in trusting God's promises and paying his one-tenth to the Lord's work. Robbers have twice entered his home and taken money, but had left the Lord's money un-

touched though in plain sight. One man who was practising giving his tenth, said, "When I 'shoveled out' the Lord always 'shoveled in', and blessing came."

* * *

TRACTS AND BOOKS

A Tract slipped into each friendly letter is direct—personal. Handed to a Friend or Stranger it forces attention—often consideration. It is an inexpensive, straight-to-the-mark presentation of Gospel Truths.

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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God,	
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A Study of the Word "Soul", 100 for 25c; 12 for 5c

The First Resurrection 100 for \$2.50; 12 for 40c; each 5c

A Letter to a Friend, 10c each; \$1.00 per doz.

Keep an assortment on hand.

Oxford, Cambridge and Bagster Bibles

Order from, and make checks and money orders payable to NATIONAL BIBLE INSTITUTION, Oregon, Illinois.

THE RESTITUTION HERALD

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F. L. Austin, Manager
F. A. Stilson, Circulation Manager

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Change of Address—When ordering a change of address be sure to send us both the old and new addresses.

THE RESTITUTION HERALD advocates: The near return of Christ, Acts 1:11, and life only through Him, Col. 3:3; the literal resurrection of the dead, John 5:28; the immortalization of those in Christ, 1 Cor. 15:53, 54; the final destruction of the wicked, 2 Thess. 1:9; the restoration of Israel as the kingdom of God under the kingship of Christ, Luke 1:32, the church being joint-heirs with Him, Rom. 8:17, and Israel to be made head over Gentile nations, Isa. 60:13; the "restitution of all things, which God hath spoken by the mouth of all His holy prophets since the world began", Acts 3:21. It also firmly advocates repentance and immersion in the name of Jesus Christ for the remission of sins, Acts 2:38, and a consecrated life as essential to salvation.

To Stop Paper—It will be our policy to follow the general desire of our readers and to continue sending THE RESTITUTION HERALD to subscribers until notified that discontinuance is desired. Therefore, if you do not wish your paper continued, kindly write us to that effect promptly upon expiration of your subscription. When paper is ordered stopped please remit for any arrearages on subscription.

Behold, He Cometh

By George T. Rennard

Tune: "Annie Laurie"

*That day is fast approaching,
The day when strife shall cease,
When Christ shall reign in Zion,
Oh! happy time of peace,
When those who love the Lord
Will be with him for aye,
On that resurrection morning;
Which is not so far away.*

*We shall meet with all the loved ones,
In that city's fair domain,
Shall I greet you there, my brother,
And clasp your hand again,
And clasp your hand again.
Upon that happy shore;
When the Saviour reigns for ever,
Sin and death will be no more.*

*The day of grace is ending,
The night is drawing nigh.
Are you prepared to meet Him
When He cometh from the sky?
Sinner, give your heart to Him,
That Saviour kind and true,
Then when He comes in glory,
He will surely call for you.*

*Come, glad and glorious morning,
That day so bright and fair,
When all the saints will meet Him,
United in the air.
The dead in Christ shall rise,
The living changed be;
Then we with our Redeemer,
Shall reign eternally.*

—Niagara Falls, N. Y.

The Children's Page



PREPARED BY LOIS HUNT
1111 Blaine Ave., South Bend, Ind.

NATHAN LEADS DAVID TO REPENTANCE

CHILDREN, another happy thought to remember is that God will forgive us when we do wrong and help us to try not to do the wrong thing again. That does not mean when we go ahead and do something on purpose, but when we make a mistake and are sorry enough not to want to make the mistake again.

Such was the story of David.

Now, David was a good man; but, like all human beings, he made mistakes and yielded to temptation.

One of his very saddest mistakes was the way in which he took Bathsheba to be his wife. David already had several wives, as was the custom of that time, but when he saw Bathsheba, he wanted her, too, even if she was another man's wife. He so coveted her that he ordered her husband, Uriah, put in the front row of battle—in the most dangerous place. Of course, Uriah was killed, and, in due time, David married Bathsheba. That made David guilty of three or more sins—covetousness, murder and adultery.

Then the Lord sent Nathan, the priest, to David to show him how wrong he had been. Nathan told David a story about two men, one rich, the other poor, one owning great flocks of sheep, while the other owned but one little ewe lamb which was exceedingly dear to him. One day a traveler came by and the rich man, instead of taking one of his own flock to feed the stranger, killed the poor man's one precious little lamb.

At this point of the story David became angry at the injustice of the rich man, and said to Nathan, "As the Lord liveth, the man that hath done this thing shall surely die. And he shall restore the lamb fourfold because he did this thing, and because he had no pity."

Now, David did not realize what Nathan was leading up to, so imagine his surprise and chagrin when Nathan said, "Thou art the man." He, David, the king, was the rich man, while Uriah was the poor man; and David had taken all Uriah had—even his life.

Then the Lord, through Nathan, recalled to David how He had anointed David king over Israel, saved him from Saul, given him the king's household, and would have given him even more. He continued, "Wherefore hast thou despised the commandment of the Lord, to do evil in His sight?"

Then David realized the awfulness of his sin, and cried, "I have sinned against the Lord." Oh, how sorry David was! But his sorrow could not restore Uriah's life. How David wanted to make amends!

Then Nathan said, "The Lord will put away thy sin; thou shalt not die"—that is, God would forgive David. That must have made David feel better. However, David suffered all the rest of his life for this sin, as God had said, "The sword shall never depart from thine house."

And so it is with us, when we make mistakes; one mistake may mar our whole future, and though God forgives, how much happier we are if we are careful not to make the mistakes!

SOMETHING TO DO

1. Read Psalm 51.
2. Learn verse ten of Psalm 51.

WHAT EVERY BOY AND GIRL SHOULD KNOW WHERE TO FIND

20. Teachers' Verse—Dan. 12:3.
21. Where do we find The Great Commandment?

WHICH IS RIGHT?

Which is right—to tell the absolute truth and take the punishment, or get out of it by blaming someone else, or by not telling all the truth?

RADIOGRAM

Love is that which will do for nothing what nothing else will do for pay.

THE HIGH CALLING

(Continued from page 728)

church in each different locality as being complete in itself. As such, it is the bounden duty of each several local church of God individually to grow and develop as a unit of the church as a whole. There is, therefore, responsibility upon every group of individuals who regard themselves as God's church. It is in the local group or groups that the Father lives in that locality. Each such group sanctifies itself for the indwelling of God, by virtue of which individuals God manifests Himself unto the world of that community not identified in that group. Here is responsibility; here is usefulness; here is where the church and the individual, bearing the name of God, should bear it aloft unsullied by the conduct of its members; should raise that Name and its power vividly and effectively before the ungodly, and especially so in these days of receding faith, these days of increasing infidelity and atheism.

In all the apostle's teachings, the importance of the church in the plan of God is vividly portrayed, therefore the great and bounden duty of advancing church growth, church activity and church influence for godliness; of advancing church fervor and earnestness and zeal for the accomplishment of that for which it stands in God's plan.

SELF-JUSTIFICATION

By Nettie B. Crundwell

TRYING to justify one's self in the eyes of other people has been the custom of man for a long time, almost as long as man himself. The first record that we have in Scripture is found in Gen. 3, Adam and Eve trying to justify themselves before God for their disobedience. Adam blamed his wife, rightly so, and Eve said the serpent was responsible for her act. Nevertheless we hear God pronouncing severe sentence upon both of them for their disloyalty. We have no record of their repentance.

Another good example of self justification is Saul, an adept at the business. In the thirteenth chapter of 1 Samuel we find him growing impatient with waiting for Samuel and offering sacrifice before the appointed time. Notice he was anxious to have his own way in the matter so much that he broke the commandment of God and brought rebuke and disfavor upon himself in the following words: "And Samuel said to Saul, Thou hast done foolishly; thou hast not kept the commandment of the Lord thy God, which he commanded thee; for now would the Lord have established thy kingdom upon Israel for ever. But now thy kingdom shall not continue: . . . because thou hast not kept that which the Lord commanded thee." Again we see God's displeasure, but it did not cause Saul to repent or to turn from his desire to have his own way, for just a little later, chapter 15, God commanded him to destroy the Amalekites. The record says he spared the king, Agag, and the best of the animals, thus breaking the commandment of the Lord. When questioned by Samuel about the matter he even went so far as to say he had performed the commandment of the Lord. When pressed by Samuel, he tried to justify himself by saying the people were responsible for the lack of obedience. Saul said, "The people took of the spoil, sheep and oxen, the chief of the things which should have been utterly destroyed, to sacrifice unto the Lord thy God in Gilgal."

No matter how much we give to the Lord's work, or how much sacrifice we make, if we are determined to do it as best suits us, or for self glorification, the Lord is displeased, as He was in the case of Saul. Listen to what Samuel said to Saul, for it will apply to us as well as to Saul: "And Samuel said, Hath the Lord as great delight in burnt offerings and sacrifices, as in obeying the voice of the Lord? Behold to obey is better than sacrifice, and to hearken than the fat of rams. For rebellion is as the sin of witchcraft, and stubbornness is as iniquity and idolatry. Because thou hast rejected the word of the Lord, he hath also rejected thee from being king."

If we read the next verse, 24, without giving it much thought we are apt to think that Saul repented, for he said, "I have sinned; for I have transgressed the commandment of the Lord, and thy words; because I feared the people, and obeyed their voice." But we have every reason to believe that he was not truthful in saying he feared the people, but was merely trying to justify himself. Had he always obeyed God's commandments, he would have had no need to fear the people, not even his

enemies.

Why should anyone whom God has called be afraid to do that which the Lord has commanded, or to take a stand for right?

David was not afraid. He spoke thus: "The Lord is the strength of my life; of whom shall I be afraid?"—Psalm 27:1.

Does not the apostle say, "We ought to obey God rather than men"?—Acts 5:29. Paul says, "If God be for us, who can be against us?"—Rom. 8:31.

IN JEST OR IN EARNEST

By Lyman Booth

SOME preach "peace on earth, and good will toward men", on Sunday and walk around the rest of the week with a chip on the shoulder, expecting some one to knock it off. We look askance at Judas who betrayed our Lord for thirty pieces of silver, and at the same time many people sacrifice the Lord's principles for the princely sum of thirty cents.

Men preach temperance till their throats ache and then slake their thirst with poisoned beverage of the still. They preach temperance and spend six billion dollars per year for drink.

We preach "Live in peace with all men", while building larger and more powerful battleships and engines of death and destruction. Men pray for bread and other necessities of life while making shot and powder. Men preach "Love thy neighbor as thyself," while planning some scheme to defraud him. Men preach, "Thou shalt have no other gods before me," and then most devoutly fall down and worship the almighty dollar.

Legislation is enacted to protect society, and before the laws are recorded on the statute books they are broken. Men are ever praying for one thing, and living for another; professing godliness, and living lies. This is a world of inconsistencies and incongruities.

There is another adjunct of society with which most people could dispense. Gossip has no redeeming feature. Good people do not desire to know the disagreeable things about others, even if true. To lose faith in one's fellows is very discouraging and demoralizing. The person who has faith in his neighbors' morality and honor is seldom suspicious of others and is slow to believe evil reports. The great lane of society rests in one ready to believe scandal. He is deficient in morality and honor. If all gossips and scandal-mongers were electrocuted at once, what a funeral there would be!

We muzzle a dog afflicted with hydrophobia, for fear of the injury it may do; but let the gossip go free. He is far more dangerous, because he scatters death in the highways and byways and ruins homes and communities with his poisonous tongue. Let the warning ascend on the clear morning air, "Muzzle the gossip." Teach the young that gossiping is dishonorable and that it destroys faith in our fellows. It ruins reputations, robs many of virtue and takes from society much of the sum of human happiness.

THE BOOK OF DANIEL

By George Johnston

PART 7

ATTENTION has often been drawn by critics to the fact that Arioch claimed to have found a man of the captives who could reveal to the king that which he desired to know, thus, apparently, attempting to impress the latter by his own cleverness in having made such a discovery. There is nothing, however, to show that Arioch was aware that Daniel had visited the king on the previous day and obtained an extension of time in which to reveal the dream and its interpretation; and Arioch's remark must have been made in good faith, or he would never have uttered it to such an autocrat as Nebuchadnezzar.

"The king answered and said unto Daniel, whose name was Belteshazzar, "Art thou able to make known unto me the dream which I have seen, and the interpretation thereof?" Daniel answered in the presence of the king, and said, "The secret which the king hath demanded cannot the wise men, the astrologers, the magicians, the soothsayers, show unto the king; but there is a God in heaven that revealeth secrets, and maketh known to the king Nebuchadnezzar what shall be in the latter days. Thy dream, and the visions of thy head upon thy bed, are these; as for thee, O king, thy thoughts came into thy mind upon thy bed, what should come to pass hereafter, and He that revealeth secrets maketh known to thee what shall come to pass. But as for me, this secret is not revealed to me for any wisdom that I have more than any living, but for their sakes that shall make known the interpretation to the king, and that thou mightest know the thoughts of thy heart."

There were several remarkable circumstances in connection with the king's dream. In the first place, Daniel not only interpreted it, but he described in detail the things which the king had seen, and it is certain that no human being could possibly do this except under Divine inspiration. This fact was clearly admitted and stated by the heathen Chasdim, who thereby, unwittingly, testified to the superiority of Daniel over themselves, and to the omnipotence of the God whom Daniel worshiped.

Secondly, it was just at the time that the dream appeared to Nebuchadnezzar that the Jewish monarch, Jehoiakim, rose in rebellion. According to the ancient laws the lives of the hostages were no longer their own, and the king of Babylon might take them if he so desired; but by the grace and wisdom of the Almighty, Daniel and his companions were not only saved from destruction, but they were raised to positions of commanding rank and influence in the empire.

Thirdly, the exalted positions to which the Jewish princes were raised enabled them to render great service to their countrymen who, later on, were carried to Babylon as mere captives, and to obtain for them a respect which otherwise they would not have been shown. The

fact that members of the Jewish nation were so close to the throne must have saved their brethren from many insults by the Babylonians; for, naturally, the latter must have felt that any wrongs which they might inflict upon the captives would certainly be brought to the attention of Nebuchadnezzar, and the perpetrators severely punished.

"Thou, O king, sawest, and behold, a great image. This great image, whose brightness was excellent, stood before thee; and the form thereof was terrible. This image's head was of fine gold, his breast and his arms of silver, his belly and his thighs of brass. His legs of iron, his feet part of iron and part of clay. Thou sawest till that a stone was cut out without hands, which smote the image upon his feet that were of iron and clay, and brake them to pieces. Then was the iron, the clay, the brass, the silver, and the gold, broken to pieces together, and became like the chaff of the threshing-floors; and the wind carried them away, that no place was found for them: and the stone that smote the image became a great mountain, and filled the whole earth. This is the dream; and we will tell the interpretation thereof before the king."

It must be clearly borne in mind that these prophecies relate solely to Western Asia and Europe, more particularly to the former; for it is there that the kingdom of the Chosen Nation is to be established with Jerusalem as its capital, at the end of this age. Those named are the only lands dealt with in the Scriptures, and though the Bible be searched throughout there cannot be found in it the name of a country, city, town, or village, which lay beyond the boundaries of those lands.

In Daniel's interpretation of the king's dream, while he told them the different substances of which the image was composed were intended to represent, he did not say what the image as a whole symbolized. But this is really the most important point in the vision; for unless we recognize clearly what the image itself represented, we cannot hope to identify its component parts. It is very generally assumed that this image was a symbol of Europe and Western Asia, and that the metals typified the various empires which arose therein, but this assumption is clearly incorrect. Empires and kingdoms are, in the Bible, always symbolized by animals, usually of a ferocious nature; and, besides, the image remains standing throughout the whole age, while the empires which it is assumed the metals typified have completely vanished. There is no great difficulty, however, in recognizing that which the image was designed to typify. At his creation man was given dominion over every thing that exists on the surface of the whole world; and David tells us that "thou madest him to have dominion over the works of thy hands; thou hast put all things under his feet."—Psalm 8:6. But the human inhabitants of the world were not long in existence before some of them began to exercise authority over their fellows, and to force them to obey their commands. The advantage and necessity of fixed laws, and of ruling powers to make and enforce those laws, was early recognized; and no nation has ever existed which did not recognize some form of authority.

EDITORIALS

(Continued from Editorial Page)

peace of mind, quietude of faith and growth of spirit. This question is important for the conscientious consideration of every Christian person.

* * * *

MINISTERIAL RESPONSIBILITY

The great responsibility of the minister of the gospel was emphasized very impressively by Bro. G. E. Marsh in his first sermon at Illinois Bible School and General Conference. Not only is the minister greatly responsible to God for the Bible teaching which he presents, the doctrinal tenets which he puts forth, but his responsibility of conduct and character and his responsibility to the individual under his influence, are second to none in all the world.

Bro. Marsh emphasized the fact that the minister represents Jehovah before mankind and for this reason occupies a position of greatest responsibility known to man. Would that all Christians might recognize these truths! Would that the ministry might realize something of the greatness of its position! Would that it might appreciate fully and vividly that its life work pertains to the things of God; that its labor is to convert man from things material unto things spiritual! Would that all might perceive that the methods of the ministry should be the methods of the spiritual and not the methods of the natural! Most appreciative was the full house that listened to these grand truths.

* * * *

PRAYER

The beauties of prayer were brought out so nicely and so strikingly in the sermon of Friday evening, the 12th. The speaker classified prayer under several headings. Among them is the prayer of praise and adoration, as witnessed so much in the Book of the Psalms.

Then there is the prayer of communion in which one merely talks over with the Father life's matters, life's visions, life's efforts. The valued benefit derived by the individual from such prayer was impressively emphasized. The large audience was kept in rapt attention, and numerous were the expressions of accord that were given Bro. Marsh following the discourse.

* * * *

THE EYE ON CHRIST

The Bereans were given a mental treat by the speaker upon the evening of Berean day, when they were urged that as searchers of the Scriptures they should, in their Christian devotion, keep Christ and Christian matters constantly before the mind, no matter what labor or pleasure might be engaging their moments. Bro. E. C. Pope, in this discourse, urged upon Bereans and all Christians to so consecrate themselves in life's service that all phases of labor and enjoyment will be to the end of Christian

COMMUNICATIONS

THE RESTITUTION HERALD: I am watching and waiting for our Redeemer, the Lord Jesus Christ, and hoping He will soon come. Although I am 81 years old, I would like to live to see Him come. I am not ashamed to own my Lord, nor to defend His cause, for I believe that He is the Son of God and will be our Redeemer and King and will restore the throne of David and reign with His saints on the earth. I think the signs of the times bespeak His coming very soon, when they will come from the east and from the west and sit down with Abraham, Isaac and Jacob in the kingdom.

May the time come soon, is my prayer.

Jesse Harrold.

* * * *

A QUESTION

PAUL SAYS: "If our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens."

The teachers of to-day tell us when a church member dies that this body is not the man. It is only the house the man lived in and the man has gone to that house in heaven to his reward. I would like to have some of The Herald writers give an article on this question.

Jesse Harrold.

growth and final victory in Christ.

P. S. Since the above was put in type it has been decided to open a Bible Training Class on October 3, if there are a sufficient number who wish to register as students. Turn to Page 723 of this issue and read the article, "Bible Training Class".

THE HOUR IS LATE

The fallen thrones of Czar and Kaiser; the seven monarchies swept away in Germany almost in a night; the sudden rise of new republics—China, Russia, Portugal; the twenty-one nineteenth century republics in South America; all warn us that the hour is late. The clay has come out master of the Great War. Anarchy will create antichrist, and both together will force the miraculous intervention of God. How constantly should one prayer, as expressed in the golden words of Richard Baxter, be upon our lips: "Hasten my Savior, the time of Thy return! Delay not, lest earth should grow like hell, and Thy church be crumbled to dust. Oh, hasten that great resurrection day, when the graves that received but rottenness, and retain but dust, shall return Thee glorious stars and suns. The desolate bride saith, Come, even so, come, Lord Jesus."—L. L. Langston.

GOD'S ELECT

By F. L. Austin

AN ELECT ONE is undoubtedly included in those of whom Paul speaks in Ephesians 4, when he says, "I . . . beseech you that ye walk worthy of the vocation wherewith ye are called."

God has had different positions for man to fill in the economy of His plans and purposes. Abraham was called and elected to fill a given position. Likewise, Moses, David, Isaiah, Paul, John, were called for positions each differing from the other. Nevertheless each was elected to fill the place to which he was called.

Groups of individuals have likewise been called to given positions. Israel was called by God to fill a position among the nations of the earth. Her position was and will be a national position. As such, Israel has been elected by the Father and the scriptural student should undoubtedly recognize God's announcements relative to this elect people. Likewise the church is an elect people. Rom. 8:33; Col. 3:12. The gospel even calls an individual out of elect Israel to come into the church, which is altogether a different body of elect ones. Gal. 3:28.

Again, God has a company of elect angels. 1 Tim. 5:21.

It is quite possible that the Scriptures reveal other elect companies also.

These Scriptures reveal a largeness of God's plan and purpose that is very frequently overlooked by the Christian reader. True, the Christian is pressing toward the mark of the prize of the high calling that he may become elected as a worker in the body of Christ, the church. In such final position he must receive from the Father the necessary strength and qualifications to enable him to perform properly and well the duties for which this elect company is chosen by God.

Likewise, Israel, chosen of God for His work, yet to be reinstated in restitution by God, will receive of the Father that perfection, that quality of character, that strength which God sees necessary for its people to carry out their work. Simply because Israel is not elected for church position and activity is not to say that Israel is non-elect. See how Christ distinctly refers to that people as truly elect ones passing under the severest trials and tests of all time, in His explanation of Daniel's prophecy, Dan. 9:24-27, which refers to Daniel's own people. Christ teaches, Matt. 24:15, that these people are not only elect, Matt. 24:22-24, but that they are preserved through this awful time.

The point which I wish to emphasize is that the Christian should correct himself from thinking that the church is the only elect of God. God just as dearly loves His elect Israel as He does the church. The church, the nation, the angels, as all chosen individuals for special positions, must each walk worthy of the vocation wherewith he is called.

"On Sinai we learn our duty, but on Calvary we find motives for doing it. The death of Jesus creates love in our hearts, and so we come to obey the Lord."

RESTORATION

By H. B. Hathaway

THE LORD says that when He is pacified toward the inhabitants of Jerusalem for all that they have done, He will return them with Sodom, Samaria and their daughters to their former estate as recorded in Ezek. 16. In the 37th chapter of Ezekiel, beginning at the eleventh verse and continuing to the fifteenth verse it is said, "These bones are the whole house of Israel. . . O my people, I will open your graves, and cause you to come up out of your graves, and bring you into the land of Israel. And ye shall know that I am the Lord, when I have opened your graves, O my people, and brought you up out of your graves, and shall put my Spirit in you, and ye shall live, . . . then shall ye know that I the Lord have spoken it, and performed it, saith the Lord." The twenty-eighth verse reads, "And the heathen shall know that I the Lord do sanctify Israel, when my sanctuary shall be in the midst of them for evermore." Verse 21 refers to the living ones that are scattered among the heathen. The 36th chapter, from the 21st verse to the end, shows that He will cleanse them and put His spirit in them, and give them a new heart, and they will serve the Lord in righteousness.

Romans 11:25, 26, 32: "For I would not, brethren that ye should be ignorant of this mystery, lest ye should be wise in your own conceits; that blindness in part is happened to Israel, until the fulness of the Gentiles be come in." "And so all Israel shall be saved: as it is written, There shall come out of Sion the Deliverer, and shall turn away ungodliness from Jacob." "For God hath concluded them all in unbelief, that he might have mercy upon all."

Prayer and a holy life are one. They mutually act and re-act. Neither can survive alone. The absence of the one is the absence of the other. We are in danger of substituting church work and a ceaseless round of showy activities for prayer and holy living. A holy life does not live in the closet. If, by any chance, a prayer chamber should be established without a holy life, it would be a chamber without the presence of God in it.—E. M. Bounds.

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BIBLE TRAINING CLASS

The general voice of the representatives of seventeen states, recently gathered in General Conference, was to establish the Bible Training Class at once and to develop and perfect it year by year as one of the principal and most effective means of advancing our gospel labors. In harmony with this urgent sentiment of the General Conference, the Executive Board is preparing to open a Bible Training School at Oregon, Illinois, on Monday, October 3, next, providing that a sufficient number of students enroll therefor. Notice of intention to enroll in this class should be mailed to the National Bible Institution at once. For further information the reader is requested to turn to page 739 of this issue.

It was recognized by all present that to undertake this additional work would mean additional expenses. Such additional expenses can be met only by additional contributions. This should be thoroughly understood. It does not mean that contributions which are regularly made to the general work should be transferred to the Training Class fund, for then the general work would again suffer as it did in the past when usual contributions were transferred to the greenhouse building fund, the Wince fund, etc. But it means that regular and additional contributions must necessarily be forthcoming. Therefore,

Two appeals are hereby earnestly made:

First—we urge that several of our young and middle aged boys and girls will volunteer their lives in gospel service. That still others will volunteer to prepare themselves for active leadership in churches or Sunday Schools for such positions as eldership, Sunday School superintendents, teachers, etc.

Second—That the church at large will contribute financially, additional to regular contributions, to the establishment and furtherance of this branch of work.

May each bow himself in prayer to the Father for guidance regarding this important matter.

—F. L. Austin, Executive Secretary.

EDITORIAL

F. L. AUSTIN, Editor.

F. A. STILSON, Ass't Editor.

THE LAW WRITTEN IN THE HEART

VERY forcibly did one of the speakers of the Illinois Bible School expound the difference between the establishing of the words of God in the head and in the heart. Knowledge puffeth up. In fact, most everything mental tends to puff up. Not only so, but one thus overgrown tends more or less to be overbearing. But when the faithful and righteous words of God sink with their full meaning clear down into one's heart, and life begins to ripen the fruits thereof, there is a difference—a newness of life. Bro. H. A. Sheets of Maurertown, Virginia, emphasized these two points very forcibly and effectively.

THE DOER

IT is to be noted in that wonderful chapter dealing with the faithful, Hebrews 11, that every one of those characters of faith were characters of action. Their faith led them to *do things*. The faith that causes one to sit supinely by, like Jonah beneath the gourd, is not the faith that receives approbation of God. Bro. C. E. Randall of Mora, Minnesota, himself *a doer*, vigorously enlarged upon this truth in a sermon to the Illinois Bible School and Conference.

Noah was a man of action. It was because of his action, resultant from faith, that he was approved of God. Abraham was a man of service. It was because of his constant, unremitting service, service that responded when even the life of his son was asked, that made Abraham the friend of God. He was a doer; his faith made him such. Here, as elsewhere, is evidenced God's constant rule to choose men of action—action that responds to faith.

Well were it if each and every Christian of to-day would realize his own peculiar strength and ability and would respond with service comparable and commensurate with the kind and measure of strength bestowed on him by the God of Heaven!

PURIFIETH HIMSELF

FULL of meaning are these appealing words! To be purified is to have the leaven purged away. All purity must be with reference to a given standard. The standard referred to by Bro. F. E. Siple in the closing sermon of the Illinois Bible School and Conference was the purity of God Himself. The incentive thereto is the hope that rises within the heart-life of the Christian. His vision reaches out through the inspired pictures of God's word unto the great things proffered to faithful man by the God of Heaven. These hopes, struggling and rising

ever higher in the breast of the sin-laden human, prompt and strengthen him to battle against imperfections and impurities and to rise higher toward the Father Himself.

Bro. Siple's exhortation was that throughout the coming year in the respective homes of one and all who were to scatter from the various conferences, every Christian would endeavor to purify his own individual heart of life and press toward the mark of the prize of the high calling of God in Christ Jesus.

THE CHALLENGE OF THE GOSPEL

THAT GOD and His Gospel are being challenged more and more frequently by the world of today was most vividly presented to the congregation at Oregon, Ill., on the last Saturday evening of the recent annual meetings held here. Bro. M. W. Lyon of Cleveland and Brush Creek, Ohio, strikingly portrayed that it was not so much Paul that was challenged before the tribunal of Agrippa, as it was the God of Paul and of the gospel which he proclaimed. Paul stood not in defense of self so much as in defense of his God and for his God's word.

Nor did the speaker stop here, but he brought it home to the heart of every listener, that the task the Christian daily performs is not a task so much for self as it is in the name and honor of the God whom he serves and worships.

Thus every Christian stands out like Elijah of old before the prophets of Baal, to answer the challenge which the ungodly fling at the God of Heaven, through himself, the representative of that God among men, a Christian on life's streets. Would that each Christian, like Elijah at Mt. Carmel, like Daniel and the Hebrew boys in Babylon, like Paul before Agrippa, would accept the challenge of any who dare to impugn the name of Heaven and would answer the same in word and conduct fitting one who trusts in the living God and faithfully serves Him!

THE ROCK OF FAITH

THE far-reaching effects of faith, its rock-like solidity upon which to rear the structure of life's growth, the vision of the future which can be seen only from this pedestal, were some of the well-placed thoughts of Bro. Giesler of Houston, Texas, in a sermon at Oregon, Ill., during Bible School. He also emphasized one great truth, which every parent and guardian of childhood should always keep before him, namely, that to build firmly into

(Continued on page 755, column 2)

There will be no Herald issued next week. Fifty-one issues complete the year.

BIBLE TRAINING CLASS

A Christian Labor for All

CARRYING out the wish of those assembled in General session, and the expressed desire of its Conference, the Executive Board has made decision to open a Bible Training Class on October 3, providing there shall be a class of sufficient numbers to warrant the requisite labor and expense.

The Bible Training Class is a direct means toward increasing our evangelization and as such is greatly urged by many.

To the young person who would consecrate self unto a life of gospel ministry or who would study to equip for better service in Sunday School labor, Berean work, church work—as elders, deacons, or any other kind of Christian labor, an appeal is made for him or her to consider this matter at once and write immediately of such decision.

CLASS WORK

The work for this year must be confined to Bible study, to methods of presentation, and to methods of Sunday School and church work. These are vital matters that are most essential.

The student should be possessor of a good reference Bible and as many versions of the Bible as is possible, of a good concordance, and desk dictionary. In addition to these other books will be assigned from time to time for class work. All Bible helps owned by the student should be at hand.

There is also a library of two or three hundred volumes, which includes dictionaries, concordances, commentaries, besides a number of valuable volumes treating of various subjects. These will be available to all.

All requisite books for the students will be purchased by the N. B. I. and furnished to the students at gross cost, if so requested.

Each student will be required to be responsible for his own expenses. A given amount of part time work can be provided to some who may wish such. While we can not guarantee such employment further than advance arrangements shall be made, yet effort will be made to aid any in securing work, from which to defray necessary expenses.

No tuition will be exacted until the Study Course is developed to a degree which shall warrant same.

Board and room can be secured for \$7.00 or \$8.00 per week.

CHARACTER AND CONDUCT

As this is an effort to aid in Christian life and Christian work, it is proper to announce that only those who manifest an earnestness to cooperate heartily in the effort will be considered eligible to register for or con-

tinue in this Bible Training Course.

Unchristian character or conduct will deprive any of registering in the Bible Training Course. This will include the use of alcohol, tobacco, and drugs. It will include the habits of the dance hall, the pool room, and such questionable places.

Every effort will be made to aid one who may strive to rise out of and above any non-Christian mode of life.

JURISDICTION

Both parent and student must grant the National Bible Institution jurisdiction over the student during the time of his registration as an active student of this course. The student will need to comply with the rules of the Institution, therefore, throughout the whole period—24 hours per day. The place of boarding and rooming must be approved by the Institution.

INSTRUCTORS

The instructors of the Bible Training Class will, for the present be F. L. Austin, F. E. Siple, and F. A. Stilson.

WHAT TO DO

If you wish to take advantage of this Bible Training Course with a view to preparing as early as possible for religious work in some of its phases:

Read carefully the foregoing;

Determine your qualifications in accordance with the above; and

Mail without delay your application for class registration in accordance therewith. If applicant is not well known by some of the undersigned, send two references as to character.

The number of applications received on or before September 15 will determine whether or not there is warrant for opening this work on October 3.

APPEAL

Earnest appeal is hereby made for all who are deciding upon a life work to prayerfully consider engaging in a definite service of gospel work. None other is so high before God or man; none other affords more personal satisfaction for the hard and laborious work performed. "If a man desire the office of a bishop, he desireth a good work."—1 Tim. 3:1.

Address, NATIONAL BIBLE INSTITUTION, Oregon, Ill.

G. E. Marsh, Pres.

L. T. Hanson, 1st V. Pres.

Lottie E. Young, 2nd V. Pres.

F. L. Austin, Sec'y.

F. A. Stilson, Treas.

A DIGEST OF THE REPORT ON THE N. B. I. WORK AT HEADQUARTERS FOR 1926-1927

BRO. F. A. Stilson moved to Oregon in September, 1926, to assist in the office and in the management of the National Bible Institution work. As rapidly as he could become acquainted with activities, he was made assistant manager of one department, then another. In fact, owing to emergency conditions arising, most of the managing fell upon him the latter part of the year.

THE GREENHOUSE

The work of the Greenhouse improved over the preceding year. The heating system of house No. 1 had to be reinstalled in the fall of 1926. The regular growing and marketing was conducted and the returns with the end of the Greenhouse year, May 31, though not all that could be expected, were an improvement over the year preceding. The resignation, in June, of Mr. Bergstrom, the grower, was not wholly unexpected. Mr. Bergstrom is a grower of unusual ability, but for a year or more it had become increasingly evident that a change must be made. For the time being Bro. Stilson has taken over the management of the greenhouse with Mr. Sigler, who has been a constant grower for 15 years. This branch of the work is moving forward and we anticipate an increase in revenue for the future.

GOLDEN RULE HOME

No emergency conditions have been experienced with the membership of the Home during the past year. Everything has been moving along satisfactorily in its regular routine. The one great regret relative to the Home work is the recent serious sickness of the Matron, Sr. Thayer. We are glad to say that reports are that she is rapidly recovering from her recent operation in South Bend, Ind. She continues to be highly regarded in her position as Matron.

PUBLISHING HOUSE

The year has been a busy one in the Print Shop. There has been no gain made in overtaking the regular, annual deficit in this department. In fact, the deficit was increased somewhat during the past year due partly to efforts to increase the business by way of soliciting, adding new cuts, and several such items as tend to increase expense at once, although the benefit to be derived must be spread over the future work of the plant. Both an increased amount of work and considerable work of a higher quality have been turned out the past year. It is with regret that we call attention to the sickness of Bro. McGraw who, though apparently not nearly as serious as at first feared, is nevertheless likely to be in the hospital for a few months.

Because of this illness Bro. Paul C. Johnson has promptly rearranged his previous plans and accepted charge of

the Print Shop till more deliberate arrangements can be effected. Bro. Johnson had pulpit calls at different points which would have kept him busy for some time in the future. These he has had to cancel in order to fit into this emergency.

THE OFFICE

The Office not only keeps record of the work at Oregon, but it also has a large labor in assisting the work throughout the length and breadth of the country. Owing to the emergency conditions which arose last fall in the family of the speaker, it became possible for him to visit the churches in several of the states recently. While the condition of church activity generally is far from what one could wish, yet the speaker found the work better, if anything, than he had anticipated. There is a general lack of what might be called vision of church opportunity. Few congregations seem to realize the duty of a church before Almighty God and few seem to grip the work and opportunities according to their abilities. There is a general tendency to feel that the church requires little or no system of effort. Few churches have a definite aim as a church. They are not organized with a view to accomplishment. The prevailing condition is one of mere existence without recognition of what should be the fact that the church is an agency of God, responsible to Him for the conducting of a work that will magnify God's name and benefit all within the influence of that church. There is a realization on the part of many of this condition, with a corresponding longing that this condition may be overcome and that earnest Christian effort will be speedily launched with a view to truer service unto our Lord. The condition in Southern California was particularly noticeable. Here is a field into which many of the Church of God gather for the colder months of the year and with the exception of definite effort in Los Angeles, there is probably no organized strength in that whole district. One of the greatest opportunities is open there. It would appear that Los Angeles could become the natural center of action of all that district, providing the different leaders of influence would each and all cooperate in their efforts. There are certain mutual personal grievances distinct from doctrinal questions which have resulted in a sad weakening of the work in Los Angeles. This is the one regrettable feature of that district. During the visit of your speaker to that city, all of the people of the Church of God present in that city at different times assembled as one with manifest gladness of fellowship. The condition of church work in the Northwest is apparently weak. The North-Central Washington Conference, which chooses not to coordinate as yet with the General Conference has a good work at Wenatchee.

(Continued on page 755, column 2)

A MOMENTOUS AGE

By Lyman Booth

THE GREAT WORLD WAR is a thing of the past; but it has left a scar upon the nations which may never be healed, though they have returned, apparently, to the energies of peaceful pursuits. While nations are holding conferences, and statesmen are working overtime to bring about a lasting peace, they are sitting over a tinder box, which needs but a trifling word to explode the pent-up national jealousies. Peace is the desire of all nations, and they are diligently seeking it, but their efforts will be in vain; because their interests are so intricately interwoven, as to provoke ungovernable jealousies. Numerous and delicate problems are confronting the world's diplomats daily, and none can tell when the nations will again be plunged into armed conflict, involving Europe and America.

From the standards which have been tested and found to be true and safe, there is a growing tendency of all to depart. Radicalism is rapidly sapping the life out of conservatism in some quarters. In some parts of the world disintegration and anarchy are gaining ground in spite of efforts to check them. Even in our land of boasted freedom, we can see organized efforts being made to overthrow the principles of the American government.

Some are seeking to get control of the government through religious efforts. Persistent stealthy attempts are being made to establish religion by law, which means nothing less than a wide and ruinous departure from those principles of religious liberty so fondly cherished and so well guarded by Jefferson, Madison, Washington, Patrick Henry, and many others. It means a reverting to the European idea of church and state union, with the state under control of the church, which spells oppression, persecution and bitter distress, if not martyrdom. A like union once existed and with most disastrous results, and I fear, if given the opportunity it would repeat its atrocious deeds.

There has arisen in recent years, in the religious field, a school which denies the inspired authenticity and accuracy of the sacred Scriptures. It rejects the Bible account of Christ's birth. It disputes the record of creation as given in Genesis, the fall of man and other cardinal doctrines. Professors and students of our highest schools of learning are falling in line with evolution and infidelity. Even men who have been educated for the ministry and graduated from colleges have little faith in the Bible.

Beside this sad spectacle we find the physical world mightily shaken and disturbed in various places by destructive and disastrous earthquakes. Since the most awful and disastrous war in all time, the world has witnessed the most terrible famine, the most deadly pestilence ever recorded. Indeed, the passing events are thrilling yet very solemn, because they point the student of prophecy to the closing scenes of Gentile rule, and the bringing in of the age of peace.

In the past history of the world certain periods stand out in bold relief, but none more so than the decade between 1911 and 1921, with its great changes and the accomplishments achieved. David Lloyd George said, "The last fifteen years have been the most eventful period known to human history." There are times when the world glides along its course leisurely without a jar or anything to cause alarm. Again, it whirls along at a giddy stride, running the course of many years in one, which pictures the time in which we are living.

The editor of the Encyclopedia Britannica says, "The period from 1911 to 1921, when compared with important eras of the past, is most pertinent. To these great eras we must now add this wonderful decade, which will go down in history as the greatest of all, easily surpassing any previous period in the extent of the transformation it has witnessed and in the superlative character of its achievements."

It is almost unbelievable that ten years could change the face of the world; wipe out old national boundaries and make new ones; and change every line of endeavor. Such a thought would have been considered a dream, nevertheless we have witnessed a speeding up of events which has no parallel in the world's history.

The manufactured products of the United States for this period exceed that of the forty preceding years. The increase of wealth in the United States in this period was more than that of all previous history of our country.

The indebtedness of the nations is written in numbers that bewilder the mind, previous to 1911 the total being about forty billions of dollars. During the following ten years it increased ten times, or to four hundred billions. Such an enormous use of credits was never known before.

This period also witnessed great and numerous political changes, the result of which has been the defeat of the monarchical system. In 1911 there were about forty hereditary rulers in Europe. This period reduced the number to only sixteen. There was not an autocratic ruler left; none but constitutional monarchs remaining. Three imperial rulers were deposed: the Hohenzollern of Germany, the Romanoff of Russia, and the Hapsburg of Austria-Hungary. In the same decade nine new governments were established. Eight were republics: Poland, Czecho-Slovakia, Esthonia, Georgia, Finland, Latvia, Azerbaijan (in Asia), Lithuania, and Jugo-Slavia.

The question may well be asked, What means all this mighty shaking of the nations? What does this mysterious influence portend? What do the disastrous earthquakes and other physical phenomena mean? What does the warlike condition of nations indicate to the student of sacred prophecy? These are questions of great importance and we may consider them with profit, because they are sure indications of an impending storm that is soon to sweep over the world. The Scriptures of truth teach that these conditions are sure indications of the coming of our Lord in the near future, whose instruction was to watch lest that day come upon us unawares.

Next week is vacation. There will be no paper.

CONDENSED REPORT OF THE GENERAL CONFERENCE OF THE CHURCH OF GOD

PURSUANT to notice, the General Conference was called to order by the President, F. L. Austin, at 3:15, August 9th, and after prayer by Bro. Marsh, the Secretary's report was called for, but by vote of the assembly the reading was dispensed with owing to the great length of same, about fifty-seven typewritten pages.

The Credentials Committee gave its report which showed that there were present nineteen delegates representing nine different states. It was evident that the change in the constitution was not fully understood in all sections, but that it was a decided improvement over the proxy representation was evidenced by the fact that the increase of delegate vote over last year was 67 per cent. Many other states were present by individuals, so that seventeen states were represented in the business meetings. This representation spread from New York and Virginia on the East to California and Washington on the West, and from Minnesota and Wisconsin on the North to Louisiana and Texas on the South.

Bro. Austin gave the report of the General Manager verbally and touched on the following topics: Training Class, Floral Store, Greenhouse, Golden Rule Home, Print Shop, The general work in the office and the work in the field.

The gist of this report will be given elsewhere in this issue.

WINCE FUND

Bro. Rennard and others raised the question as to why the Wince Fund had not appeared regularly in The Herald. Explanation was made by Bro. Stilson that there had been only an occasional contribution to this fund in the last several months and that when there were no contributions it was not carried in The Herald. The Wince Fund has all been invested in bonds except \$102.02. The total amount of the Wince Fund in investments and cash is \$2606.72. The amount required to place Bro. and Sr. Williamson in Golden Rule Home was \$2800.00.

At the session which was called at 8:00 o'clock, August 10th, Bro. Austin made inquiry as to the time when The Herald was being received in the various sections of the country. Reports brought out the fact that although The Herald is mailed regularly each Tuesday morning before noon, it was being received in various sections as late as Monday of the next week following and many were not receiving their papers until Friday and Saturday of the mailing week.

The question as to the propriety of advertising on the front cover of The Herald was discussed, this being brought to attention because of the advertising of the General Conference, Illinois State Conference and Bible School, and Berean Conference in the issue of July 19. The discussion which followed showed that there was

a division of opinion in this matter.

SURVEY COMMITTEE REPORT

The survey committee which had previously been appointed, made a report of its observations and studies. The following is condensed from the report.

HOME. In good condition. Is to be painted outside this fall. Short on table linen, towels, and teatowels. Ladies Aid Societies please take notice! Cellar is well stocked with produce raised on the farm gardens, which has been canned. Some of the electric wiring needs inspection and repair. Sinks, taps, and laundry tubs need fixing.

GREENHOUSE. We suggest that the heating plant be repaired and provided with new gate valves. This is absolutely necessary. Repair roof on service house, build shed over cold cellar, repair porch at the dwelling house on greenhouse property and inspect chimney on same.

FARM. There is a farm of about 13 acres which is in alfalfa, corn, and pasture. Alfalfa now ready for second cutting. The stock consists of two horses and one cow. There is feed enough for another cow.

FLORAL AND GIFT SHOP. A store down town is necessary for the display of plants and flowers where orders can be taken for same, as well as for use as an office where bills can be paid, etc.

PRINTING PLANT. We find that better and more profitable results could be secured by the installation of more modern machinery. However, the most pressing need of the printing plant at the present time is a new type setting machine. The present one has been in constant use for over ten years and is too badly worn throughout to justify the extensive and expensive repairs to put it in satisfactory condition. This matter should be considered as soon as possible if our present standard of production is to be maintained.

Signed:

Leila E. Whitehead, Illinois
E. W. Moses, Texas
Eva L. Underwood, Indiana
G. E. Marsh, New York
Lottie E. Young, Washington
F. B. Winfrey, Missouri
Alvin B. Compton, Virginia

At the 3:15 session, August 10, the conference proceeded to the election of officers. The nominating ballot resulted in placing the following names on the board for election of President: G. E. Marsh, F. L. Austin, L. E. Conner, L. T. Hanson, F. E. Siple. The first ballot gave G. E. Marsh 576½ votes out of a total of 887. On motion of Bros. Conner and Hanson the unanimous vote was cast for Bro. G. E. Marsh for President.

(Continued on page 753, column 2)

National Berean Department

H. E. Siple, Editor, Oregon, Illinois

OFFICERS OF NATIONAL BEREAN SOCIETY

Mrs. Lydia Railsback, Pres.
621 S. Fellows Street
South Bend, Indiana

Miss Sybil Guthrie, Treas.
Mullin, Texas

Mrs. Idona Romine, Cor. Sec.
1536 South High Street
South Bend, Indiana

For Berean Literature address, "The National Berean Society," Oregon, Illinois

THE MOST POSSIBLE CAN BE ACCOMPLISHED IN THE LORD'S WORK THIS COMING YEAR ONLY BY EACH OF US DOING HIS UTMOST

NOW that the National Berean Society and the General Conference have closed the best conferences in their history, and some of the state conferences and Bible schools have done likewise, it is time for each one of us to buckle down to the advancement of the work outlined.

* * * *

All Bereans will rejoice to know that definite announcement is being made for the Bible Training Class work to start at Oregon the first Monday in October. One of the main objects of Berean work is to develop leadership. It is for this purpose that the local Berean societies are urged to alternate the leading of the weekly classes from one member to another. Thus the various ones develop confidence and ability, and especially are the younger ones built up actively into the work. It is natural, therefore, that Bereans should be interested in the Training Class work, which is designed to further train and develop young people for the ministry and active church leadership. It is interesting also to note that the majority of young people who have participated in the Training Class work to date have come from the Berean Society.

* * * *

Of all the callings in life to which a young man may aspire that of the ministry of the gospel of Christ is unquestionably the highest. It does not pay as much financially as some. It does not bring certain elements falling at one's feet as quickly as some. But it pays higher dividends both now and hereafter than any other line of work can possibly pay. It gives the best and noblest of true friends who know you intimately and who trust you implicitly regardless of what others may do or say. It gives a contentment and satisfaction because of faithful, unselfish service rendered, and hence a peace of mind that passes the comprehension of others. Though the world may criticize, find fault, or even slander, yet the minister who is rendering true service to the best of his ability is given strength and courage to go quietly on.

The young person who will dedicate his life to the service of God will find the Father ever by his side to encourage and cheer. And so we say he gets more real satisfaction out of life, year by year, than one can possibly get from any other line of life. But in addition to the present stands the endless future as it stretches out

into numberless centuries. If God has given you ability which can be trained and developed so that you can successfully proclaim the gospel, then He will reward you in proportion to the extent to which you develop and use that talent.

* * * *

The field today is large, and crying out for more workers. Many of our churches are getting along with little or no preaching because there are not ministers enough to fill all the calls. We are hoping that a large class of young people will be on hand on October 3 to take up the Training Class work, and that in this way the church may be strengthened and built up largely in the next few years.

* * * *

Summer vacation season is almost over now, and it is time to buckle down to steady services again. Some of the classes have been suspended during vacation period but are now ready for regular fall work.

* * * *

Indications are that it will soon be possible to announce a new senior Berean class in Illinois at a point where one never existed before. Let's all get busy in the different states and have a number of new classes this fall.

* * * *

We are asking those of you who are about ready for the new senior study book to please be patient a little while. The committee met a number of obstacles, but is working hard, and we feel that the best book ever published by the Bereans will be out this fall.

* * * *

But while pushing Berean work and the other activities of the church it might be well to constantly bear in mind that after you have done all you can there is still nothing to be proud of, and we as individuals amount to very, very little. "For if a man think himself to be something, when he is nothing, he deceiveth himself."—Gal. 6:3. It is beautiful to observe one who serves and works hard in a quiet, humble way, but egotism quickly spoils the effect of the most energetic worker.

If we are able to recognize any labor of value accomplished by ourselves our hearts should so well up with gratitude in the fact that God has been able to use us, that all pride would be gone. Let us be thankful for even the smallest opportunity to serve in the Father's vineyard,

With Our Sunday Schools

LESSON PREPARED BY F. L. AUSTIN

LESSON X.—September 4, 1927

SOLOMON'S WISE CHOICE

1 Kings 3:4-15

Devotional Reading: Proverbs 8:12-19

GOLDEN TEXT

Happy is the man that findeth wisdom, and the man that getteth understanding.—Proverbs 3:13.

A STUDY OF THE SUBJECT

1 Kings 2, 1 Chron. 29, and 2 Chron. 1 should be studied in connection with this lesson.

In David's fortieth and last year of reign he instructed and anointed Solomon for the kingship. See 1 Kings 1:39; 1 Chron. 23:1. David's chief thought was with regard to the construction of the house of God, later called Solomon's temple. In his closing year he carefully instructed Solomon as to the construction of this temple. 1 Chron. 28:9-19, 20.

A Dream. Perhaps no king ever took the throne with so great responsibility as did Solomon. The kingdom was being built unto its zenith of glory; the house and name of God must abide in its midst. In a dream Solomon would think and act unaffectingly. He expressed his mind.

Solomon's Choice. Although Solomon was a grown man and had reigned with his father David for a time before David's death, yet he realized that in experience in great affairs he was "but a little child", 1 Kings 3:7. Having been admonished by his father, 1 Kings 2:3, 4, to walk in God's ways and keep His statutes, he naturally turned to God for guidance. Therefore, when, in the dream, God asked him what he would desire, Solomon asked that he might be given wisdom to "discern between good and bad" that he might rightly judge God's great people. This was a very unselfish request. He might have asked for long life, honor, or riches to be lavished upon himself; but he left self out of consideration and chose for the welfare of his subjects. It pleased God very much that Solomon had not chosen selfishly, and He not only granted the request—"lo, I have given thee a wise and understanding heart; so that there was none like thee before thee, neither after thee shall any arise like unto thee"—but also gave him that for which he had not asked, "both riches, and honour: so that there shall not be any among the kings like unto thee all thy days." He also gave him the promise of long life on condition he would keep His commandments as his father David had done.

THE GOLDEN TEXT

How happy the man who hath found wisdom, and the man who draweth forth understanding.—Prov. 3:13, Roth.

Understanding is information or comprehension of things,—a fund of knowledge. Wisdom is the use one makes of

his knowledge; judgment. One may have wisdom according to this world which is foolishness with God. Read James 3:13-17. "Happy the man" who seeks divine wisdom. "Getting" understanding means with labor and effort; searching after it and often with a sacrifice. But if, after getting understanding, one is not made "wise unto salvation," 2 Tim. 3:15, it will profit him nothing in the end.—F. A. S.

PRACTICAL APPLICATIONS

A Revelation of Character. "Behold, it was a dream".—v. 15. Although it occurred in the night following an impressive day of worship, circumstances which would have a strong tendency to induce natural dreams, there can be no doubt that the dream of Solomon was a revelation from God. Yet it was not without its natural inducements. Psychology teaches that dreams are the expression of suppressed desires, that the deeper and generally hidden motives of life are drawn from the unconscious into the conscious mind through the mediumship of dreams. Thus from the natural standpoint the character of Solomon is indicated by his dream. His greatest desire was that he might be given wisdom to rule Israel with justice. The Christian is called to kingship. Is our chief prayer within the sanctuary of our closets, for wisdom that we may serve God more faithfully here, and thus prepare ourselves for wider and more glorious service in the kingdom of God?

Prayer. Jehovah's promise to Israel, which is to be fulfilled in the new heavens and new earth, is: "Before they call I will answer".—Isa. 65:24. And that was the manner in which He answered the prayer of Solomon. "Behold, I have done according to thy words: lo, I have given thee a wise and an understanding heart."—v. 12. Unknown to us, God frequently grants our prayers before we ask Him. Foreseeing our needs and consequent petition, He makes provision for their realization long before we are driven to feel the pressure of their necessity.

Fulfillment. How often God graciously enlarges the fulfillment of our desires beyond the bounds of our asking! "I have done according to thy words. . . . And I have also given thee that which thou hast not asked."—vv. 12, 13.—G. E. M.

TOPICS FOR STUDY AND DISCUSSION

Wisdom: Definition in language of Solomon's choice. Adam's wisdom—when

and how acquired and the result.

The result of possessing Adam's wisdom without God's personal direction through prayer.

The difference between Adam's wisdom (flesh wisdom) and the wisdom that is from above.—A. K.

LESSON XI.—September 11, 1927

SOLOMON DEDICATES THE TEMPLE

1 Kings 8

Devotional Reading: Psalm 122:1-9

GOLDEN TEXT

I was glad when they said unto me, Let us go into the house of the LORD.—Psalm 122:1.

A STUDY OF THE SUBJECT

Dedication of the Temple. The most important thing about the construction of Solomon's temple was not its amazing richness or beauty or grandeur so much as it was the evidence that God, Jehovah, continued to live and act in the midst of Israel. A marvelous transition had taken place since the people had cried to Samuel for a king that they might be like other nations. Samuel had remained the true spokesman of God throughout. Saul had proven himself untrue as a servant of God. David was the first king to earnestly endeavor to govern the nations after the wishes of Jehovah. Now Solomon makes still added changes to the established rules of Israel. God had always dwelt in a tabernacle. Solomon now establishes a building of stone. Thither the furnishings of the tabernacle were moved, the priests again engage in the work of their office. Un-numbered sacrifices are slain in token of the obedience of the people to God. Not the gold, or silver, or the precious stones of the temple, or the furnishings, but the marvelous unbearable cloud of light and glory that filled the temple beyond endurance is the heart, the kernel of this noteworthy event. It represented the living presence and thought of God for Israel. The nation had mingled with other nations, worshippers of various gods. Israel had been thrown out from the other nations; they were worshipping the

true God, were by Him limited in their activities, limited in the use of them, required to sacrifice abundantly—all contrary to the natural reasoning of man as to the proper conduct in order for him to succeed in life's efforts. Now at this time after all the expense of labor, material, and means, God sends forth the cloud of glory, the unmistakable evidence of His purposes and of His support for Israel.

Fire from Heaven. Nor was the foregoing manifestation all. After the slaying of the 22,000 oxen and 120,000 sheep, v. 63, a number almost incomprehensible, far beyond the capacity of the altars to offer, "when Solomon had made an end of praying, the fire came down from heaven, and consumed the burnt offering and the sacrifices; and the glory of the Lord filled the house."—2 Chron. 7:1. Here was the second demonstration of God's acceptance of the work of Solomon and the nation Israel. The shekinah cloud had filled the holy of holies as the ark had been placed therein and now from the altar of burnt offerings, without the holy place, fire from heaven itself, unaided and untouched by man's hand, dropped down and consumed the sacrifices. Surely God approved all their work. Certainly there was none other nation to whom God revealed Himself so fully, whom God claimed as His own.

How like the fire that consumed Abel's offering, Gen. 4:4; like the fire that came down and accepted the offering of Elijah at Mt. Carmel, 1 Kings 18:38; like the spirit of God that descended upon the apostles who offered themselves in service, Acts 2:2-3.

God Dwells in Israel. Herein lay the great importance of the dedication of Solomon's temple. The presence of God certainly continued in the midst of Israel; Israel certainly continued to be God's chosen people witnessing to His name unto all nations round and about. God again revealed that what He requires of man has nothing to do with the amount or the quality that man has to enjoy. God returned manifold to man for all that man was required to present to God. His requirement of Israel, obeyed by Israel, revealed only Israel's faith in God and thus demonstrated that whatsoever God gave to Israel, Israel might receive and use to the honor of God.

This, so long as the right and proper leader in Israel maintained a vision of God before the eyes and lives of the people.

Questions on the Subject. Why did Solomon build the temple? What is the meaning of dedication of the temple? Where did the cloud of glory appear in the temple? How did Solomon provide fire and help sufficient to offer the 22,000 oxen and 120,000 sheep? From whence came the fire that burned these offerings? What is the signification thereof? What other instances in the scriptures that God by fire accepted the work of man?

THE GOLDEN TEXT

I was glad when they said unto me,
Let us go into the house of the Lord.—
Psalm 122:1.

Forsake not the assembling of yourselves together as the manner of some is. There is much benefit to be derived from God's people assembling in a place set apart and dedicated to the worship of God. David was truly glad when some one said, "Let us go into the house of the Lord." He well expresses it in Psalm 84:10—"I had rather be a doorkeeper in the house of my God, than to dwell in

the tents of wickedness." Empty pews do not indicate deep spiritual life in a church.—F. A. S.

PRACTICAL APPLICATIONS

The Sacredness of the Temple. The sacredness of the temple did not lie in the magnificence of its architecture or in the richness of its furnishings, but in the fact which was emphasized by Jesus when He cleansed the temple of His day and said that it was the "house of prayer". Whenever a building dedicated to God becomes a place of worldly pleasure and amusement it ceases to be a "house of prayer". Matt. 21:13. Worship and the recognized presence of God was what made the temple holy. Prayer will consecrate any place and make it holy for the worship and service of God.

The Spiritual Value of the Temple. The material value of the temple was enormous, even when estimated in modern terms; and in those days it was beyond computation. Its gold and silver its precious stones, its carefully prepared rock, its valuable woods brought from far-distant places, together with the vast amount of physical labor required in its construction, combined to make it per-

haps the costliest building in the history of the world. And yet that building was made possible by the effort and the sacrifice of a comparatively poor and widely scattered people. In that sacrifice, in that consecrated and united labor, is found the real spiritual value resulting from the work of building the temple. A thing that demands much sacrifice and toil comes to possess a value far beyond its intrinsic worth. Every man and woman of Israel who out of poverty and need contributed to its building felt a personal interest in it, and a sense of its spiritual meaning, which could never have been experienced without the putting forth of such an effort. Much of the benefit we derive from the time and money we put into our own church work is realized through the personal interest aroused in ourselves in the Lord's great purposes; and, in the sense of individual responsibility, we come to feel for its success.—G. E. M.

TOPICS FOR STUDY AND DISCUSSION

God's dwelling: from the viewpoint of infinity; from the viewpoint of definite, concrete place. The purpose of His dwelling in a limited place.—A. K.

THE SUNDAY SCHOOL

The great good resultant from Sunday School work is being felt more and more by those who are practicing it in their respective localities. The good is many fold. It is of benefit to every Christian family to meet with others and study together God's Word for a brief time each week. The one who acts as instructor at such times is undoubtedly the one most benefited by the study. But again, the fact of having the truths of God and Christ planted in the mind of the growing child is one of the biggest factors to be considered in Sunday School activity. The personal touch with the child in the Sunday School class and hour is much more profitable than that general touch which can only occasionally be realized between the child and one in the pulpit. It is the child life that needs most to be trained. It was so in Solomon's day; it was so in the day of our Savior; it is so at all times. It seems almost unthinkable that any adult Christian would prefer personal pleasure or ease more than he does an opportunity to co-labor in an effort to train child life, that it may grow up into Christ. The Sunday School phase of church work is receiving more extensive and more emphatic consideration yearly by the people of the Church of God and the General Conference has asked that ever greater effort shall be put forth for the Sunday School by the headquarters' office the coming year. Those carrying this great responsibility are soliciting the proffered help of any and all.

DOINGS AMONG THE CHURCHES

Sr. Elizabeth Parker of Macomb, Illinois, attended the Illinois Bible School and is now visiting friends at LaGrange, Illinois.

* * *

Among those attending the Iowa Conference from the states to the east are, Sr. Leta Osborn of Culver, Ind., and Brothers F. L. Austin, F. E. Siple and J. Arthur Johnson of Oregon, Illinois.

* * *

Sr. Verna Thayer, Matron of Golden Rule Home, who has been convalescing at South Bend, Indiana, after her recent operation, has returned to her work. All rejoice to have this faithful one at home once more.

* * *

Bro. Sidney Jackson of Oregon, Illinois, conducted services for the brethren at Grand Rapids, Michigan, on August 21. Bro. Jackson has taken up the work in the Print Shop and from all indications he is to have plenty to do. Next Sunday he is expected to fill the pulpit for the Oregon congregation.

* * *

Bro. E. Cedric Pope of Courtland, Illinois, will be the speaker for the Grand Rapids, Michigan, brethren on Sunday, August 28. And on the following Sunday, September 4, Bro. Paul C. Johnson, of Oregon, expects to be with them.

* * *

Sr. Frances Byers of North Manchester, Indiana, after attending General Conference and Illinois Bible School, made application for training at Oregon Hospital. Her application was accepted and she entered upon her duties at once.

* * *

Sr. M. A. Woodward remained in Oregon after the close of Conference and gave two splendid sermons in the Oregon church last Sunday. She returned to Michigan earlier than at first expected for the purpose of performing a marriage ceremony.

* * *

Sr. Wm. C. McGraw of Oregon, accompanied Sisters Leila Whitehead and Evelyn Harsch to Chicago after Illinois Conference and visited on Monday and Tuesday with her husband at the Chicago Fresh-Air Sanitarium.

* * *

Bro. M. W. Lyon of Cleveland, Ohio, with his sisters, Dorothy of Rockford, Illinois, and Margaret of Chicago, Illinois, left immediately after the Illinois Bible School and Conference on a motor trip to Citronelle, Alabama, for a month's visit at the home of their parents.

Brothers H. A. Sheets and Alvin Compton of Maurertown, Virginia, who had motored to General Conference arrived home safely on August 17. They went right into the work of the Virginia Bible School and Conference.

* * *

Next week will be vacation week for the Herald force as far as the paper is concerned. It will be lonesome around the print shop for a day or two while Bro. Paul C. Johnson is attending the Iowa Conference over Saturday and Sunday.

* * *

HE LEFT HIS MARK

"I knew a miller who went from his work, his clothes covered with flour, to the post office, and edged his way through the crowd. He left his mark on every one he touched. As Christians, we should leave a mark for Christ on everyone with whom we come in contact."

* * *

Sr. Ella Siple of Hammond, Louisiana, is enjoying a visit with her sister, Mrs. George Dittmar at Denver, Colorado, before returning home after her stay at Oregon and General Conference.

Bro. George Siple returned to Hammond, August 19, his mother remaining in Oregon for a more extended visit at the home of her son, Bro. F. E. Siple.

* * *

Bro. and Sr. Albert Eberhardt of Glasco, Kansas, who enjoyed a trip into Wisconsin after attending the General Conference at Oregon, stayed over night at Golden Rule Home on August 19. They are expecting to stop off at the Kansas-Oklahoma Conference on their homeward journey. They have the right idea as to how to spend a profitable as well as an enjoyable vacation.

* * *

Among the things that this day brings

Will come to you a call,
The which, unless you're listening,
You may not hear at all;
Lest it be very soft and low,
Whate'er you do, where'er you go,
Be listening!

—Selected.

* * *

Bro. and Sr. L. T. Hanson who have been residents of Oregon and faithful workers with the Oregon church have moved to Franklin Grove, Illinois, where Bro. Hanson will soon take up his duties as Superintendent of the Franklin Grove schools.

A farewell to Bro. and Sr. Hanson, and also to Bro. J. Arthur Johnson, who will soon enter the Moody Bible Institute in Chicago, was tendered them at Golden Rule Home on August 15. May God's

blessing attend them in their new fields of labor.

* * *

FOUR MORE

On Tuesday, August 9, Mrs. Earl (Josie) Koontz of Adeline, Illinois, was buried in the likeness of her Lord's death, having made the good confession of her faith. Sr. Koontz is a young mother of ambition and ability, with noble character, and we feel that she is going to be of great benefit to the work in this locality.

On Sunday, August 14, Mr. Merritt Cross, of Rochelle, Illinois, also presented himself for baptism. This brother has been considering a step in this direction for a number of years past, and we were all caused to rejoice that he had definitely made his decision.

On Thursday evening, August 18, a few of the Oregon congregation gathered on the banks of Rock River and witnessed the baptism of Mr. and Mrs. S. S. Claussen. They are the parents of Bro. Frederick Claussen who took this important step recently. Thus the Oregon brethren are strengthened by the addition of two more staunch members.

Our earnest prayers rise to the heavenly Father for His blessing and guidance to attend these dear ones as they proceed along life's pathway. May they ever remain faithful and be worthy of the crown of life which the Master will give when He returns.

* * *

After the departure of the many representatives who attended the General Conference from the seventeen states scattered over the union the little Stone Church at Oregon looked quite deserted. Nevertheless the local congregation was not too tired to turn out in goodly number to enjoy hearing Sr. Woodward speak on Sunday morning and evening, August 21.

Now that we are all at home again, filled with inspiration from our gathering together, let us begin to put into practice the valuable ideas and suggestions for building up the various phases of our work, which we have gleaned from each other.

"I must work . . . while it is day: the night cometh, when no man can work."—John 9:4.

* * *

"A task without a vision makes a drudge; a vision without a task makes a visionary; a task and a vision make a missionary." You received the vision while at Bible School and Conference. The task was awaiting you at home. Now go to work.

SAFE FOR THE FOX

A minister who paid more attention to the pleasures of life than to his sermons was taken to task for his worldliness by his Quaker friend. The rebuke he received was tactful. "Friend," said the Quaker, "I understand thee is clever at fox-catching." "I have few equals and no superiors at that sport," the minister replied complacently. "Nevertheless, friend," said the Quaker, "if I were a fox, I would hide where thee would never find me." "Where would you hide?" asked the minister with a frown. "Friend," said the Quaker, "I would hide in thy study."

The more the Christian is filled with the Spirit of God, the more industrious he will be in his work of preparation. Such a student has his heart in his work. He conquers indolence. He seeks by constant study of the Word to be a workman who needeth not to be ashamed. High standards of Christian education and zeal in the pursuit of a knowledge of the Bible are worthy of the highest commendation.—*Bible To-day.*

IF THE ANGELS hallowed the first advent of our blessed Lord into this world, and made jubilant with song and praise the humble place of His birth, what will it be "when the ransomed of the Lord shall return, and come to Zion with songs and everlasting joy upon their heads"? Think you that the angels will be still? Nay verily! "For John heard, as it were, the voices of a great multitude, as the voices of many waters, and as the voices of mighty thunderings, saying, Alleluia for the Lord God almighty reigneth. Let us be glad, and give honor to Him; for the marriage of the Lamb has come, and his wife hath made herself ready." If it so pleases our Lord that we are not to be numbered with His bride, we are longing to be among the number that will be waiting for Him when He will return from the wedding.—*N. H. Geiselman.*

FOR three years now various ones have been crying for more room on the clock and in the calendar for the work of the General Conference.

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THE RESTITUTION HERALD advocates: The soon coming of Christ, Acts 1:11, and life only through Him, Col. 3:3; the literal resurrection of the dead, John 5:28; the immortalization of those in Christ, 1 Cor. 15:53, 54; the final destruction of the wicked, 2 Thess. 1:9; the restoration of Israel as the kingdom of God under the kingship of Christ, Luke 1:32, the church being joint-heirs with Him, Rom. 8:17, and Israel to be made head over Gentile nations, Isa. 60:13; the "restitution of all things, which God hath spoken by the mouth of all His holy prophets since the world began", Acts 3:21. It also firmly advocates repentance and immersion in the name of Jesus Christ for the remission of sins, Acts 2:38, and a consecrated life as essential to salvation.

The Children's Page



PREPARED BY LOIS HUNT
1111 Blaine Ave., South Bend, Ind.

SOLOMON'S WISE CHOICE

WHO was the wisest man? Solomon. We often think that that meant that Solomon knew more than anyone else, and did not need to study. However, the secret of Solomon's wisdom was his willingness to study.

When he was a little lad, he must have wanted to know about the flowers in the garden, the stars in the sky, and the birds and bees and insects. Solomon must have liked to watch all these things, for when he was a young man he wrote proverbs, short, wise sayings, in which he told of the habits of ants, bees and grasshoppers. He wrote one book which is like a charming poem, that tells about animals, and trees, and flowers. He was wonderful in finding answers to puzzles. He understood about farming, and had his people learn how to raise fruits and grain.

Solomon's mother was a bright woman. His father, David, loved poetry, beauty, knowledge and goodness. His teacher was the honest prophet Nathan, who taught him the law of God.

Solomon was made king before David died. David was sick and wanted Solomon, his son, to sit upon his throne, and to be hailed as king.

As soon as he was made king, he held a great religious festival. The king himself provided the thousand animals that were sacrificed, and invited all the people to the feast. Meat was not a daily food, but was a luxury to those people. Part of the animal was burned, part was given to the priest, and all the rest was roasted and the people ate of it. It was like a great Thanksgiving gathering.

That night after the day of worship and praise, Solomon had a dream, and in the dream the Lord said, "Ask what I shall give thee?"

You know everyone can choose what he wants to have. Solomon knew that and so he thought what he would like most of anything. He told the Lord how ignorant he was, and that it would be hard work to rule the people as he ought. So he asked God to give him an understanding heart, that is, make him wise enough to do what was right.

God was pleased that Solomon was sensible and wanted the very best thing God could give him, so He prom-

ised Solomon not only wisdom, but honor and riches. He also promised Solomon that if he would obey Him, he should live a great many years.

Solomon awoke and knew it was a dream, but he knew it was to be real, because what was in the dream was exactly what he wanted to choose.

Children, what will you choose?—*Selections from "The Child's Own Book."*

SOMETHING TO DO

1. Read some of Solomon's wise sayings in the book of Proverbs.
2. Read 1 Kings 4:29-34.

WHICH IS RIGHT?

Which is the happiest—the one who tries his very hardest to do just right, or the one who does not?

WHAT EVERY BOY AND GIRL SHOULD KNOW WHERE TO FIND

21. The Great Commission (Mark 16:15).
22. Where do we find "Christ's Last Command"?

SOLOMON DEDICATES THE TEMPLE

YOU remember David wanted to build a house for the Ark, and God would not permit him to do so. However, David gave the plans which God had given to him to his son, Solomon, and he built a beautiful temple.

"It stood on the Holy Hill facing the east. In front was the great altar cut out of the rock in the side of the hill. Here they offered sacrifices. Beside the altar was a great basin or tank. It held so many thousand gallons of water that they called it the sea. It rested on the backs of twelve huge, brass oxen who stood facing outward, three toward the east, three toward the north, three toward the west, and three toward the south. The water in the basin was that used by the priests in the temple services, and it was carried to them by means of ten great bowls of brass which could be moved only when placed on wheels.

There was an outer chamber to the temple called the Holy Place, and an inner chamber called the Holy of Holies. There were many other rooms also for the use of the priests and in which were kept the sacred water vessels and the other things used in the temple.

On one side of the entrance was a tall pillar of brass. It was carved at the top into the shape of lilies and pomegranates.

The temple itself was built of stone, but the walls inside were lined with cedar which was beautifully carved in patterns of open flowers, palm trees, running vines and winged angels.

The main room, which was called the Holy Place, was about sixty feet long and thirty feet wide. The floor was of cypress wood. The windows were high up in the walls, not permitting much light. There was nothing in this room except the altar where the incense burned night

and day, the table on which was the shewbread, used only by the priests, and the great golden candlesticks.

The inner room, the Holy of Holies, was dark. It was thirty feet square. Its walls were cedar, overlaid with gold. In this room was kept the Ark of the Lord. The open court in front of the temple and the Holy Place were the real places of worship for the people. Only the priests could enter the Holy of Holies—the dwellingplace of the Lord. Here were two figures of angels carved in olive wood and nearly three times as tall as a man. The tips of two of their wings touched each other, and the tips of the other two reached the outside walls. Underneath these figures rested the Ark—that sacred chest which Moses made and Joshua carried into battle, which David had brought to the Holy City, and within which rested the two tables of stone on which were written the Ten Commandments. It is no wonder that when the Queen of Sheba saw all these things she exclaimed:

"The half has never been told!"

It took seven years to build the temple. Day after day and year after year, the workmen built in silence, (without the sound of hammer!).

When it was finished, it was dedicated with a great festival, the grandest religious ceremony described in the Bible.

One of the great Jewish feasts was called the Feast of the Tabernacles, and the king decided to dedicate the temple at the same time.

The Promised Land was a small country, but people came flocking to Jerusalem from all directions, and it is said that five million were present at this great festival. —Selected from *"The Building of a Nation."*

When all the elders and heads of the tribes of Israel assembled the priests took up the ark and carried it from the tabernacle and placed it in the Holy of Holies under the cherubim—those two angels. Even the golden vessels were brought into the temple and placed just as they had been in the tabernacle.

Sacrifices were made before the ark—so many that the number of sheep and oxen could not be told!

And what do you think! When the priests came out of the holy place a cloud filled the temple, so intense a cloud that the priests could not perform their duties. It was sent by God to show that He approved of what Solomon and his people were doing. It was somewhat like God Himself coming to take part in the ceremony.

Then Solomon sacrificed a peace offering of twenty-two thousand oxen and one hundred twenty thousand sheep. Just try to imagine that! And then God sent down fire again and consumed the burnt offering and sacrifices.

The king himself made the prayer and spoke at the great festival. It lasted many days and at the end, Solomon spoke these words: "Lord, I have built thee an house of habitation, a place for thee to dwell in for ever."

SOMETHING TO DO

1. Hunt in backs of Bible and other books for plans and pictures of Solomon's temple.

2. Copy the plans.

3. Build the temple with your blocks, or pasteboard boxes, or sand, and place the proper things in it.

4. Play out the dedication.

WHAT EVERY BOY AND GIRL SHOULD KNOW WHERE TO FIND

22. "Christ's last Command—Acts 1:8.

23. Where do we find the Golden Rule?

WHICH IS RIGHT?

Which is right—to whisper, talk, laugh, and play in church or Sunday School, or listen and try to learn more of God's truths?

ONE OF GOD'S PROMISES

"I will instruct thee and teach thee in the way which thou shalt go."—Psalm 32:8.

"Jesus, when He was a child, loved the Bible truly; We would learn, as Jesus did, God's dear Word most duly."

—Sunday Songs for Little Singers.

CHARACTER OF GENERAL CONFERENCE AND ITS RELATION TO STATES AND CHURCHES

IN THE study of the work of the Church of God it was the unchallenged voice of all who spoke upon the question in conference session that the General Conference should earnestly interest itself in the growth, advancement and spirituality of the work in every section. In those sections where there are local churches with no conference through which to coordinate their efforts, there the General should be expected to lend its offices to the establishment and upbuild of such district organization as may, upon study, appear to be best; where there are isolated members who have no local church work, there the General should interest itself in trying to better their opportunities; where the present State Conference or local church seem to be weak, there also the General ought to lend an encouraging hand. In fact, it was the common thought that the General should do all possible with the means at hand to watch and assist every branch of our work.

It is this large labor, one that has never heretofore been undertaken, that convinces all who have studied the matter that the isolated who have no local church labors should ally themselves directly with the General or with a State Conference, and should put forth the most of their strength through one of these bodies with earnest effort to solve these problems and to advance the Church as a whole.

Upon this subject the Conference seemed to be a unit, in the thought that the General Conference should be made the center through which a general watchfulness of all of the field should be exercised. By such a method, well practiced, backed by the hearty cooperation of all, the General Conference can make its influence for good most largely realized.

THE BOOK OF DANIEL

By George Johnston

PART 8

THE great image of Nebuchadnezzar's dream clearly typified man as a ruler; and the various substances which composed it represented the different forms of government which would successively arise within the bounds of Western Asia and Europe, as follows: Autocracy, Aristocracy, Stratocracy, Plutocracy, and Democracy. All of these forms of government are now in existence in the lands named, and shall continue until the end of the age. The image is therefore still standing intact as the prophet predicted, though it would appear that the day when it shall be shattered and carried away by the wind is not far distant.

"Thou, O king, art a king of kings; for the God of heaven hath given thee a kingdom, power, and strength, and glory. And wheresoever the children of men dwell, the beasts of the field and the fowls of the heaven hath he given into thy hand, and hath made thee ruler over them all. Thou art this head of gold."

Here it is clearly stated that the head of gold represented Nebuchadnezzar himself, not, however, as a mere individual, but as a king of kings, and ruler over all. Nebuchadnezzar was an absolute ruler in every sense of the word. No council of princes advised him what to do, or questioned that which he did. Neither president, governor, nor any other person, no matter what his rank might be, attempted to dispute a command given by him. In Nebuchadnezzar all power, legislative and executive, was concentrated; he made all laws, and his officials, under penalty of death, saw that they were fully obeyed. When he commanded that the wise men of Babylon were to be destroyed not a single voice was raised in protest; and later on three feeble Jews alone dared to disobey his order to fall down and worship the golden idol which he had caused to be set up in the plain of Dura. The lives and well-being of the people of the whole empire were in the keeping of this emperor, and according to history, both sacred and secular, his government, though stern, was by no means unjust.

There has been much discussion from time to time concerning the merits of various forms of government, and it is generally admitted that "the highest ideal of government would perhaps be attained by an absolute monarchy, if there were any security for always possessing a thoroughly wise and good monarch. This condition, however, is practically impossible of realization in the present age; the natural tendency of one possessed of unlimited power is to become a despot. But the fact that autocracy was represented on the image by a golden head is clear proof that this form of government excels all others; and it is the form which shall flourish in the days when "He shall rule from sea to sea, and from the river to the ends of the earth."

"And after thee shall arise another dominion inferior

to thee, and another third kingdom of brass, which shall bear rule over all the earth." After the death of Nebuchadnezzar the power of the monarchs in Western Asia was greatly reduced, owing to a share in the government being extended to, or seized by, those generally known as aristocrats. This form of government, aristocratic, was represented by the silver breast and arms of the image; and as silver is of less value than gold, so the prophet tells us that an aristocratic government is inferior to an autocratic, and he supplies us with evidence of this fact in chapter 6. There, it will be seen, the decree directed against Daniel was drawn up by the aristocrats of the Medo-Persian Empire without the knowledge or consent of Darius, who was practically compelled to sign it. What would have happened to the aristocrats of Nebuchadnezzar's empire had they attempted to act in such a manner? Without doubt their lives would have been brought to a sudden and ignominious end. This fate certainly befell those who dictated to Darius, but only after they had deeply humiliated and pained him by causing him to decree the destruction of his most trusted advisor, and to take part in his incarceration with the lions.

In the Book of Esther also, we see how Ahasuerus was controlled by his counselors; and how, when a decree drawn up by them was signed by him, he was quite powerless to alter it.

Autocratic and aristocratic governments alone existed in Europe and Western Asia down to the days of the early Roman emperors, when a third class, the military, or stratocratic, was added. This, which was represented by the belly and thighs of brass, was more brutal and more powerful than either of those which had preceded it.

In the early days of his reign, the Roman emperor, Augustus, formed a body of soldiers, known as the Prætorian Guards, whose duty it was to protect the person, and to maintain the power of the emperor. Small parties of these soldiers were located in various parts of Italy, but later on Tiberius gathered them into a single camp in the neighborhood of Rome. These men received double the pay of an ordinary soldier, and the privates equalled in rank the centurions of the regular army. "They soon acquired a dangerous power, which they exercised in the most unscrupulous manner, deposing and elevating emperors at their pleasure. Aspirants for the imperial dignity found it advisable, and even necessary, to bribe them largely; while those who acquired that dignity without their assistance were accustomed on their accession to purchase their favor by liberal donations." In the days of Severus the Prætorian Guards were disbanded, and new cohorts formed out of the legions serving on the frontiers of the empire. But this change increased, rather than reduced the power of the military, and from that time to the fall of the empire, and for a short time afterwards, the reigns of government were entirely in the hands of the stratocratic class.

The indifferent will be different, when they receive the Holy Spirit,

AS FAR AS THE EAST IS FROM THE WEST

By Conference Secretary

IT WAS very gratifying at the recent General Conference to have different ones voluntarily express themselves as being convinced by their own personal observations and experiences that certain injurious statements, which had been circulated during the last year, by the voices and pens of certain influential members of the church, were erroneous both in fact and in principle. A number of accusations were sent through the mail last year to different friends of the correspondents, which accusations, as pertaining to the General Conference, were as far from truthful facts as is the west from the east. The officers of the General Conference, although soon receiving some of the original letters from those to whom they had been addressed, thought it the better part of Christian conduct to ignore the same, believing that the brotherhood, as a whole, would soon learn the facts in the case. One brother present from near the Canadian border, openly confessed that he arrived at General Conference with misgivings and with a chip on his shoulder, this due to previous reports which had been both spoken and mailed. This same brother, after having been present for more than a week, and having inspected and investigated everything of his desire, and after having observed methods of procedure throughout, acknowledged he had been given a wholly wrong impression and that hereafter he wished to be reckoned as one who was, with all his heart, cooperating with the work of the General Conference and its incorporate company, the National Bible Institution. Similar expressions confirmed the judgment of others after they, too, had read and listened to derogatory reports against the headquarters' labor from some who seemed to be prompted by personal opposition to the effort.

This statement is here made not only to express appreciation and gratification of those who are giving their full strength to the work, either in occupation or by literary or financial contributions, but also to the end that others, having a desire to cooperate for the upbuild of the work and being held in reticence because of different reports circulated by two or three influential people of the Church of God, may be prompted to investigate personally as to actual conditions and may, if by them determined proper, enter into cooperative activity for the furtherance of this Christian effort toward the upbuild of the churches and of the individuals throughout the land.

 THE GENERAL SERVES THE STATE CONFERENCES

IN AN OPEN consideration of the working relations between the General and the State Conferences, Bro. C. E. Randall of Mora, Minnesota, presented the thought that the General is a blessing to the States instead of the States being a blessing to the General. He agreed with others that the service of the General Conference is strengthening the state and local fields.

IN PARTNERSHIP WITH HIS FATHER

I HEARD somewhere of a bishop who had been traveling over the country preaching for fifty years. One morning he came down to breakfast at a hotel and was seated at a small table opposite a young man. Before the bishop could unfold his napkin the pleasant young man said, "Good morning."

"Good morning," replied the bishop.

There was a moment's pause and then the young man said eagerly, "I'm a traveling man."

The bishop thought of the thousands of miles he had traveled in his ministry and said, "So am I."

"My line is jewelry," pursued the young man.

The bishop thought of Malachi 3:17, "And they shall be mine, saith the Lord of hosts, in that day when I make up my jewels;" and answered, "So is mine."

"This is my first trip," said the young man.

The bishop replied, "I have been traveling for the same firm fifty years."

"I represent my own house, for I travel for my father," continued the young man.

"So do I," said the bishop earnestly.

Then the young man said eagerly, "I am determined to make good, for when I go home I want to carry father a good report."

"So do I," responded the bishop prayerfully.—*Selected by Glenn M. Birkey.*

 THE FORTY-SIXTH PSALM

OFTEN, when troubled, I turn to the Psalms for comfort in my dismay; and always I find a crumb of hope for my soul to take away. Always I search, with a groping heart, for a word to set me right. And always I find a line that glows like a star on a stormy night.

There is one Psalm that I love to read—"God is my strength," it sings. Oh, it has lifted my mind above the earth, like a bird on wings. "We will not fear," it bravely tells, "though the mountains fall in the seas." This is a Psalm that I love to read; for it gives new faith to me!

"Though the waters roar, though the mountains shake—still God is our sure defense!" What though the troubles of earth press hard, when we have this recompense? "There is a river, the streams whereof shall make glad God's dwelling-place." What though the ways of the world are strange, if at last we'll see His face?

"He maketh wars to cease," reads the Psalm; "he cutteth the spears in sunder"—this is the message that I love to read; for it fills all life with wonder, telling us softly that flowers bloom where an army's blood was red, bidding us look through the mists of strife to the glory day ahead.

"God is our refuge"—this is the word, "He is our strength to-day." Often I turn to the Book of Psalms for comfort in my dismay. Always I search, with a lonely soul, for a word to set me right; and always I find a thought that glows like a star in a stormy night.—*Christian Herald.*

CHURCH FINANCES

A FEW people have appeared to feel that the General Conference was placing too much emphasis upon the question of money with reference to gospel work. It is quite noticeable that the names of those who are cooperating most actively in the work of the General Conference and are contributing most freely, are not found in the list of these objectors. In fact, there are few, if any, contributors who have raised any objections along this line. Fearful lest there might be a sentiment against the financial efforts put forth, the matter was brought up in the General Conference held recently at Oregon. It was very encouraging to note the unanimity of sentiment in favor of stressing this topic even more than it had been in the past. It is the general sentiment that the Church of God, as a whole, must withdraw itself from the position of quietude regarding money matters and must consider this question with open and honest hearts.

It will therefore be the duty of the General office to keep this question before the minds of the people and to endeavor to educate the churches as to Bible teachings on this as well as upon other subjects which the church so dearly appreciates.

The principal result to be obtained will be the means for carrying on more effectively the gospel work in the various church localities. It was felt by all who expressed themselves at the General Conference on this question, that each and every Christian person should set aside a portion of his income for religious work and that the major portion of that set aside should go to the local church of which that person is a member; that a less amount should go to the state or district conference of which the church is a member; and that a still smaller percentage should be regularly contributed to the General work. In doing this there should also be a given percentage retained for promiscuous matters including charity and such like. The percentage of distribution recommended by different ones who had the interest of the churches at heart is for 60 per cent to go to the local church, if active; 20 per cent to the local state conference, if active; 10 per cent to the General Conference; and 10 per cent for miscellaneous work.

That there is a certain positive Christian growth resultant from the prayerful and earnest use of one's means in gospel effort, is recognized by all careful observers of Christian labor. Every Christian activity is productive of Christian growth of the doer. For this reason it is to the interest of every Christian adult and child alike to contribute of his own personal means a part unto the work of his Lord.

GOD'S CHURCH AND GOD'S WAY

BRO. E. E. GIESLER of Houston, Texas, formerly an evangelist with another people, voiced the thought that he was thoroughly convinced that ours is God's church; that tithing is God's way—Old Testament, of course, not New, but the New does not condemn it.

OUR POSITION IN GOD'S SCALE OF TIME

By M. A. Woodward

THE masses living in country or small towns, without time to read current events realize very little of what the public mind is passing through in regard to social or religious thought. An article, "The Spread of Atheism in the Schools" published in *The Literary Digest*, makes us wonder if we are not standing in the shadow of the "man of sin"; and if so, we must be just waiting in the twilight of the blessed "Son of man"; just waiting, in joyful expectancy, to hear the trumpet sound and see the glorious form of the descending "Lord of glory."

No wonder some would rather their children did not have a college education than subject them to this awful peril of atheism which is being taught so fearlessly in these days. We must save our boys and girls for "Jesus" rather than for this dangerous school of hatred to God and His Word. May God give us wisdom to meet this on-coming flood of error. Be wise when you see the boys and girls reading these articles, and cautiously, tactfully quote God's Word in proof of these days, just before the appearing of the "Son of man".

How wonderfully kind and thoughtful of the divine mind to leave such warning as 2 Tim. 4:2-4; 1 Tim. 1:19; 4:1-2.

The wonderful output of the Bible, 10,128,087 copies per year, encourages us to believe there will at least be found faithful ones awaiting the coming of the One who is able to break down all opposing forces, and bring in universal righteousness.

THE BEST CONFERENCE

ANOTHER General Conference has come to a close. I believe we can truthfully say that it was the best Conference ever held in Oregon. So many good thoughts and ideas were presented for the strengthening of the church work as a whole. It is my prayer that each and every member present, when he returns home, will boost the work of the church wherever he can. There is work for all, so let us all work together and push forward in every way that will glorify the name of the Father and His Son, Jesus.

L. T. Hanson.

IN meditating upon God in the act of making the world we see no incongruity. The task seems somewhat commensurate with His power. But this same God made a mite, made the smallest insect! What does it mean? It means just this: It is Godlike to do great deeds. It is also Godlike to do small deeds. Only a cup of cold water, given in the name of a disciple, shall in no wise lose its reward. The Master of the universe stooped to do many little acts of kindness.—J. M. Bovee.

HINDRANCES TO THE HOLY SPIRIT

Obstinacy; Self-satisfaction; Laziness and lethargy; Self's plans; Intolerance of control; Secular reading matter; Unserved companions; Dependence on man instead of God; Unteachableness; Spiritual pride and vanity; Lack of desire; Impatience; Hasty prayer-time; Carelessness about known commands; Foolish talking; Unguarded mind.

Read over this list carefully, and claim the power of Christ for victory over any or all of these hindrances to the full power of the Holy Spirit. Only Christ can prepare your heart for Christ. But you can hinder or help Him as He gets your heart into such a condition that He can pour out unlimited glory of His fulness. Failure to obey the whisper of the Holy Spirit means a chance for evil spirits to enter; duller hearing, less keen to hear His voice next time; weakness of spirit and sometimes of body; failure in work; lost opportunity; wasted hours; fellowship lost; and black sin committed.

Prompt obedience, then, is a necessity if the life is to be filled with the Spirit. Should a fall come, however, there need be no delay in returning to the place lost, for the blood of Jesus Christ is instantaneous in its power, upon confessed sin.—*Gospel Herald*.

THE DAY'S WORK

*Is anybody happier because you passed his way?
Does anyone remember that you spoke to him to-day?
This day is almost over and its toiling time is through;
Is there anyone to utter now a kindly word of you?*

*Did you give a cheerful greeting to the friend who came
along,*

*Or a churlish sort of "howdy" and then vanish in the
throng?*

*Were you selfish, pure and simple, as you rushed along
the way,*

Or is someone mighty grateful for a deed you did to-day?

*Can you say to-night, in parting with the day that's slip-
ping fast,*

*That you helped a single brother of the many that you
passed?*

Is a single heart rejoicing over what you did or said?

*Does a man whose hopes were fading now with courage
look ahead?*

*Did you waste the day or lose it; was it well or poorly
spent?*

*Did you leave a trail of kindness or a scar of discontent?
As you close your eyes in slumber do you think that God
would say*

*You have earned one more to-morrow by the work you
did to-day?*

—*Edgar A. Guest.*

REPORT OF GENERAL CONFERENCE

(Condensed)

(Continued from page 742)

The result of this vote threw the assemblage into a state of perplexity as to what course to pursue in the further voting. Several then realized the need of a committee such as Bro. Austin had already expressed, to study and make recommendations as to the personnel of the board. A motion was made by Bro. Savage and Sr. Whitehead that this committee be appointed. The motion was carried. Bro. F. E. Siple raised his objections but for the sake of unity did not vote against the motion.

Those appointed to this committee were Clyde Randall, of Minnesota, E. W. Moses, Texas, and Evelyn K. Harsch, Illinois.

The election was discontinued and adjournment followed.

August 11, 8 a. m., meeting called and election of officers resumed. The committee which was appointed brought in the following report. "It is the sense of this committee that the following persons be nominated to the respective places on the executive board: 1st Vice-President, Leland Hanson; 2nd Vice-President, Lottie E. Young; Secretary, F. L. Austin; Treasurer, F. A. Stilson."

Bro. L. E. Conner was called to the chair and Bro. Austin spoke on the responsibility resting on the conference in the matter of the election and a need for a careful study of conditions as they would be affected by the personnel of the board, urging careful study and consideration in making choice.

The nominating ballot for 1st Vice-President placed the following for election: L. T. Hanson, L. E. Conner, F. L. Austin, F. E. Siple, and M. W. Lyon. The first elective ballot resulted in L. T. Hanson receiving a vote of 850 1-6 votes out of a total vote cast of 912 1-6. On motion of Bros. Conner and Siple the vote was made unanimous for Bro. Hanson.

Nominations for 2nd Vice-President were then made with the result that the following names were placed for election: Lottie E. Young, L. E. Conner, E. W. Moses, F. L. Austin and Mrs. T. J. Ellis.

Bro Austin made the statement that Sr. Ellis, the present incumbent, had urgently requested that her name be not used in the election of the board. The Elective ballot resulted in Sr. Lottie Young receiving 840 1-2 votes out of a total of 900 1-2. On motion of Bro. Conner and Moses the vote was made unanimous for Sr. Young.

Nominations for Secretary placed F. L. Austin, F. E. Siple, F. A. Stilson, and L. E. Conner on the ballot for election. The first elective ballot gave F. L. Austin 816½ out of a total of 878½ votes cast. It was moved by Bros. Siple and Conner to make the vote unanimous for Bro. F. L. Austin. Carried.

Nominations for Treasurer placed F. A. Stilson, F. E. Siple, Paul Johnson, Thos. Savage, Harry Sheets, and L. T. Hanson on the ballot for election. The first ballot re-

sulted in a vote of 842½ out of a total of 900½ for Bro. Stilson. On motion of Bros. Siple and Rennard the unanimous vote was cast for Bro. Stilson.

The result of the election places the following on the General Conference Board for the ensuing year: President, G. E. Marsh; 1st Vice-President, L. T. Hanson; 2nd Vice-President, Lottie E. Young; Secretary, F. L. Austin; Treasurer, F. A. Stilson.

After a five-minute recess Bros. Moses and Savage moved that we give a rising vote of thanks to the retiring members of the board. Carried.

Study of the various phases of the work was then taken up; also opportunities for helpfulness, and the great needs of the churches all over our land were discussed. Sr. Woodward spoke of the Michigan brethren, stating that they were greatly absorbed in their local work, but were standing behind the General work. Bro. Harry Sheets spoke of Virginia,—that they were in sympathy with the work with the possibility that three or four were opposed. Bro. Savage spoke of Minnesota, and their loyal support.

F. L. Austin spoke of the character of the General Conference and its relation to the various states and localities, while Bro. E. W. Moses told of conditions he had found in the state of Arkansas and the opportunities for the General Conference to help in many ways. Bro. Marsh saw where there were many opportunities for the General Conference to do evangelistic work in states and localities where nothing could be done by the state.

The question of finances was then taken up and discussed at length by various members with much interest. Several spoke of the tithing system as being the only system revealed in the Bible and therefore was God's way. It was evident that all were not agreed that this was the proper way to advocate at this time. Bro. Clyde Randall of the St. Cloud church told of their plan of the division of the monies received. 75 per cent of the money paid in goes to the local work, 15 percent to the state work, and 10 per cent to the national work. Bro. Rennard of Niagara Falls stated that it had been their custom to give one collection each month to the Bible Faith Mission for the work in India, but that he intended to take up the matter with their church on his return and seek to get a reapportionment of this fund whereby the N. B. I. would be benefited. Bro. Eychaner gave the thought that probably he would reapportion his contributions to the N. B. I. and the Bible Faith Mission.

The following resolution was presented at this time by F. B. Winfrey, Missouri; Leota Hanson, Missouri; Thos. Savage, Minnesota; Sybil Guthrie, Texas.

Resolved that it be the sense of this conference that the purpose of the General Conference be to cooperate with the various state conferences or in the absence of state conferences to endeavor to aid in the organization of the work. That all the state conferences recognize the N. B. I. as their head and look to it for council. Furthermore, that the various state conferences cooperate with the N. B. I. in carrying out the work of the organization. The resolution was adopted.

Adjourned.

Meeting called at 1:30 p. m.

The discussion of finance was resumed and after discussion at some length by different ones, Bro. Conner stated that enough had been said and made an offer to pay the sum of \$25.00 within the next 30 days. Others took up the spirit until within a few minutes \$492.00 had been subscribed.

The Bible Training Class came in for its share of the time and much favorable comment was given for the work which has been done, with the opinion that the work should be carried on. It was pointed out that this work calls for funds which must be forthcoming in order to carry this work on. The effort in this direction must necessarily depend on financial aid from the field at large. After considerable discussion of this work, Bro. Conner offered to pay the amount of \$25.00 to the support of the Training Class. Others also pledged to the total amount of \$100.00. It was moved by Bros. Siple and Savage that it be the sense of this meeting that the General Conference advance Bible Training Work as rapidly as practicable and to leave the matter in the hands of the Conference Board. Carried. Adjourned.

Meeting called at 8:00 a. m., August 12, 1927.

Bro. Marsh spoke of the matter of tracts and expressed the thought that tracts should be more uniform in size and doctrine and that they should be prepared with more thought and planned as to the sequence of subject matter and doctrine. Sr. Whitehead said that tracts should be more concise and that sermons should not be put in tract form.

Bro. F. L. Austin spoke of various subjects including the publication of books; annuity bonds, explaining how they functioned and their advantages over other means of making gifts; addressing mail to the N. B. I. instead of to the individual; cook book; etc. He pointed out that the conference at a previous meeting had ordered the work on the cook book held until the advertising for same had been secured, and that there were no funds with which to secure this advertising. A motion made by Sr. Whitehead and Sr. Harsch was carried which removed this restriction on the board.

Brothers Hanson and Marsh spoke of the advisability of placing a representative in the field who would be acquainted with all phases of the N. B. I.'s activities and would be able to present them wherever opportunity came. No action was taken on this matter.

Adjourned to call of the chair.

August 13 meeting called by President F. L. Austin, and there being no further business, a motion to adjourn was made by Bros. Hanson and Marsh. This ended one of the best sessions of the General Conference in point of general interest and representation.

F. A. Stilson, Secretary.

"Men learn in suffering what they teach in song."—Spurgeon.

"Some churches would be more strengthened by subtractions than by additions."

CHURCH ORGANIZATION

THERE was a prevailing sentiment throughout the General Conference in session that if we are to follow scriptural teachings with reference to church activity, as carefully as we endeavor to follow scriptural teachings with reference to doctrine, the Church of God should immediately proceed to organize its every group of believers into local churches. It is a sad and appalling fact that members of local groups of the church, though ardent believers and anxious to advance their belief all possible, they are yet unorganized and untrained for church activity. Numbers of churches are rapidly dying out in part because of this condition of things.

The General Conference urged that the board shall, throughout the coming year, put forth all effort possible to build the church into better working units. In harmony with this, effort will be made, in the near future, to consult with as many as possible of the leaders and workers of the church, with a view to determining the best plan for organization in harmony with Bible teachings. Having settled upon such plan, effort will be made from the General offices to interest all churches to unify by adopting one common plan of organization and working method. The effort will be made to interest all non-organized groups of believers to adopt the same. A like labor will be put forth in some districts where there is no State Conference work, to interest the churches of such districts to unite for district work in evangelizing through conference organization. The importance of this work is more and more felt because of the fact that numbers of people, who are anxious to see the work advanced, feel that they are handicapped in that there is no one to take the initiative or the responsibility in furthering the activities and the ideals of the congregation. Thus the potential workers in many instances feel that they must remain inactive.

Again, the more active and energetic any individual or congregation is, the more interest is awakened among those not yet affiliated. It is also true that with increased activity and service, individuals are developed by their experiences, until in many instances, they come to be persons of exceptional ability and usefulness in the Master's work.

God organized in every detail His chosen nation, Israel. He also required of its people the most faithful obedience to such order. It is likewise true that the God of heaven inspired the apostles to ordain elders in every city and to set in order the churches. Inasmuch as the God of all wisdom has so ordained, it seems that the followers of His Son have no other choice than to accept God's teachings and to practice those things which God knew to be best for the church.

Under the instruction of the General Conference in session this work will be taken up as soon as possible, and in the most careful manner, with a view to the betterment of the individual and the local churches throughout the land.

DIGEST OF REPORT ON N. B. I. WORK

(Continued from page 740)

This is probably the strongest church both numerically and spiritually in the North-west.

All in all the conviction grows that the church should everywhere be encouraged to realize more and more its duties in the Christian world. God established Israel, the nation, for a definite purpose. It is evident that the purpose for which He established the church is no less definite and no less important. Israel has had its day; another day awaits it. In the meantime God's chosen nation stands in abeyance, scattered throughout the world. Also, in the meantime, God has set up a church, which church is God's only sanctified medium in which and through which He reveals Himself to man and leads man unto higher opportunities. If the Church of God organization is to even resemble that which it claims for itself, it needs to awaken more and more unto the duties and labors which God would have His church to perform.

LEADERSHIP

The most regrettable condition within the church seems to be that of its leadership. Memory recalls no experience of turmoil, disruption or such like, excepting as the same has been introduced and carried through by one or another who is regarded as a leader. In conversing with many, this thought has been unanimously confirmed. Those who seem to be leaders, appear to be the real cause of most, if not all, the turmoil, commotion, disruption in various places, and the weakness that results. It is prayerfully urged that one and all who desire to occupy that high position, as evangelist, pastor or elder in God's great church, will endeavor faithfully to comply with the apostolic injunction and teachings for such.

No stream can rise higher than its source; few churches will rise higher in spiritual and Christian life than do its leaders. He who would lead unto salvation must strive thereunto himself, must mortify the deeds of the body, must put down the jealousies of the flesh, and lean heavily upon the arm of Him who is the great Shepherd of all.

The Restitution Herald will not be issued next week.

THE ROCK OF FAITH

(Continued from Editorial Page)

the child-life a faith in God, and to give the child a comprehensive reason for that faith, is the best preparation to protect the child against the onslaughts of the day against God and His Son—onslaughts which are everywhere met—met even in many schools, colleges and universities. Bro. Giesler felt that even so-called scientific refutation of God can be forcefully met by the youth or adult who is well grounded in the proven word of God.

WHAT IS MAN?

By Jas. A. Patrick

I tried to show that responsibility rests in the physical man. God's own language shows that it was Abraham, Isaac, Jacob, Moses, and Stephen that were buried. Nothing is said, anywhere, about any of the persons with whom God dealt in bringing the history of the world down in the Bible record, going anywhere in death, but to the grave. There is nothing said of their going to heaven or receiving their reward at death.

Let us take up another line of evidence, than that which was considered in the first article. This will be further proof that responsibility rests in the physical being.

"Now the days of David drew nigh that he should die; and he charged Solomon his son, saying, I go the way of all the earth."—1 Kings 2:1, 2. David was a man after God's own heart and, yet, he says that he is going the way of all the earth in death. If we can find where David went, we can find where all the earth goes. Peter, on the day of Pentecost, said, "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 For David is not ascended into the heavens."—Acts 2:29, 34. "For David, after he had served his own generation by the will of God, fell on sleep, and was laid unto his fathers, and saw corruption."—Acts 13:36.

It is made very clear where David went in death. If death is such a glorious thing, and the righteous go at once to the glories of heaven to receive their reward, it is very strange that nothing is said of it regarding the "man after God's own heart", isn't it?

In a book of instruction to its church officials, issued by one of the largest Protestant denominations of the world, is language like this: "The righteous go immediately to the glories of heaven at death to receive their reward." Those are not the exact words, but the thought is given just as intended to be understood in the book. Isn't it strange, if this is true, that we do not find any such language in the Bible? It seems to me that we ought to be able to express a Bible doctrine in Bible language. Let us see, Christ says something about the time of reward. "And thou shalt be blessed; for they cannot recompense thee: for thou shalt be recompensed at the resurrection of the just."—Luke 14:14. No thought, here, of reward at death. Reward comes at the resurrection of the just.

In Christ's language to the Jews and to His disciples, we have further evidence along this line.

In John 7:33, 34, Christ said to the Jews, "Yet a little while am I with you, and then I go unto him that sent me And where I am, thither ye cannot come." Of course, it might be said, that those wicked Jews could not go where He did, Well, let us see what He said to His disciples. "Little children, yet a little while am I

with you. Ye shall seek me: and as I said unto the Jews, Whither I go, ye cannot come; so now I say to you."—John 13:33. Where was Christ going? To heaven, to His Father. His language is very plain and positive that even His disciples cannot go where He was going. Why, then, do men teach that the righteous go to heaven at death to receive their reward? Besides, in John 3:13 it is said, "No man hath ascended up to heaven."

Can anyone produce one text that says that any one ever has gone, or ever will go to heaven at death to receive his reward? No, he cannot! Then why should any one believe and teach that for which he has no foundation in Scripture?

May I give one more thought along this line 'ere I close? In the eleventh chapter of Hebrews, the faith chapter, after making a long list of the faithful, it is said: "These all died in faith, not having received the promises, but having seen them afar off 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."—Verses 13, 39, 40.

In a future article I wish to consider the subject: "What Difference Does It Make What I Believe?"

CHIPS FLYING

I came down here with a chip on my shoulder, but I'm not going back that way. In fact, it was knocked off the first day. . . .," is the way Bro. T. M. Savage of Waite Park, Minnesota, expressed himself before the General Conference in session. The chip had been planted by another's mischievous circulation of erroneous reports.

TITHING

IT WAS surprising in the General Conference to learn of the number of persons present who were practicing the giving of a tenth of their earnings to the Lord. Several are regularly giving a larger per cent than the tenth. Others are carefully giving the tenth. While not all had accepted this method, because of an understanding that the Bible required it, yet all seemed to believe that the God of the world knew best the proper method of procedure in this matter. It is recognized by all that but a word from Jehovah was necessary in order for the Israelites to receive the sustaining manna for nearly forty long years. One command from the Father and the devastating storm or drought could surround. To him who would pretend that one-tenth is more than he can afford to give to his Maker, it is suggested that he ask his Maker if He can afford to give bountifully unto any who does not sufficiently regard his God as to thankfully return at least as large a per cent of his income as God required of His chosen nation, the Israelites.

There was a much larger sentiment in favor of the use of the tithing system by him who would, than any had thought to be the case.

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PUT PRAYER INTO PRACTICE

GREAT MEN HAVE DONE IT

PRACTICAL MEN pride themselves on dealing with the realities of life. They insist on giving first place to substantial factors in whatever problem they have to work out. By realities they mean things that are tangible and visible. Prayer, to many of those who thus put the practical in the forefront, is often dismissed as visionary, theoretical, and therefore impractical.

But there is a vast multitude of people who believe that prayer is the most practical factor available for the human race in dealing with both the smallest and the largest problems that can be encountered. They believe the prayerless man is impractical at the very center of his life. They believe that the man who ignores prayer is, for example, like the factory owner who installs the best machinery available for the making of his product, secures the most capable of workers, and leaves out nothing except the power to run his plant.

This is not only the conviction of multitudes of men, but it is also God's view. Throughout the entire Bible prayer is set forth as the greatest, most powerful, most practical channel of power offered to men. It is never defined or argued or proved in the Bible; it is simply assumed as something that needs no argument among sensible people. The best people in the best periods of history since the world be-

gan have always prayed. God tells us that He has heard and answered their prayers. Over and over again God sets forth prayer as a law of life; and He commands its

use. The Son of God during His earthly lifetime prayed as no other man has ever prayed. He said that "men ought always to pray, and not to faint"—and we are told that the word "faint" here means literally to "cave in", to break down in the prayer life by failing to continue in prayer until the end is secured.

So the question whether prayer is practical resolves itself into the question as to whether God is practical; whether the Lord Jesus Christ in His earthly ministry was practical. These are not questions, save to those who deny God and Christ. And their denial does not alter the facts.

Sir Andrew Wingate has recently published a series of articles in The Jewish Missionary Magazine of New York which bring out striking facts concerning the Holy Land and God's purposes for this land and His peo-

ple, the Jews, as disclosed in His Book and as illuminated by the events of the past fifteen years. Sir Andrew believes in prayer. His record, as every one knows, is that of a practical man. A graduate of the Universities of London and Heidelberg, he entered the Government service in India many years ago, and rose to position of great

(Continued on page 772, column 1)

ARE YOU READY FOR THE TRAINING CLASS—OCTOBER 3?

Can you think of a nobler life work for a young man than that of proclaiming the gospel?

Does any profession or calling to which a young man may aspire offer as large returns as the ministry? Read Matt. 19:28, 29.

If you have talents that can be developed and trained in this noblest of all services, is it not both your duty and your privilege to consecrate them wholly to the Lord at once?

Whatsoever thy hand findeth to do, do it with thy might, for there is no work nor device nor knowledge nor wisdom in the grave whither thou goest. Eccl. 9:10.

Enrollment for this year must be made AT ONCE.

EDITORIAL

F. L. AUSTIN, Editor.

F. A. STILSON, Ass't Editor.

Christendom must be better than heathenism. Christ's man must be better than anybody else's man."

* * * *

"Jesus came to change man's center of gravity. Instead of self, others. Instead of being served, serving".

* * * *

GOD'S LAWS

"Of all the centuries in the world's history the nineteenth is unapproached in the number and importance of inventions and discoveries. Everyone of these possessing any real value is based upon one or more of God's natural laws. The laws themselves have always existed and have never changed. The discoveries have been of the laws, the inventions of their use and control. The laws of electricity were exactly the same when the Pharaohs were building the pyramids that they are today when we are using them to run our street cars and to light our houses."

THE RADIO

How true is the above. It was by discovering God's law that man now uses the radio with such marvelous results. Man has not made the law. He has not even thought of trying to make the law. He has found it. It is God's law; always has been. It could have been used for all past centuries had man known it.

NATURE FULL OF LAWS

Everywhere is law, and all fundamental law is of God. It is all for man's good. It is not something just to be obeyed. It is the expression of fundamental fact. Law is the order by which results are obtained.

Gravitation is a law of nature. Observance of it is most helpful to man. It holds man to earth; as also his house, his mown hay, his laid-by golf stick. It tethers sun, moon, stars to their courses. True, it wounds the disobedient. But though it dashes the mistaken aviator to the earth, one would not think of altering God's law of gravitation.

THE LAW OF LIVING

Some of God's laws relate to the material universe regardless of life. Other laws relate to the fact of life. One is just as positive as is the other.

Concerning life God told man in the Garden, Gen. 2: 16, 17, "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."

Adam was mortal, that is, it was possible that he should die, but God had placed before him the tree of

life. Adam needed that tree of life if he were to "live forever". That God made known His law that man could perpetuate life by partaking of "the tree of life" is clearly shown in Gen. 3:22, 23. The same law is again referred to in Rev. 22:2. There is no doubt about the law. God stated it, but man did not choose to abide by it. Result: man died. His death was the same as was the death of all mortal creatures: "All in whose nostrils was the breath of life . . . died." Gen. 7:21,22. As the one dieth, so dieth the other", Eccl. 3:19. That law did not pertain to the changing of man's nature from mortality to immortality. It related to the one and only way of perpetuating mortal life in man.

That law pertained to mortal man only. It did not pertain to mortal beast and fowl and fish. It was man that God made with ability and authority to "have dominion over" all other animate life. It was to man that God gave the ability to understand law and keep it at his will. It was to man that God offered continuation of life, mortal though it was, upon condition of man's obedience to His declared law. This opportunity was not given to other than man.

DISOBEYED

But man disobeyed God's stated law. This "transgression of law" was sin. Because of this disobedience God removed man from access to the only means provided for the perpetuation of life, even from the tree of life. The result was death, literal, physical death.

GOD'S DONT'S ARE HIS RED LANTERNS

"Thou shalt not eat of it" was God's warning of danger. He knew what would be the result and forewarned man. This man, knowing enough to name all that was brought before him, knowing enough to recognize and claim a woman—even his companion—knowing enough to reason with the serpent, this man also knew enough to heed God's danger signal, "Thou shalt not".

Before all the pitfalls of danger God has hung His

(Continued on page 762, column 2)

HERALD RECEIPTS

Mrs. P. N. Benn; J. H. Williams; Leota Hanson; Sybil Guthrie; A. L. Corbaley; Leland Hanson; Mrs. C. H. Nye; Ida Vogel; A. Robinson; Chas. Stedman; William Wilson; Mary Flint; Mrs. W. Roerson; Mrs. Lillie Hardin; Forest Carpenter; Mrs. Anna Smith; M. C. Brake; Mrs. Austin W. Oliver; Mrs. J. T. Jelletly; Mrs. Allen; J. W. Grimsley; Wm. H. Penrod; Bessie K. Walker; Mrs. G. T. Updike; Elizabeth D. Betts; L. H. Nokes; F. A. Johnson; Hilding L. Anderson; Dora Haggard; Claus Storjoham; Mrs. T. B. Boyd.

* * * *

HELPING FUND

Mrs. Dora Haggard

\$1.00

THE APPLE OF HIS EYE

By Samuel E. Haney

"For thus saith the Lord of hosts; After the glory hath he sent me unto the nations which spoiled (plundered, R. V.) you: for he that toucheth you toucheth the apple (pupil, Rotherham) of his eye."—Zech. 2:8, A. V.

THE PUPIL is an orifice that is governed automatically and involuntarily by light. The greater the light on the retina the smaller the pupil, and vice versa. We often wonder why God uses this phrase to express His love and solicitude.

It is generally supposed, though unscriptural, that God is a Spirit, without form, etc., and His "eye" metaphorical. But what says the Word? "And the Father himself, which hath sent me, hath borne witness of me. Ye have neither heard his voice at any time, nor seen his shape."—John 5:37. The Lord said to Moses, "Thou canst not see my face: for there shall no man see me, and live. And the Lord said, Behold, there is a place by me, and thou shalt stand upon the rock: and it shall come to pass, while my glory passeth by, that I will put thee in a clift of the rock, and will cover thee with my hand while I pass by: and I will take away mine hand, and thou shalt see my back parts: but my face shall not be seen."—Ex. 33:20-23.

But, says one, John tells us God is a Spirit, e.g., "God is a Spirit: and they that worship him must worship him in spirit and in truth." I once asked an educated Jewess to define "ruach". Just then a trolley car passed. "There it goes," she said. Continuing, she explained, "It is an invisible power, whether it propels a vehicle, or blows off your hat." We read, "And the earth was without form, and void; and darkness was upon the face of the deep. And the spirit (ruach, invisible power) of God moved upon the face of the waters."—Gen. 1:2. Strong's defines "ruach" as breath, wind, spirit, mind. It was thus that man "became a living soul"—sentient being: "God breathed into his nostrils the breath of life." God is the source of all power, including life of everything on the earth; and when man dies that power of life returns to Him who gave it. "And they stoned Stephen, calling upon God, and saying, Lord Jesus, receive my spirit." "And when Jesus had cried with a loud voice, He said, Father, into thy hands I commend my spirit."

Nephesh—breathing creature: life, soul, which are synonymous. Man, like all animals, is annihilated at death, Eccl. 3:18-21, R. V., but his extinction is temporary—a resurrection awaits him, John 5:28, 29; 1 Cor. 15:22; Psa. 90:3. "Destruction" (dust, margin) does not mean preservation of anything about man during death.

"He that toucheth you" has more than one meaning. The worst "touch" man ever got was satan's lie, "Ye shall not surely die." Hence, the necessity of God's jealous care of His people, as we shall consider in Biblical history, observation and experience.

We have seen that God has form, voice, which is akin to—"So God created man in his own image," though mentally and physically finite and mortal. Science tells us birds' eyes are two hundred times stronger than ours. How much stronger are the omnipotent eyes and ears of Jehovah than man's? Does the Infinite One literally see and hear the things we see and hear? How little we know of immortality! Yet, most Christians imagine that somewhere between their head and heels lies nestled the never-dying soul. God is on His throne in heaven; and Jesus "sits on the right hand of God". But this does not preclude their ubiquitous eyes and ears observing all things on the earth, "For the eyes of the Lord run to and fro throughout the whole earth, to shew himself strong in the behalf of them whose heart is perfect toward him."—2 Chron. 16:9. "The eyes of the Lord are in every place, beholding the evil and the good."—Prov. 15:3.

First, let us get right on one point. "And Noah builded an altar unto the Lord; and took of every clean beast, and of every clean fowl, and offered burnt offerings on the altar. And the Lord *smelled* (italics mine) a sweet savour; and the Lord said in His heart, I will not again curse the ground any more for man's sake; for the imagination of man's heart is evil from his youth; neither will I again smite any more every thing living, as I have done. While the earth remaineth, seed time and harvest, and cold and heat, and summer and winter, and day and night shall not cease,"—Gen. 8:20-22. "One generation passeth away, and another generation cometh: but the earth abideth for ever."—Eccl. 1:4. God doesn't do things for the mere sake of keeping busy: "All thy works shall praise thee, O Lord."—Psa. 145:10. Thus we see the second advent is not going to close accounts with the human race; nor cause the earth to cease functioning. While the culmination of sin will be the cause of God's wrath upon mankind, the method used will differ from that used in the days of Noah and Lot. The quintessence of selfishness (self-centeredness) will be the *weapon*. Jeremiah's (9:4-7) and Paul's (2 Tim. 3:1-5, 13) statements should be descriptive enough. Read them. Selfishness is going to paralyze the mental and physical vitals of man, rendering a total collapse of governmental control of the nations. This will be man's extremity which will be God's scheduled opportune time through Christ and the "overcomers" to again take control of the nations to "rule them with a rod of iron", Rev. 2:26, 27. It was on this account that Jesus suffered and died, that He might save that which was lost by the fall in Eden—life. Those saved are those who comply in this and the next age.

God's interventions in behalf of the righteous and chosen ones are recorded for our encouragement and inspiration. A few instances: "Noah was a just man and perfect in his generations, and Noah walked with God. . . . And God looked upon the earth, and, behold, it was corrupt; for all flesh had corrupted his way upon the earth. . . . And the Lord said unto Noah, Come thou and all thy house into the ark; for thee have I seen righteous before me in this generation."—Gen. 6:9, 12; 7:1. "And when the morning arose, then the angels hastened

Lot, saying, Arise, take thy wife, and thy two daughters, which are here; lest thou be consumed in the iniquity of the city. . . . Haste thee, escape thither; for I cannot do anything till thou be come thither."—Gen. 19:15-22. "For the Lord's portion is his people; Jacob is the lot of his inheritance. He found him in a desert land, and in the waste howling wilderness; he led him about, he instructed him, he kept him as the apple of his eye."—Deut. 32:9, 10.

Jeremiah's lamentation over Jerusalem's misery was an inspiration to Israel, "Their heart cried unto the Lord, O wall of the daughter of Zion, let tears run down like a river day and night; give thyself no rest (respice); let not the apple of thine eye cease. . . . The Lord is my portion, saith my soul; therefore will I hope in him."—Lam. 2:18; 3:24.

Solomon's advice was, "Keep my commandments, and live; and my law as the apple of thine eye."—Prov. 7:2. Israel could not keep the law, but it is possible for the consecrated Christian to keep it, "For all the law is fulfilled (summed up, Rotherham) in one word, even in this, Thou shalt love thy neighbor as thyself."—Gal. 5:14. Israel did not do this: are Christians doing it? Please read Lev. 19:15-18.

David craved defense of God from the wicked that oppressed him, from his deadly enemies who compassed him about, "Keep me as the apple of the eye, hide me under the shadow of thy wings." And his prayer was answered, "As for me, I will behold thy face in righteousness: I shall be satisfied, when I awake, with thy likeness."—Psa. 17:8, 9, 15.

Zephaniah advises a people that Peter calls, "a chosen generation, a royal priesthood, an holy nation, a peculiar people", "Gather yourselves together, yea, gather together, *O nation not desired* (italics mine); before the degree bring forth, before the day pass as the chaff, before the fierce anger of the Lord come upon you, before the day of the Lord's anger come upon you. Seek ye the Lord, all ye meek of the earth, which have wrought his judgment; seek righteousness, seek meekness: it may be ye shall be hid (*sawthar*, hid, absent, secret—Strong's) in the day of the Lord's anger. 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, that I may assemble the kingdoms, to pour upon them mine indignation, even all my fierce anger: for all the earth shall be devoured with the fire of my jealousy. For *then* (a sequence to the foregoing) will I turn to the people a pure language ('lip made pure', Rotherham), that they may all call upon the name of the Lord, to serve him with one consent."—Zeph. 2:1-3; 3:8, 9.

Jesus and His apostles caution and advise God's children, "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish (to destroy fully, destruction—Strong's), but have everlasting life." "Verily, verily, I say unto thee, 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

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THE GOSPEL PLAN OF SALVATION

By Emma C. Railsback

THE SUBJECT of salvation, or the life eternal and how to obtain it, is one that should be of more importance to death-doomed humanity than all other subjects combined, yet many are apparently indifferent to this question, caused partially, no doubt, by the many conflicting theories advanced, and particularly by the great error introduced into the Garden of Eden, viz., "Thou shalt not surely die." This, *the serpent's lie*, has been the great delusion down through the ages, and has blinded mankind to his need of a Savior. One must first realize his need before he will look for help.

Two conditions are recognized in the Scriptures—Life and Death. Solomon said, "The living know that they shall die, but the dead know not anything." Angels said, "Why seek ye the living among the dead?" Jesus said, "I am he that liveth and was dead." Paul said, "As in Adam all die, even so in Christ shall all be made alive."

Then, too, the Scriptures are very explicit regarding man's condition in death. "The dead praise not the Lord, neither any that go down into silence."—Psalm 115:17. "For in death there is no remembrance of thee; in the grave who shall give thee thanks?"—Psalm 6:5. "His breath goeth forth, he returneth to his earth; in that very day his thoughts perish."—Psalm 146:4. "For the living know that they shall die; but the dead know not anything. . . . their love, and their hatred, and their envy is now perished."—Eccl. 9:5-6. "So man lieth down, and riseth not: till the heavens be no more, they shall not awake nor be raised out of their sleep."—Job 14:12. "For the grave cannot praise thee; death cannot celebrate thee; they that go down into the pit cannot hope for thy truth." These and many other passages show clearly that to die is not to live. Isa. 38:1. That death is an enemy—the last enemy that shall be destroyed, 1 Cor. 15:26.

Because of the serpent's lie, which is the doctrine of the immortality of the soul, men have tried to get rid of the word "Death". They use instead such terms as "Departed this life," "Passed away," "Passed on," "Passed out," "Gone up higher", etc. When the truth is rejected God sends a strong delusion, that they should believe a lie, 2 Thess. 2:10-11. Births may be prevented, but the registration of deaths will go right on until the Savior comes and people are only deceiving themselves who call it by another name. The words "die," "died," and "death" occur approximately 800 times in Scripture, so why not speak of our enemy by his proper name?

Seeing then, that death has passed upon all men and reigns not only from Adam to Moses, but also from Moses to Christ's coming and kingdom, we should all be constrained to ask with the prophet Job, "If a man die, shall he live again?" Do you think there was any doubt in Job's mind when asked this question? Hear his answer: "All the days of my appointed time will I wait till my change come." Where did he expect to wait? Verse 13, "O that thou wouldst hide me in the grave, that thou

wouldst keep me secret until thy wrath be past." He then says, "Thou shalt call, and I will answer thee; thou wilt have a desire to the work of thine hands."—14:15. "For I know that my redeemer liveth, and that he shall stand in the latter day upon the earth."—Job 19:25.

Definite, inspired statements of the Scriptures give us the resurrection as our only hope of a future life. If the doctrine of the resurrection can be disproved, then eternal sleep is the doom of all. The apostle's argument in 1 Corinthians 15 is, no resurrection, no life. But, on the other hand, if Christ was raised, just that sure are we that those in Christ will be raised at His coming. The prophet Isaiah exclaimed, "Thy dead men shall live, together with my dead body shall they arise. Awake and sing, ye that dwell in the dust; for thy dew is as the dew of herbs, and the earth shall cast out the dead."—Isa. 26:19. How to attain unto this resurrection from the dead was the Apostle Paul's great concern, Phil. 3:11. And it should be ours as well. He tells us in Rom. 1:16 that the gospel of Christ is the Power of God unto salvation. If then, the *gospel* is the power used of God for saving men, how important it must be to know just what the gospel is. Jesus commissioned the apostles shortly before His ascension to heaven, to go into all the world and preach the gospel to every creature; he that believeth and is baptized shall be saved, but he that believeth not shall be condemned. Also in the above text in the Roman letter, belief of this gospel is required for salvation.

But let us first find just what it is we are required to believe. Gospel is good news. We read that Jesus came into Galilee preaching the gospel of the kingdom of God, Mark 1:14. This good news, then, is concerning the kingdom of God. Philip preached the things concerning the kingdom of God and the name of Jesus Christ, Acts 8:12. The things concerning the name of Jesus Christ must be a part of the gospel of the kingdom of God; for He is to be King in that kingdom. In Galatians 3:8 we find that the gospel was preached unto Abraham, but how could the gospel have been preached to Abraham two thousand years before Christ was born? God made known to Abraham that through his seed there should come a Redeemer, through whom all the families of the earth should be blessed. He had promised him, that he and his seed should inherit the land and dwell therein for ever. But how could Abraham inherit the land forever, when he was so soon to have the "horror of great darkness" (death) overtake him, and be gathered to his fathers in a good old age? Gen. 15. By the resurrection from the dead, through the promised Redeemer and King. Thus we see how the gospel was preached to Abraham, and he believed God, and it was counted to him for righteousness; for he looked for a city which hath foundations, whose builder and maker is God, Heb. 11:10. In other words, by faith, Abraham was given a view of God's future kingdom, with his seed, the Christ, as King of kings, blessing the nations.

These promises made to Abraham were repeated to Isaac and Jacob. Paul says in Acts 26:6, "I stand and am judged for the hope of the promises made of God to

(Continued on page 769, column 1)

A MAN'S IDEA OF GOD

IN *The Chicago Herald and Examiner* of July 31, a picture of the globe, with a large hand extending over the top to represent Divine Omnipotence, starts a very interesting article on the conception of God. It reads in part as follows:

To know a man's idea of God is to know the man. Bowing his forehead upon the ground before a painted idol, the savage stands at the bottom of the human race. At the top, the scientist looking through his telescope toward "another universe" one million "light years" distant, is overwhelmed by the vastness of Divine creation. Greater knowledge means greater respect for God's power.

The telescope has not taken men beyond God's reach or power, but to a mystery entirely beyond man's feeble intellect.

The superstitious savage and scientific student, both, are like Napoleon on the British ship bound for St. Helena, looking toward the stars and asking, "What made all that?"

Men have asked that question ever since the first man began to think, seeing his fellow struck dead by lightning from the sky. Men ask the question still and will ask it a million years hence.

"For now we see through a glass, darkly; but then face to face: now I know in part; but then shall I know even as also I am known."—1 Cor. 13:12.

All that the very wisest of us know, as Socrates said, is *that we know nothing*. But all of us *shall know* some day, although "now we see through a glass darkly."

What is God? What and where is His habitation? What is His will with us? What is our future? Shall we meet "face to face" the inconceivable Power that rules this universe, our little cosmic village and other universes scattered around it in infinite space?

To his questions man wants definite answers, and different religions giving definite answers have made life possible for the average man.

This picture of an Almighty hand, representing Divine Omnipotence, spread over the earth, and the little men upon it, satisfies completely nearly all that live and struggle on this planet, and hope for something better when they leave it. A hand that rules, an eye that sees the sparrow's fall, a brain that reads the thoughts of all, a presence that none can escape, waking or sleeping, living or dying, for the fraction of a second.

Such is the popular conception of God.

Some, in their superstition, imagine a God with many arms, many faces, or a God of hatred and vengeance, of punishment for innocent children, of selfish vanity and love of flattery.

But all unite in the belief that there is a God, omnipotent, free from all changing. Each man's God and each man's religion tells what the MAN is.

A wise Greek said, "If the camels had a god, their god would have four legs and a hump." Primitive men

created and worshiped a god with their vices and hatreds.

The conception of God adopted by a majority of ruling civilized races is supplied by the ancient Jews. And the God of Abraham, Isaac and Jacob, powerful, ever present, is marvelously described by David in the 139th Psalm.

The Jews believed in a REAL God, whose "right hand shall hold me," one that would make darkness light and that would protect His chosen from their enemies.

The eighteenth Psalm expresses with beautiful power the simple belief that God is a definite person, especially interested in individual men, ready at a moment's notice to descend from His distant abode to this earth and do here the work required.

We know now that the distance from the nearest star to this earth is inconceivable, that to traverse such a distance at the highest speed known to man would take millions of years. But more knowledge has only increased our reverence for the Power that rules the fixed stars and all space. It has not diminished the beauty of the old writings.

A man is not belittled because his one-year-old child cannot describe him or understand him. God's power is not belittled because His primitive children could not attribute to Him the power that they possessed or desired.

"All the processes of the ages are God's science; all the flow of history is His poetry. His sculpture is not in marble; but in living and speech-giving forms, which pass away, not to yield place to those that come after, but to be perfected in a nobler studio. What He has done remains, although it vanishes; and he never either forgets what He has once done, or does it even once again. As thoughts move in the mind of man, so moves the world of men and women in the mind of God, and makes no confusion there, for there it had its birth, the offspring of His imagination. Man is but a thought of God."

Many will find comfort in that quotation when arguments of "modernists" and "fundamentalists" disturb them. Man is a feeble reflection of the Power that made him.

If to be happy is the great aim in life, then fortunate he that has a simple mind and boundless faith.

Our sun rushes through space at frightful speed. And with it goes this little earth—more than 500,000,000 miles every year—in its trip around the sun; other hundreds of millions of miles in its journey *with* the sun.

Below our feet is the intense heat that would melt marble, and outside our thin atmosphere the ether is so intensely cold that a touch of it would freeze into instant death every living thing on this planet.

The mind of man cannot grasp this stupendous universe or find happiness in trying to explain it. Each, according to his intellect, seeks a satisfactory and satisfying explanation.

Life is not a sleep, men are not "such stuff as dreams are made on." Men weigh the sun and rule this earth, they measure the distance to the fixed stars. All this is no *dream*. And the best human intelligence refuses to admit that "our little life is rounded with a sleep."

We suffer, work, and learn here. Common sense and

belief in Divine Justice tell us that we shall work and learn hereafter.

Science teaches us, faith teaches us, and the promptings of our own hearts teach us. We learn more of God's power looking through the telescope and through the microscope. We see the goodness of God in the face of an affectionate mother, and the reality of life in the face of her infant child.

What God is we cannot know. No finite mind can hope to grasp infinite justice and wisdom.

But as we work on the tasks set before us, and as youth and strength go by, two things remain, FAITH and HOPE.

Each of us can find comfort in the fact that we are required only to *do our best*, and each of us who does his best can say:

*"And so beside the Silent Sea I wait with muffled oar;
No harm from Him can come to me on ocean or on shore.
I know not where His islands lift their fronded palms in air;
I only know I cannot drift beyond His love and care."*

GOD'S LAWS

(Continued from Editorial Page)

red lantern don'ts: "Thou shalt not steal", "Thou shalt not commit adultery", "Thou shalt not bear false witness". These don'ts all express His laws. Well were it if man would search these laws as earnestly as he searches the laws of electricity or of sound.

GOD'S LAW OF THE NEW MAN

God has revealed a law whereby man can pass from the mortal to the immortal. This, too, is a positive and actual law. By it he who will is provided opportunity and means to lay hold upon Him who is "the way, the truth, and the life", even Jesus the Christ, who is the new Man, the second Adam, the One who stands triumphant over death, the One who having been made immortal has been given "all authority in heaven and in earth." It is "the law of the spirit of life in Christ Jesus." This law specifies "faith" as a fundamental necessity to one's start and progression of growth "up into Christ." It prescribes baptism "into Jesus Christ" which is a burial "with him by baptism into death", even "into his death". It requires the living of a new life in Christ henceforth.

GOD'S LAWS ARE SURE

No man ever trifled with God's laws with impugny. God has established them because of necessity for the development of man. The law having been declared, man has been given full privilege of choosing obedience or disobedience thereto. Obedience to His law is the only known way to advance.

Some are searching with greatest diligence the law of the radio and of sound. Let the Christian search with unremitting effort the law of the "new creature in Christ Jesus".

National Berean Department

H. E. Siple, Editor, Oregon, Illinois

OFFICERS OF NATIONAL BEREAN SOCIETY

Mrs. Lydia Railsback, Pres.
621 S. Fellows Street
South Bend, Indiana

Miss Sybil Guthrie, Treas.
Mullin, Texas

Mrs. Idona Romine, Cor. Sec.
1506 South High Street
South Bend, Indiana

For Berean Literature address, "The National Berean Society," Oregon, Illinois

UNITY OF ACTION IS JUST AS NECESSARY IN THE ACCOMPLISHMENT OF ANY PURPOSE IN CHURCH WORK AS IT IS IN BRINGING SUCCESS TO A FOOTBALL TEAM

AT THE Iowa State Conference the state Berean Society was given full charge of the day, August 25, and they carried out a very acceptable day of activity. The business meeting was held in the forenoon, followed by short Bible classes. Then in the afternoon a program consisting of different kinds of talent present was enjoyed by all. Following this Sr. Lottie Young gave a very interesting and instructive account of her trip through the Holy Land. The evening sermon was given by Bro. J. Arthur Johnson. We hope to receive full report later.

* * * *

REPORT OF NATIONAL BEREAN CONFERENCE

Conference was held this year, Aug. 8, at Oregon, Ill. It was opened at 9:00 a. m. by song service, led by Bro. E. W. Moses, of Texas. This was followed by devotional service in charge of Sr. Lottie Young, of Washington.

The morning session was devoted to inventory of the year's work, revealing progress in some ways and lack of it in others. Since few reports, as they are now sent in, give a true picture of what has been done, the board has decided to prepare standard forms to be used in making all yearly reports. All officers, committee chairmen and state societies are urged to cooperate in this effort and use these uniform report forms when they are ready. Hereafter, also, reports are to be submitted only once a year—at conference time—instead of twice a year, as heretofore.

The treasurer's report showed receipts of, state dues, \$84.25; local dues, \$69.66; individual dues, \$3.25; donations, \$7.75; miscellaneous, \$36.70; and total receipts of \$294.79. The year's expenditures were \$111.83, leaving a balance of \$182.96.

Committee Reports

Lesson book committee reported much unforeseen delay, largely due to sickness, in the preparation of the new series. The change from biennial to permanent lesson books is requiring much study and work. They are not yet completed, but will probably be ready for distribution this fall.

Tract committee has distributed 2355 tracts, has printed one new tract, "Shall Never Die," by F. E. Siple, and reprinted two others, "Essential Truths" and "The Coming of Christ."

Considerable progress in organization of new classes

was reported. Cleveland, Ohio, has recently organized a live class and affiliated with the National. They were closely followed by Cleveland, Arkansas. One other in Arkansas and two in Oklahoma were organized during the year. No others were reported, although other classes were undoubtedly organized.

Relief committee reported \$882.09 received during the year, and \$986.07 paid out. In this work Sr. Sanford wrote 257 letters, received 314, and gave assistance to 60 individuals in 16 families. Remember the relief work in your tithing allotments.

Senior extension committee reported 309 letters written, 100 Bible lessons given, 189 replies received, and 21 students enrolled, mostly isolated ones.

Junior extension committee has done much commendable work, but failure to send in a complete report prevents detailed mention here.

The Berean editor, Bro. Siple, has furnished a page for each issue of The Herald, and has done his work well. He says he could do it much better if all Bereans would consider it their duty to send him all Berean news regularly. 28 articles were sent in during the past year. Make it more this year.

Headquarters reported 183 senior and 121 junior lesson books sent out. Order your books and literature from Oregon.

State Reports

Illinois has 11 senior and 4 junior societies. Aurora has discontinued. A new society was organized at Rockford. Good prospects for others soon.

Indiana reports 5 senior and 2 junior societies.

Iowa reports 3 societies. Iowa, though small in numbers, is large financially. They sure do send in their dues.

Reports from several local societies were also received. These brought out the fact that in many places the work of Christ is suffering because of failure in these quarters to appreciate the value of organization.

The afternoon session was opened by an excellent paper on, "Something to Do—with the Children," written by Sr. Verna Thayer from her bed in the hospital. This will appear in The Herald.

Bro. Siple, in "Holding up Moses' Hands", brought out a number of ways in which all Bereans can help carry on

the church work.

The next topic was, "The N. B. I. Training Class — Why? How?" led by M. W. Lyon, as a former student, and G. E. Marsh, as an observer. The urgent need for ministers of the right kind and how to get and train them was the chief problem revealed.

All of these topics were presented for open discussion, in which many took part.

The day's program was concluded by a very commendable sermon by Bro. E. C. Pope, our newest minister and product of the training class.

These are the officers and committee chairmen for the coming year:

President, Mrs. Lydia Railsback, 621 S. Fellows St., South Bend, Indiana.

First vice-president, G. E. Marsh, 448 Elmwood Ave., Niagara Falls, N. Y.

Second vice-president, L. T. Hanson, Franklin Grove, Ill.
Recording Secretary, M. W. Lyon, 1428 E. 110th St., Cleveland, Ohio.

Corresponding Secretary, Mrs. Idona Romine, 1506 S. High Street, South Bend, Indiana.

Treasurer, Miss Sybil Guthrie, Mullin, Texas.

Committee Chairmen:

Lesson Book,—M. W. Lyon, Cleveland, Ohio.

Relief,—Mrs. Orpha Sanford, 2934 Jackson Boulevard, Chicago, Illinois.

Literary,—Miss Sadie Savage, Waite Park, Minn.

Tract,—Sidney Jackson, Oregon, Ill.

Program,—Mrs. Mary Gesin, Oregon, Illinois.

Social Correspondence,

Senior,—Mrs. May Moore, Bartley, Neb.

Junior,—Mrs. Esta Starbuck, 6753 Oshkosh Avenue, Chicago, Illinois.

Organization,—Mrs. Carrie W. Chambers, Cleveland, Arkansas.

Isolated,—J. Arthur Johnson, Moody Bible Institute, Chicago, Illinois.

Senior Extension,—Mrs. Chas. Miller, Dixon, Illinois.

Junior Extension,—Mrs. Verna Thayer, Oregon, Illinois.

Editor,—F. E. Siple, Oregon, Ill.

Distributor of Literature,—Mrs. Mabel Andrew, Oregon, Illinois.

M. W. Lyon, Recording Secretary.

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BEREANS TAKE NOTICE

The National Berean Social Correspondence Committee is asking your cooperation in the progress and success of its line of work.

We want the names and addresses of our isolated members everywhere. Also those in sorrow, sick ones, shut-ins, newly baptized. Indeed, anyone who needs a word of cheer in the hour of discouragement. Anyone who would like to talk over the blessed hope and the soon coming King, who has no opportunity to exchange these beautiful thoughts and ideas.

We want you to know some one is interested in you and your future welfare no matter where you live. While we cannot meet face to face now, we can exchange

ideas by correspondence and thereby be a help and benefit to each other. As one dear, lone sister once wrote us, "Since I entered this Social Correspondence I feel I have more real brothers and sisters in Christ than I ever had in all the world before."

Yes, it brings us together in a gospel oneness and a fellowship divine. Anyone interested please address the chairman of social correspondence,

Mrs. May Moore.

Bartley, Nebraska, Box 214.

IT MAY BE HE TARRIES FOR YOU

BY LINDON J. CARTER

We look for the coming of Jesus:

His advent must be about due.

My friend, are you ready to meet Him?

It may be He tarries for you.

He said He would come for His people;

We know that His promise is true.

My friend, are you longing to greet Him?

It may be He tarries for you.

He died on the cross to redeem us;

He lives, and the saved will live, too,

Forever with Him in His kingdom.

It may be He tarries for you.

The prophecies fast in fulfillment,

Will soon bring the King into view,

Descending in power from heaven.

It may be He tarries for you.

In order to go forth to meet Him,

Our hearts must be fashioned anew;

And now is the day of salvation.

It may be He tarries for you.

For you, dear unsaved one, for you,

It may be He tarries for you.

Oh, why not accept Him as Savior?

It may be He tarries for you.

"COULD YOU COME A TEENY WAY?"

A little village lad once had to make a long journey to a distant town. When he was ready to start, he paused, and hesitated at the doorway. "Mother," he said in a trembling voice, "it's so far, and it is a strange road. I-I'm not 'zactly afraid, but could you come a teeny way with me?" The mother caught the anxiety in the childish appeal, and, taking his little hand in hers, said, "My son, mother will go all the way with you." And so, with his hand in hers, the lad walked along fearlessly. Even so with us, we have no need to fear the future if God be our guide.

With Our Sunday Schools

LESSON PREPARED BY F. L. AUSTIN

LESSON XII.—September 18, 1927

THE KINGDOM DIVIDED

1 Kings 12:1-24

Devotional Reading: Proverbs 1:20-26

GOLDEN TEXT

Pride goeth before destruction, and an haughty spirit before a fall.—Prov. 16:18.

A STUDY OF THE SUBJECT

Idolatry. Again we must keep God in mind. In lesson eleven God had demonstrated His presence in Jerusalem so plainly that one cannot mistake it. God had given evidence that He still led Israel and that His presence, and blessing and uplift were with them. No other city or place in the earth had been pointed out by Jehovah as a place for His manifestation of presence.

Backsliding Israel. In the face of all this Israel largely chose to worship some visible object, even though it be a creation of their own hand. In their lusts they had fallen to the worship of Ash-toreth, Chemosh, and Milcom, and had turned away from God and His ways. Chap. 11:33. For punishment God arranged that those who chose should leave His nation and should be left unto themselves.

Rehoboam. Evidently a man of carnal self-trust; his answer to the people so indicates. It also conveys the thought that his methods were untaftful and offended the sensibilities of the people.

Jeroboam. A man depending not upon God. One of his first acts was to build the golden calf to be worshiped by his new nation.

The Kingdom Divided. The division of the kingdom of Israel as a historical fact meant much to all of those people politically. Herein lies, perhaps, the greatest amount of consideration that man has given to this event. But the greatest meaning in this event was evidently the fact that in leaving Jerusalem, Israel must of necessity bodily and largely mentally, leave God. They must turn their backs upon Him whose shekinah glory had filled the holy of holies; they must flee from Him whose descending fire had accepted the sacrificial offering; they must turn from Him whose provident hand had fed their forefathers during the forty years in the wilderness; they must leave the banner of Him who had led Israel across Jordan, who had given them power over the lives of the

Canaanites. But in order to satisfy the personal ambitions of Jeroboam, the valiant man, they fled from their Creator, Provider, Sustainer. Jerusalem still remained the place of the temple of God, while Jeroboam established his places of worship under the authority of his own hand, one at Bethel and the other at Dan, both of them headed, crowned, and honored by sovereigns no greater than calves of gold. 1 Kings. 12:28-31. Like Israel before Mt. Sinai, they accepted the calves for leaders instead of the living, active, merciful, all-wise God which had been over them continuously whenever they served Him faithfully.

Still Divided. Nor does history give any instance or suggest where this tentribed family of Israel, now separate and living to the north, has ever been reunited to the two tribes of Israel with capitol at Jerusalem. God's holy city, His temple, His altar have never to this day been acknowledged and used in service by these rebellious tribes as known Israelites. That God purposes their reunion in literal, absolute, national fact is plainly taught in such scriptures as Ezekiel 37:20-26 and Jeremiah 31:31.

THE GOLDEN TEXT

Before grievous injury pride!
And before a fall haughtiness of spirit!
—Prov. 16:18, Roth.

"God resisteth the proud, but giveth grace unto the humble." James 4:6. We will never be able to stand in peace before our Savior with pride in our heart. Our Lord gave us many lessons in His own life on humility, and we also have many examples of the fall of pride. Our Lord and Master rode into Jerusalem on the humble beast, a donkey, and if we are permitted to ride into the Beautiful City, it will be in the spirit of "God be merciful to me a sinner," rather than the spirit of "I thank thee, Lord, that I am not as other men are." Humble yourself before God and man.—F. A. S.

Questions on the Subject. Had Israel's conduct following dedication of temple

been honorable before God? Had the people been true to God? What idols were they following? Was God concerned about their idolatry? What did He determine to do on account of their idolatry? See chapter 11:29-40. Did God make the people reject Him, or did He punish the people for having themselves chosen to reject Him? In rebelling against the kingdom of David how did the ten tribes rebel against God? Did Rehoboam allow his enemies to frequent his capitol city for worship? What was necessary for Jeroboam to establish in order to satisfy the religious instincts of the people?

PRACTICAL APPLICATIONS

Advice. The value of advice lies in the wisdom and experience of the one who gives it. Rehoboam erred, not in that he sought advice, but in the fact that he was led to take the advice of men who were wholly lacking in stability, experience, and godliness.

The Unseen Hand of God. "The king hearkened not unto the people; for the cause was from the Lord".—v. 15. God, who is able to see the end from the beginning, during the lifetime of Solomon predicted the division of the kingdom under his successor. It was not *forordained* that Rehoboam should suffer the loss of the ten tribes; but the Lord, *foreknowing* that such would be the case, pointed out to Solomon the final results of his weakness and idolatry. Though men may rebel against God, and suffer the consequences of their rebellion, the divine purposes can neither be frustrated nor delayed. Those who work in harmony with the will of Jehovah, therefore, are sure of eventual success.—G. E. M.

TOPICS FOR STUDY AND DISCUSSION

Rebellion under Rehoboam: by whom? why? Backed by whom?

Government as a guiding and directing force: God's purpose in government; man's use of government; God's monarchical government as a democracy.

The lesson taught through rebellions; what? to whom?—A. K.

DOINGS AMONG THE CHURCHES

Sr. Nina Pontious, of South Bend, Indiana, is very ill.

The people of western Nebraska are blessed with bountiful fields this year.

Bro. Siple plans to make the Kewanee, Macomb, Ripley trip September 15 to 18.

Dr. A. R. Bickenback of Oregon spoke to the local congregation Sunday morning, Sept. 4th.

Bro. Paul C. Johnson filled the pulpit at Grand Rapids, Michigan, last Sunday, and reports good interest.

Bro. F. L. Austin went directly from his work at the Iowa conference at Waterloo, to assist the Nebraska brethren in their conference at Holbrook.

Bro. F. E. Siple was called from Waterloo to Mt. Sterling, Ill., for a funeral on Sunday, Aug. 28, the closing day of the Iowa conference.

Sr. Verna Thayer, matron of Golden Rule Home, after a slight relapse, we trust is now of the road to full recovery of health.

Bro. F. E. Siple held services with his congregation at Dixon Sunday morning, Sept. 4th, and with the Oregon brethren in the evening.

Sr. Ethel Austin is visiting relatives and friends at Franklin Grove and Oregon. She will enter Chicago University to continue her studies this year.

Sr. Frances Byers, who had entered training at the Oregon Hospital, has returned to her home at North Manchester, Indiana, where she will re-enter high school.

The Nebraska Conference is half in the past as this is written. Good and increasing attendance and good and increasing interest make the meeting very interesting to date.

Bro. S. J. Lindsay, who was in Oregon for a few days between trips, spoke at the Dixon church Sunday evening, Sept. 4. Bro. and Sr. Lindsay leave for Los Angeles, Cal., Sept. 6.

Bro. J. Arthur Johnson visited with the home folks at Sac City, Iowa, after attending the Iowa conference, and spoke for the brethren there Sept. 4. He expects to enter Moody Institute, Chicago, Sept. 7.

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ELDORADO, ILLINOIS

A series of meetings is planned for the new church at Eldorado, beginning, Tuesday, Sept. 27, and continuing over the two following Sundays.

* * *

IRVINGTON, NEW JERSEY

Part of the Church of God meets at Elks Hall, Irvington, N. J., on Sundays, from 10:30 a. m. to 12:00 m. All are welcome. The Springfield Avenue car passes the door.

* * *

INDIANA

An all-day meeting will be held at Auntie Wince's by Brothers Drabentstott

and Long on Sunday, Sept. 11, D. V. Let the household of faith take notice of meeting. Come and worship with this faithful sister.

* * *

CHICAGO, ILLINOIS

We wish to announce that Bro. and Sr. Christensen have returned from their vacation at Delavan Lake, and they report calling on Bro. Alex Allan of Ottawa, Ill. We regret to state that he is still sick in bed.

Services next Sunday, Sept. 11, will be held at Sr. Jessie Wilson's, 625 N. Long Ave., and we are expecting Bro. M. W. Lyon to be with us and preach at 11 a. m.

A delightful social evening was enjoyed at the home of sisters Whitehead and Harsch, Aug. 27, in honor of the newly weds: Mr. and Mrs. Beck and Mr. and Mrs. Starbuck. Due to the splendid arrangements made by our hostesses many of the games reflected the good-will and wishes of those present and depicted the lasting nature of the "tie that binds".

Jas. Browning.

* * *

BLAIR, NEBRASKA

Bro. Sydney Magaw will begin a meeting here on Sept. 6, and continue over Sunday with all-day meeting and basket dinner. A cordial invitation is extended to all to be in attendance at this meeting. May God use Bro. Magaw as a means of encouragement and uplift to the local work.

Mrs. M. D. Newell.

* * *

GRAND RAPIDS, MICHIGAN

I cannot help sending in a few words concerning my visit to Grand Rapids. I am sure some would be interested to know that they have a wonderful church. I am no prophet, in the sense that a prophet is able to foretell events, but I feel quite safe in stating that the little white church at Grand Rapids will be a future stronghold of our faith. One seldom sees the young folks coming as they come there. Pray God that they may be guided into His service.

E. Cedric Pope.

* * *

HERALDS DISCONTINUED

WE ARE DROPPING

a large number of subscriptions from our regular mailing list with the next issue. In checking up our mailing list we were shocked at the number of Heralds we were mailing out which were not paid up, many of them by several months.

In many of these cases the paper had been sent by a friend and to all such we expect to mail a letter in a few days in order to find out the desire of the sender. However, we are discontinuing quite a number of these.

We also find that we are sending the paper to sixty-nine who are unable to pay, from the

HELPING FUND

These subscriptions would amount to \$138.00. The amount now on hand in this fund is \$35.50, which will send about eighteen of the sixty-nine for another year.

Last year the amounts received from

subscribers and Helping Fund was \$444.92 less than the cost to print the Herald.

The present year is showing even worse up to the present time.

We had hoped to discontinue the practice of sending expiration notices, as there is considerable cost attached thereto. However, it seems that a large number depend on these notices and we have resumed the custom. If any find that we have erred in so doing, write the office and the matter will be attended to.

Be prompt with your renewals and help us.—F. A. S.

* * *

BIBLE TRAINING CLASS

September 15 will soon be here, when decision will needs be made as to conducting a Bible Training Class beginning on Monday, Oct. 3. If all who have inquired of the course prove fitted for and decide to take it, there will probably be a class.

All who are considering taking this work should correspond with the National Bible Institution at once and make tentative plans therefor.

The course will provide plenty of work for the most ambitious student, even though it be outlined with special reference to part time students. The subjects will include studies in Bible analysis, Bible topics, history as seen through Bible windows, and Bible literature.

We cannot commend too highly the choice by young people of Christian work for life's vocation.

* * *

GUTHRIE GROVE, SOUTH CAROLINA

The Church of God at Guthrie Grove, began meetings on Aug. 7, with children's day exercises. They had present with them on that day, Robert E. Ward and his choir from the Galimore Gap Church of God in North Carolina. Bro. Manning Case was with us for the entire time of the meeting, also Bro. S. W. Hiott and wife and son, Roy, of Walterboro, S. C. Brothers J. H. Anderson and C. Drabentstott, of Indiana, came on the tenth and stayed until the sixteenth. We also had two visitors from the Liberty, N. C., church. The services were well attended and we could not accommodate the congregations at the night services.

We had Bible study for one hour each day, taught by Bro. Anderson and Bro. Drabentstott. Three sisters and three brothers were baptized into Christ for remission of their sins and to become heirs according to promise made to Abraham, Gal. 3:27-29. They are W. H. Vaden, Ellen Elrod, B. A. Guthrie, Oma Elrod, W. D. Moore, M. L. Davis, all of Pelzer, and M. L. Davis of Piedmont.

M. O. Williamson.

* * *

VIRGINIA REPORT

Virginia just closed a very profitable Bible school. Everyone left with a most sincere desire to attend next year. The great increase in knowledge and Christian zeal, love, and fellowship has amply justified the great effort put forth this year.

The attendance was beyond our anticipation and proved to us that our new dormitory is already too small. We had

a total class attendance of about fifty, with a much larger attendance at night and on Sundays.

Much of the spiritual uplift was due to the efficient instruction of Bro. S. J. Lindsay and Sr. Virginia Kincheloe. They are rock in the gospel. Their faithful adherence was a source of inspiration to all. We pray God's rich blessing to attend them in all their Christian work.

We were very much pleased to have Sr. J. W. Donaldson of Baldwin, N. Y., with us for the first week. When she left our loss was soon supplied by the arrival of five from the Ponthill, Ontario church. These were: Bro. and Sr. J. E. Lent, Sr. M. A. Matthews and daughter, Ruth, and Bro. Donald Elliott. We say to one and all, "Come again".

It was generally agreed by all that the time had come when Virginia should have an organized conference. Accordingly a business meeting was held, a conference organized, and the following officers elected:

- H. M. McInturff, Toms Brook, Pres.
- S. E. Boyer, Pelton, Vice-pres
- H. A. Sheets, Maurertown, Sec.
- Wm. Boyer, Woodstock, Treas.
- Emily Boyer, Stephen City, Matron and Supt. of dormitory.

Already plans are being made for a bigger and better Bible school in 1928. We plan for four or five teachers next year with at least two outside our own conference group.

The Secretary wishes to thank every one for the fine spirit and cooperation manifested at this Bible school. The work was new but each did his part and God blessed.

Harry A. Sheets, Sec.

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ILLINOIS CONFERENCE REPORT

Illinois conference was held in connection with General conference and Bible school at Oregon, the general business session being called by the President, F. E. Siple, Aug. 12, at 1:30. Minutes of the Secretary and Treasurer were read and approved. Evangelist, F. E. Siple, reported 195 services held at 14 points during the year, 26 baptisms, 2 marriages and 5 funerals. The work of the Evangelist has been centered on the state the past year and thus the end of the conference year finds the churches in better condition as a whole than at any previous time in the past ten years. There is still a large opportunity for regular work at several places, showing very plainly the need of more workers. Twelve churches sent in reports of their past year's work. Report was given of the organization of a wide awake union Sunday School at our Plum River church, which led to the decision of the advisability of having all churches make arrangements so that their properties shall revert to the state conference in case at some future time no members should be left to make use of such properties. Special discussion followed on several points throughout the state which are meeting with peculiar situations, and suggestions for the remedies for same. The conference assembled expressed itself heartily in favor of placing two workers in the field the coming year, and a committee was appointed by the President to work out this phase. Treasurer gladly reported a few new pledges received at once to further this branch of the work, showing our people's hearty support financially in this effort.

The President reported the closing of

the terracing fund with a balance of ninety-six cents. Many expressed themselves greatly pleased with the result of this work. What before was an eyesore is now a thing of beauty, due largely to the efforts of our President. Recommendations were made for the further beautifying of our conference property in the way of lawn seats, etc., also some needed repairs inside. Several present from a distance were appreciative of the added comforts since the remodeling of the dormitory for resident purposes.

Election of officers for the coming year resulted in re-instatement of present incumbents. They are as follows: President, F. E. Siple; Vice-pres., Leila E. Whitehead; Treas., Anna E. Drew; Sec., Mary A. Gesin. Other members of the executive board are Glenn Birkey, Leland Hanson, Wm. Lansbery and Fred Knodde. Business session was then adjourned.

There were two baptisms during conference: Mrs. Earl Koontz, Adeline, and Mr. Merritt Cross, Rochelle, Ill. Our hearts were greatly rejoiced at the obedience of these two.

Bereans conducted services Saturday and Sunday evenings at 7 o'clock, a new feature being numbers given by several Junior Bereans, which proved the importance of this phase of church work.

An impressive consecration service was held Sunday afternoon in which Bro. Austin presented Bro. E. C. Pope to the brotherhood for work in the Master's vineyard.

The executive board is 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.

The speakers present were: Sister M. A. Woodward, Bros. L. E. Conner, G. E. Marsh, C. E. Randall, T. W. Savage, E. E. Geisler, M. M. Lyon, H. A. Sheets, F. L. Austin, and F. E. Siple, all of whom gave us precious truths gleaned from God's Word to build us up and encourage us in our work of the coming year, should the Master tarry.

Mary A. Gesin, Sec.

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HERBERT ALLEN MALLORY

We were called to lay away, on Aug. 28, Bro. Herbert Mallory, of Wayland, Iowa, son of Bro. and Sr. Julius Mallory of Mt. Sterling, Illinois. Just a young married man, thirty-three, with one little boy, his death came at what seemed just the ascent of life's hill. The sorrowing relatives, including the heart-broken wife, need the prayers of the brothers and sisters.

Relatives and friends from far and near were present on Sunday, and after services at the parents' home Herbert was laid to rest in the Mt. Sterling cemetery where he awaits the resurrection trump.

F. E. Siple.

JUDSON B. POUNDS

Judson B. Pounds, son of James and Charlotte Pounds, was born in Jefferson County, Mo., Feb. 3, 1860 and died Aug. 14, 1927. In 1880 he was united in marriage with Miss Ardella Thompson, to which union six children were born, one dying in infancy, the others: Jesse E.; Justus O.; James L.; Jennie, now Mrs. C. I. Brodie; and Jay, still surviving.

Nov. 15, 1918 his wife, the mother of his children, died, and in 1921 he was united in marriage with Mrs. Lola Brinkman, who survives to mourn his loss.

Some thirty or more years ago he became a member of the body of Christ, and remained steadfast in faith and hope to the time of his death. He was a man of sterling qualities, who walked in the integrity of his heart to the end of life's journey and fell asleep in Jesus.

In his death the church of which he was a member has suffered a severe loss, as he was one of the most faithful and staunch supporters. The esteem in which Bro. Pounds was held by those who knew him well was attested by the large assemblage of neighbors and friends from different parts of the country, only a portion of whom could be accommodated in the church at Morse Mills, Mo., his home church, where services were conducted by the writer, assisted by Rev. Steele of the M. E. church, a life-long friend of Bro. Pounds, after which we laid him to rest until our Lord, in whom he had placed his trust, shall come.

L. E. Conner.

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SEE NOTICE ABOUT PLEDGES ON PAGE 771.

* * *

Services at Adeline, Illinois, next Sunday. Sermons at 11 a. m., and 7:30 p. m., and Bro. Siple would like to see a large attendance.

THE RESTITUTION HERALD

Published by the
NATIONAL BIBLE INSTITUTION
Oregon, Illinois

F. L. Austin, Manager
F. A. Stilson, Circulation Manager
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Change of Address—When ordering a change of address be sure to send us both the old and new addresses.

THE RESTITUTION HERALD advocates: The near return of Christ, Acts 1:11, and life only through Him, Col. 3:3; the literal resurrection of the dead, John 5:28; the immortalization of those in Christ, 1 Cor. 15:53, 54; the final destruction of the wicked, 2 Thess. 1:9; the restoration of Israel as the kingdom of God under the kingship of Christ, Luke 1:32, the church being joint-heirs with Him, Rom. 8:17, and Israel to be made head over Gentile nations, Isa. 60:13; the "restitution of all things, which God hath spoken by the mouth of all His holy prophets since the world began", Acts 3:21. It also firmly advocates repentance and immersion in the name of Jesus Christ for the remission of sins, Acts 2:38, and a consecrated life as essential to salvation.

To Stop Paper—It will be our policy to follow the general desire of our readers and to continue sending THE RESTITUTION HERALD to subscribers until notified that discontinuance is desired. Therefore, if you do not wish your paper continued, kindly write us to that effect promptly upon expiration of your subscription. When paper is ordered stopped please remit for any arrearages on subscription.

The Children's Page



PREPARED BY LOIS HUNT
1111 Blaine Ave., South Bend, Ind.

THE KINGDOM DIVIDED

REMEMBER THAT older people know something worth learning. Vanity and stubbornness have caused many boys and girls to do what later they regretted. So it was with King Solomon's son, Rehoboam.

Now Rehoboam grew up in the king's palace, where everything was made of gold and silver and precious stones. Sometimes Rehoboam's mother would take him to see his father sitting on a great white ivory throne, with all the people bowing before him.

Then Rehoboam grew very proud and said: "What a great man my father is! And I am his son. Some day I will be as great as he is."

He grew so proud that all the boys he played with hated him. But they did not dare tell him so for he was the king's son.

Rehoboam grew up to think that all that other people were good for was just to please him. If one of the other boys did not treat him well, I presume Rehoboam could say: "When I am king I will kill you." And when any of the other boys asked for their share of things Rehoboam said, "Everything belongs to me, for I am going to be king. Everyone will have to be my slave and do just what I tell him to do."

And so Rehoboam grew to be an arrogant, proud, selfish young man.

After a while King Solomon died. All of the people of Israel came up to the holy place to make Rehoboam king. Then a man of the people came to Rehoboam and said, "O King, when Solomon your father ruled us for a long time he was wise and good. But after a while he began to make the poor people work very hard and he took away their money to get golden houses for himself, and he made them like slaves. But the children of Israel are not slaves of any man. They are all free. So now, O king, be kinder to us than your father was, and do not make the poor people serve you without money. Then all the children of Israel will love you and you shall be a great king."

Rehoboam replied to the people: "Leave me alone for three days and then I will tell you what I will do." So they went away and left Rehoboam for three days.

Then he called together all the old men who were great in the days of Solomon and he said to them: "The people say that I must be kinder to them than my father

was, and that I must not give them so much work to do, and must not take away so much of their money. What do you think I should answer?"

The old men said, "O King, if you will be kind to the people this day, and give them what they ask, then they will love you always and do as you wish forever.. For the people of Israel are a free people, and no man's slaves. The golden houses that your father built have made them very poor. Listen to the people, and do not take any more of their money for a time, and then they will love you."

But Rehoboam said to himself: "How stupid it would be not to have plenty of men working for me! What is the use of being king if I have to do what the people wish?"

So Rehoboam asked the young men and said: "What answer shall I give the people?" The young men had grown up in the palace with the young king and were proud and selfish just like he was. So they said: "What is the use of being king if you cannot do as you choose? Make the people work for you and give you plenty of money to spend. You are their king and they must be your slaves and do what you tell them to do."

Now the words of the young men pleased Rehoboam, and he said to himself: "I will do as they have told me."

When three days were over, the people came back to Rehoboam to know what he would do, and they asked him, "O King, will you promise to be kinder to us than your father was, and not to take away so much of our money for your golden houses? If you will promise us this we will love you and serve you always."

Then Rehoboam answered the people and said: "If my father took away your money I will take away more. If my father worked you hard I will work you harder. For I am king. You must do whatever I tell you to do. And you shall be my slaves. In everything that my father did I will do more. My little finger shall be stronger than my father's whole body. And if my father punished you with little whips I will punish you with big ones.

When the people heard these words they cried out among themselves and said: "Why should we be the slaves of Rehoboam? He shall not be our king. For what good does it do us to have such a king?"

Then Rehoboam was very much afraid, for he saw that he was going to lose the great kingdom that Solomon his father had left. But he had already spoken to the people and there was nothing now that he could do.

Then there arose a man named Jeroboam. He had been a servant of Solomon, but Solomon tried to kill him when he fled away to the land of Egypt. Now he came back to be with Rehoboam and to see if the young king would be better than his father. But when he knew what Rehoboam had said and what the people thought, he arose and cried: "To your tents, O Israel! Let us leave Rehoboam alone with his friends and the men of his own tribe. For what use will Rehoboam be to us? To your tents, O Israel, and leave the king alone." So all of the children of Israel rose up and went home to their tents.

Then Rehoboam sent his chief man after them, the

man who made all the people work. And when he came to the tents of Israel, to ask the people to work for the king, all the children of Israel lifted up great stones and threw them at him till he died.

This made Rehoboam afraid, for he knew he had lost the kingdom. So he made haste to get his chariot ready and he drove as fast as he could to Jerusalem. He was safe in Jerusalem, for that was where his own tribe lived.

Then the other tribes came together and chose Jeroboam to be their king, because he was the one who had told them to leave Rehoboam, and only his own tribe stayed with Rehoboam.

And thus Rehoboam lost the kingdom left to him because he was proud and selfish.

Are we ever like him?

—Selected (mostly) from "Boys and Girls of the Bible."

SOMETHING TO DO

1. Copy this to fix it in mind.

	Northern Kingdom	
Jeroboam	Ten Tribes	Samaria
	Southern Kingdom	
Rehoboam	Two Tribes	Jerusalem

2. Write me a little letter telling which story or person you have liked best and why.

WHAT EVERY BOY AND GIRL SHOULD KNOW WHERE TO FIND:

23. The Golden Rule. Matt. 7:12.
24. Where do you find the best known chapter?

THE GOSPEL PLAN OF SALVATION

(Continued from page 761)

our fathers," showing that Paul's hope was identical with that of Abraham, Isaac, and Jacob, and these promises made of God to the fathers must be the basis of our hope.

Some of the things "concerning the name of Jesus Christ" which were preached by the apostles, were His death, burial, and resurrection. In fact, the apostle Paul speaks of this as *the gospel* by which ye are saved, *if—if what?*—"If ye keep in memory what I preached unto you, unless ye have believed in vain; for I delivered unto you first of all that which I also received, how that Christ died for our sins, according to the scriptures, and that he was buried, and that he rose again the third day according to the scriptures." Yes, the death, burial, and resurrection of Christ, is the central theme of the gospel plan. Without it, there could be no redemption from sin and death. All of the sacrifices under the old covenant pointed to the Lamb of God that taketh away the sin of the world. They were shadows of Him who was to come. In the 11th chapter of the Hebrew letter, we find a long list of names, from Old Testament history, who exercised faith in these things and obtained a good report.

So then, the gospel of the kingdom of God and the things concerning the name of Jesus Christ must be believed in order to obtain salvation, but is this all? No. Jesus said: "He that believeth and is baptized shall be

saved." When that wonderful sermon was preached by the Apostle Peter on the day of Pentecost, Acts 2, three thousand believed and were baptized. When Philip preached to the Samaritans, they believed and were baptized, both men and women, Acts 8:12. When he preached the gospel to the Ethiopian eunuch, he asked to be baptized. The Philippian jailer and his household heard, believed, and were baptized the same hour of the night. When the gospel was preached to the Corinthians, many of the Corinthians hearing, believed, and were baptized. Yes, the record of the early church shows clearly that hearing, believing, and obeying the gospel message are necessary steps to constitute one "in Christ". Hear the words of the apostle to the Galatian church, "For 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."—Gal. 3:27-29. Yes, 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. "Hearken my beloved brethren, Hath not God chosen the poor of this world, rich in faith, and heirs of the kingdom, which he hath promised to them that love him?"—James 2:5.

All those who have thus put on Christ are represented in the Scriptures as having been begotten to a spiritual life with the word of truth, that they should be a kind of firstfruits of His creatures, James 1:18. Paul says, to the Corinthian church, "In Christ Jesus, I have begotten you through the gospel."—1 Cor. 4:15. "For whatsoever is begotten (Diaglott) of God overcometh the world, and this is the victory that overcometh the world, even our faith."—1 John 5:4. Peter says, "Blessed be the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again unto a lively (or living) hope, by the resurrection of Jesus Christ from the dead."—1 Peter 1:3. The death of Christ had caused the hope of the apostles to die, but by His resurrection, God had *begotten them again*. This also from Peter, "Seeing ye have purified your souls in obeying the truth—being begotten (Diaglott) again, not of corruptible seed, but of incorruptible, by the word of God which liveth and abideth for ever."

Having been begotten to the spiritual life by the gospel of Christ, a growth and development are required, and are accomplished by walking after the spirit, crucifying the fleshly desires which war against the spirit, by growing in grace and the knowledge of our Lord Jesus Christ—by purifying ourselves even as He is pure, by adding to faith, virtue, and to virtue, knowledge, and to knowledge, temperance, and so on down through Peter's list of virtues, where he gives the assurance that if we do these things we shall never fall. For so an entrance shall be ministered unto us abundantly into the everlasting kingdom of our Lord and Savior, Jesus Christ.

There are many more Scripture references bearing on the different phases of this subject, but only a few have been selected to make a brief outline of the subject, with the hope that it might be an incentive to the reader to want to search the Scriptures to learn more of its precious truths.

THE BOOK OF DANIEL

By George Johnston

PART 9

AND the fourth dominion shall be strong as iron: forasmuch as iron breaketh in pieces and subdueth all things; and as iron that breaketh all these, shall it break in pieces and bruise." Shortly after the fall of the Western Roman Empire governmental power passed into the hands of the fourth great class—the Plutocratic. As wealth in those days was chiefly represented by land, it followed that the great land-owning class was divided into two powerful sections, a lay, and a clerical, each of which was symbolized in the image by an iron leg. Under the feudal system every landowner became a sharer in governmental power, and as the archbishops, bishops, and abbots of the Roman Church possessed a great deal of land, they naturally claimed and exercised the same power as the dukes, counts, and knights. While the poorer classes had suffered great hardships in earlier times, they were now reduced to a condition of actual slavery. Historians have given us very little information concerning the condition of the lower classes during the Middle Ages. Their attention was chiefly riveted on the emperors and popes; but the Peasant's War in Germany, and the French Revolution, enable us to realize something of the unjust manner in which the lower classes were treated under Plutocratic government.

"And whereas thou sawest the feet and toes, part of potters' clay, and part of iron, the dominion shall be divided; but there shall be in it the strength of the iron, forasmuch as thou sawest the iron mixed with miry clay. And as the toes of the feet were part of iron, and part of clay, so the dominion shall be partly strong, and partly broken. And whereas thou sawest iron mixed with miry clay, they shall mingle themselves with the seed of men: but they shall not cleave one to another, even as iron is not mixed with clay."

Toward the end of the eighteenth century the working classes of France, no longer able to bear the burden of taxation under which they were crushed, revolted, seized the lands and other property of the rich, beheaded the king, queen, and many hundreds of the nobles, took the government into their own hands, and placed men of their own class in authority. Thus was the form of government—democratic—represented in the feet of the image by miry clay, brought into existence, and it was soon spread by Napoleon over most of the countries of Western Europe, and from thence it was extended by others into many other lands. The prophet tells us that though the Plutocrats and Democrats shall mingle one with the other "they shall not cleave one to another, even as iron will not mix with clay." This is a fact which is obvious to every person. The laws which aid and further the interests of one class are naturally antagonistic to the interests of the other, and as no human power can mix iron and clay, neither can the interests of the rich be harmoniously

blended with those of the poor. The labor strikes now so common are very clear proofs of the truth of the prophet's predictions.

"And in the days of these rulers shall the God of heaven set up a dominion which shall never be destroyed: and the dominion shall not be left to other people, but it shall break in pieces and consume all these dominions, and it shall stand for ever. Forasmuch as thou sawest that the stone was cut out of the mountain without hands, and that it brake in pieces the iron, the brass, the clay, the silver, and the gold; the great God hath made known to the king what shall come to pass hereafter: and the dream is certain, and the interpretation thereof sure."

It has been Divinely ordained that all the forms of government in Europe and Western Asia symbolized by the various substances of which the great image was composed, shall be destroyed by a "stone" cut out of a mountain without hands, or by supernatural power. Governmental power is now shared in those lands by every class of the community, and the period during which the image was to remain unbroken must be drawing to a close. Commentators as a body appear to be under the impression that the image shall be destroyed *solely* by supernatural means, but as the various metals represented human beings, we can safely assume that the "stone" also represents a body of men, a body, however, guided and abetted by invisible and supernatural agents. This prophecy has not yet been fulfilled, however, and to say how, when, and by whom the image shall be shattered is beyond the power of any individual.

OUR LINEAGE

By Auntie Wince

WAS IT an accident—the landing of the pilgrim fathers on our bleak New England shore? No amount of reasoning by higher critics can make me for a moment think so. They were led and guided by the hand of an omnipotent, all-seeing God. He knew just what would grow out of that little band of folk. We wonder if they had the remotest idea themselves. We are quite sure, and yet—can we be sure, after all, that they had no God-given knowledge of what would come of the signing of that Declaration of Independence? How much do we know of what was in their hidden thought? They trusted in and leaned upon God, that was evident, whatever might grow out of their action. They were sure He was with them and would uphold them to the end.

We are in a solemn sense the work of His hands, and the sheep of His pasture. We have no business to deny our allegiance to Him in any place or in any way.

Fight, if you must, for your country, but be sure that your battles are always on the side of God, and suffering humanity. A few words sometimes bring great results.

Do not hold your tongue in times of crisis. Speak, when speech is necessary, though you suffer severely for not holding your tongue.

COMMUNICATIONS

ADDITIONS IN WASHINGTON

On August 27 four young men who have been attending our services for the last three months came to our house for the purpose of requesting baptism. Three of the four were brothers, Forest, Lyle and Everett Rankin. The fourth was Claude Steves, a friend of the Rankin brothers. My son, Earl, and I went with them to a small lake hidden in a dense forest twelve miles away. There with the darkness of night around us, and no light except from the auto and a flash light the four were buried in baptism, to arise and walk in newness of life and make the needed preparation for the coming kingdom of God. After returning to our home the ordinances of the Lord's Supper and the washing of the saints' feet were attended to, and then like the Ethiopian treasurer of old, they "went on their way rejoicing."

We greatly rejoiced to see these young men separating themselves from the world and its carnal allurements, and following in the footsteps of Jesus. May the Lord bless and keep them faithful.

At our meeting on Sunday in the Carnegie Library building the right hand of fellowship was extended to them. May the Lord help us all to be true to the profession we have made, and in these perilous times may we truly be a "peculiar people zealous of good works."

A. L. Corbaly.

* * * *

Dear Brethren and Friends:

Dear brethren and friends of a faithful and weekly messenger, Prov. 25:11-13, which gets better and better as it grows older, as we all should do, Prov. 4:13-18.

I attended the annual conference of the Church of God at Cleveland, Arkansas, July 28 to August 7, with preaching and Bible school each day, Acts 17:11, which was a treat indeed! It reminded me of the eating of that little book, "sweet as honey", Rev. 10:9, 10. No doubt the Root and Offspring of David opened it, Rev. 5:4, 5, and 22:16. There we met again our comrade, E. O. Stewart, Texas evangelist, with a crew of noble men and women of Texas, wearing, as we trust, their God-given glory, 1 Cor. 11:13-16; Prov. 16:31, 32.

Oh, that we could remember the touching remarks of Bro. E. E. Geisler, of Houston, Texas, on the near approach of Christ Jesus to take up His faithful, "who have a love of truth in the heart!"

As we remember, Mark 13 was read, the text being verses 35 to 37. Verily, the night is far spent, the cock crowing is past and the morning watch has come!

Sunday, July 31, we had the pleasure of seeing six young girls buried in baptism, because there was much water there, John 3:5, 23.

When you have the King's ear, remember us.

Yours in hope,

R. A. Humphrey.

A REWARD OFFERED

By R. H. Judd

MY WIFE AND I were invited to the home of an acquaintance to supper. Not being able, on account of deafness, to take part in the general conversation, an English paper was put into my hands for my comfort. Turning over its pages a well displayed advertisement met my eyes. It was the advertisement of the Aladdin Lamp Company. Twenty-five thousand dollars reward was the striking offer made to any person who could produce an oil lamp at present on the market, the equal of the Aladdin in efficiency, economy and simplicity.

What an example of faith in the thing which they possessed! Suddenly like a flash the thought passed through my mind--How many professing Christians have such faith in the Gospel of Jesus Christ?

Imagine for one moment, if you can, the writer of that advertisement taking calmly the assertion that "another is just as good". You cannot. He seeks not only to prove beyond peradventure of a doubt that by its contrasts it is immeasurably superior to them, but twenty-five thousand dollars is the price he is prepared to pay if another lamp can even measure up to his.

Men, brethren, sisters, mothers and wives, members of the Church of God--What is the Gospel of Christ to you? Has it taken hold of your very being? Has it gripped your heart? or is it to be compared with dozens of others "already on the market"? If the former is true, if the Gospel of Christ is not a gospel, but The Gospel, then you will never cease to tell others that "there is no God like unto our own God", and no gospel which for a single moment can be compared with the Gospel of JESUS CHRIST.

NOTICE ABOUT PLEDGES

In June and July, 1926, eighty-four persons made pledges to the N. B. I. work in amounts from \$1.00 to \$50.00. Most of them were for \$10.00. In checking up on the pledges, Aug. 22, 1927, we find 39 are wholly or in part unpaid to the total amount of \$436.50.

We presume in the majority of these cases the matter has been neglected through oversight or forgetfulness.

If these were now paid we would have enough to put in the first car of coal, which will take approximately \$400.00, and must be paid when car arrives.

To all such pledgees to whom this notice may come, we urge you to consider our needs. Last year in September and October it became necessary for us to borrow \$2000.00, in order to meet the demands upon our funds. We are hoping it will not be necessary to do this again this year.

The next two months are the strenuous part of the year.

Do what you can for us now.

F. A. Stilson, Treas.

THE ARK OF SAFETY

By Mrs. Ellis Espy

NO DOUBT when Noah was inviting people to go into the ark, some said, "Oh, there is plenty of time! It is not sprinkling yet, and not even a cloud is in sight. I will stay out and enjoy life and when it begins to rain, there will be plenty of time to get in." But long before it started raining the door was shut. They were left out and were lost.

Dear unbelieving friend, have you not heard the call to get into the Ark of Safety? Of course you have. The Word says, "Come"; the Spirit says, "Come". The Lord said, "Whosoever cometh unto me, I will in no wise cast out." Have you accepted that invitation? Or are you saying like the men of Noah's day, "There is plenty of time; I am young yet; I will enjoy life for a while: but at some future time I will become a Christian."

For many who are saying that the door will be closed. Their lives will be unexpectedly snuffed out and they will be lost—lost. O dear unbeliever, do not wait! The Lord has prepared an Ark of Safety: enter in, lest the door shall close and you be left out.

THE APPLE OF HIS EYE

(Continued from page 760)

cannot enter into the kingdom of God."—Jesus. "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."—Heb. 2:3. "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.

"Watch ye therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man."—Jesus.

The terrible wrath of God is hovering over this planet. Are you prepared to escape it? If not, tomorrow may be too late!

"Behold, I come quickly: hold that fast which thou hast, that no man take thy crown."—Rev. 3:11.

PUT PRAYER INTO PRACTICE

(Continued from front page)

responsibility. He was Commissioner of Central Division, Bombay; Acting Commissioner of Customs, member of the Legislative Council, Plague Commissioner and Secretary of the Government Plague Department—in addition to other offices; and he has written valuable works, including "Mesopotamia, the Gateway to Palestine," and

"Palestine, Mesopotamia, and the Jews, the Spiritual Side of History."

To try to dismiss prayer means to try to dismiss God; and it cannot be done. "The Word of the Lord endureth forever"; and that Word tells us, concerning those that "believe on the Name of the Son of God", that "This is the confidence that we have in him, that, if we ask any thing according to his will, he heareth us."—Selected.

GENERAL CONFERENCE OFFICERS



F. L. Austin F. A. Stilson G. E. Marsh L. T. Hanson
Lottie E. Young

BIBLE TRAINING CLASS

By Glenn Birkey

The conference and Bible School is over for 1927, and I feel sure the meeting together of those who love the Word of God and who assembled themselves together to study the great truths contained in that Word, have gone away feeling they have received a real blessing for having been there. The conference decided to again authorize the Training Class to prepare young people to go out and preach and teach the gospel.

I believe this move a wise one, for does not the Scripture say, "And how shall they preach except they be sent? As it is written, How beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things". Rom. 10:15. The Apostle Paul admonished Timothy, "Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth." 2 Tim. 2:15.

Let the people identified with the Church of God give their moral and financial support to this work so that as much as possible can be accomplished before the Master comes.

THE RESTITUTION HERALD

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NUMBER 50

A CONSECRATED LIFE

By Robert McLaughlan

THE PUBLIC life of John the Baptist was very short, but it is intensely interesting and profitable as a study. There are many aspects in which we can look at John, but from whatever standpoint we view him, his life challenges attention, and commands our admiration.

In Matthew's Gospel he is abruptly introduced to us as a stern reformer, bold in his proclamation, and uncompromising in his demands. His proclamation is short, but pointed and direct. Repent ye, not somebody else, remote and indefinite, repent, but *ye*, you whom I am now addressing, you, the Jewish nation; and then he assigns the reason, the grounds on which he demands their repentance: "For the kingdom of heaven is at hand". The theme of all God's prophets to Israel, that kingdom is at hand, and your lives and conduct ill comport with heaven's requirements of those who would enter it.

His manner and mode of life were in keeping with the stern work he had to accomplish. The record tells us that he wore raiment of camel's hair, and his fare was very frugal; but simplicity becomes the great, and John was great. If we want proof of his greatness listen to Jesus' words: "Among those that are born of women there is not a greater prophet than John the Baptist". Luke 7:28. It is true he would not meet the requirements of modern times, for there was no policy about him. He would have been an utter failure in finesse, but as a servant of God to do a certain work, he stands by the side of Elijah, the prophet.

John knew from the past character of the Jews that they needed plainness of speech, that an outward show of repentance would avail them nothing, and he was determined to do his whole duty.

There is another characteristic of John which impresses us very strongly, and it may be profitable to view him in that aspect. That is his humility. There was a time in his life when he swayed the multitude, shown by the vast concourse that came to his baptism. The extent of his popularity may best be illustrated by referring to the message sent to him, inquiring whether he were the Christ. So great an influence had he over the

people that they were evidently impressed with the idea that he must be the Messiah. Imagine how a worldly minded man might have taken advantage of this state of feeling in the public mind, but he faltered not in his fidelity to Christ. His testimony was pointed and emphatic: "I am not the Christ. He must increase, but I must decrease". He had too clear an insight into the glories of the heavenly kingdom to be captivated by earthly honors.

There is something grand and ennobling in the record of John, whether we consider the simplicity of his habits, his humility, or his uncompromising reproof of iniquity from Herod the King on the throne, to the humble soldier. Like his Master he spoke as one having authority. I think Paul must have been deeply impressed by John's character. Where did John get his wonderful power? He knew Jesus. If we would instruct our fellowmen, we must draw our inspiration, our power from the same source. We must know Jesus, and understand His doctrine.

If God has graciously condescended to stoop down to us with a revelation of His mind and will, with what reverence should we study His communications spoken to us by the prophets of old, among whom there has not arisen a greater than John the Baptist. His striking resemblance to Elijah the prophet in his life, his character, his work, his personal appearance, evidently led to the inquiry, "Art thou Elijah"? We see the same strong, resolute, dauntless spirit, that characterized John, and in all probability it was on that account that Jesus said in answer to His disciples, "Elijah truly shall first come and restore all things, but I say unto you that Elijah is come already, and they knew him not, but have done unto him whatsoever they listed, likewise shall also the Son of man suffer of them". Then the disciples understood that He spoke of John the Baptist.

Some have imagined that after John was cast into prison he began to waver in his confidence, but such a supposition does John great injustice. It is at utter

(Continued on page 788, column 1)

EDITORIAL

F. L. AUSTIN, Editor.

F. A. STILSON, Ass't Editor.

SCHOOL AGAIN

Another new school year has commenced. Hundreds of thousands of boys and girls will pass the year under influences and leaderships that will affect them not only for the period of their present lives but also unto eternity. Ideals will be formed; decisions will be made; the character of the men and women, of the home and nation of coming decades will be in the making.

How important it is that the church shall do everything possible to assist and direct that the lives of these myriads of youths shall be influenced and shaped by deep, true faith in, and service to, the God of heaven and earth. There are many influences at work upon child life that care nothing for the child except to commercialize his desires, energies and experiences for foul gain.

Other influences disregard the welfare of the child, his home or his parent, and would rob him of all of life's true worth just for the pleasure of his company in the carrying out of some sordid revelery or bestial immorality. Still others, disregarding the anxieties of parent, home and nation, and without any possible profit or benefit to anyone, shrink not from undermining and destroying the child's faith in his Creator—the one chief rock upon which all true and noble life is built.

While it is true that to the church is not assigned the duty of purifying all these centers of moral pollution, yet it is true that the church is God's force of called-out-ones, whose duty it is to use every power and strength in its possession, not only to teach, but to aid both young and old to live lives true to God and His righteousness.

May the Church of God in every locality use its full power and prayer in behalf of our common youth that this school year shall see our children grow up into Christ as never before.

Soon He that is to come will come and will not tarry, and His reward shall be with Him to give to every man as his work shall be. May our works, bringing forth much fruit to His name, merit rewards that will indicate great service rendered to the rising generation.

* * * *

THE DAY

"The evening and the morning were the first day". Gen. 1:5.

The word "day" may, when used without any qualifying word, refer to a prolonged and indefinite period of time. But it can hardly be so understood when, as here, it is qualified by a numeral specifying the number of the day mentioned. The numeral would seem to limit and define the meaning of the day to one of twenty-four hours

duration. Also, the qualifying words, "the evening and the morning", limit the day to two sunsets. Ex. 20:11 gives further reason for believing that this and similar uses of "day" refer to the common and usual day.

This is not the case, however, when, in many passages the word refers to a prolonged or undefined period: as, the "day of judgement"; the "day of grace"; the "day of the Lord"; the "day of salvation". No one presumes that "day" as thus used refers to a twenty-four hour period of time, but to a prolonged period characterized by context. See also Malachi 4:1, where "the day cometh, that shall burn as an oven".

In the same sense should we understand Gen. 2:17: "in the day that thou eatest thereof thou shalt surely die" — Margin: "Hebrew, dying thou shalt die." The whole context bears out the thought that the "day" here spoken of is a prolonged and indefinite period. In this it is a like passage with John 5:28, 29, which states that "the hour is coming, in 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." Everyone understands the word "hour" in this text to refer, not only to sixty minutes, but to a period of time of undefined duration.

The "day" of eating, in 2:17, is undefined. There is no scripture to indicate that God afterwards protected "the tree of knowledge of good and evil" as He did "the tree of life". Adam ate. How long was the period in which he at his will partook of this tree is not stated. However, Adam's eating of the forbidden tree was the beginning of a new day, or period, one of special character, even one of disobedience. In this period, or day, Adam died.

No need here to try to invent some fanciful meaning for the word "die" in order to insure a fulfillment within a certain twenty-four hour day. Both words are used regularly—day as stated above.

HERALD RECEIPTS

E. J. Ward; Geo. Finney; Mrs. Nettie Evans; Mrs. J. Davidson; Mrs. Hollenbeck; Mrs. R. A. Miner; Mrs. S. J. Whitten; Mrs. Hugh Glover; W. E. Beyers; Mrs. Jerome Burroughs; Mrs. E. C. Gates; Ray Allard; Jesse Weaver; Mrs. C. L. VeNard; Mrs. Lena Thompson; Kirby Billingsley; Mrs. Ida Shepherd; Mrs. M. E. Bray; S. L. Burke; Mary E. Elton; Almon Kelley; Huldah Myers; C. H. Belshaw; Mrs. S. E. Peterson; J. E. Hammond; Mrs. Pearl Rosenberger; Sarah Knowles; A. M. Oliver; Mrs. Ella Vickery.

HELPING FUND

S. L. Burke

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KNOWLEDGE OF GOD

By Samuel E. Haney

HAST THOU heard the secret counsel of God? And dost thou limit wisdom to thyself? Job 15:8, R. V. Secret counsel of God! "How mystic and unfathomable are God's ways", remarks the slothful, worldly Christian. "Why should the untutored layman rack his brains over matters so mysterious", says another. And another remarks, "When in trouble we go to a lawyer, skilled in law; when sick to the physician, and why not go to the minister or priest for knowledge of the Bible?" Such deductions were practical in the beginning of this age, but not so in the closing of it. The clergy's Scriptural views are as diversified as puzzle-grass,—no two blades alike. The following citation should suffice as a criterion of the general confusion: A minister inquired of a priest, "Where does the Bible teach celibacy for the priesthood"? He replied, "It is the next verse to the commandment to baptize infants". After an hour's vain search the preacher said, "I am unable to find the verse, but I know it is in the Bible". The priest replied, "The Bible contains neither verse; and furthermore you have stolen the idea of baptizing infants from us".

But David conveys a different idea, "The friendship (counsel or secret, margin), of Jehovah is with them that fear him; and he will show them his covenant (or, his covenant, to make them know it)", Psalm 25:14. Rotherham's version: "Intimacy with Yaweh have they who revere him; his covenant also he letteth them know".

So far as God is concerned His physical blessings are indiscriminate, "for he maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust", Matt. 5:45. But His spiritual blessings are always conditional. One must truly revere and obey Him to attain His secret counsel,—"not by might (or an army, margin), nor by power, but by my spirit, saith Jehovah of hosts", Zech. 4:6.

Job reminds us of two encouraging phases of God's dealings with His humble, obedient children, e. g., His willingness to show them the secret of wisdom; and that He is lenient with the penitent soul. How fortunate for us that God can forget! "For I will be merciful to their iniquities, and their sins will I remember no more", Heb. 8:12; Job 11:6. The thought of dwelling in the secret place of the most High; abiding under the shadow of the Almighty; and being the recipients of His secret counsel, is overwhelming when we think whence we came; Psa. 40:2; Eph. 2:3. But the perplexity is simplified by Paul, "For ye are all the children of God by faith, in Christ Jesus". Gal. 3:26.

The world, including the vast majority of Christians, irrespective of intellectuality and education, knows virtually nothing of the secret counsel of God, who has matters so adjusted that irrevocable conditions must be complied with to obtain His secrets; and to attain that spiritual status of the "very elect" whose anchorage secures

them against the wiles of "false Christs and false prophets", Matt. 24:24.

If the writer's thought be correct, this "very elect" class which Christ refers to in the time of the end, are the "Wise Virgins" with "Oil in their lamps", while the "elect class" will soon discover that their lamps, though trimmed, are void of "oil"—Holy Spirit—which alone can judge, examine, discern spiritual things, 1 Cor. 2:14. Too late! All darkness. Think what it will mean to be "left" when He comes; to experience such a plight; to be conscripts instead of volunteers. To be of the "very elect" one must be an "overcomer", Rev. 2:26, 27. There have been such all through the Gospel age who will constitute the "Bride".

Access to the secret counsel of God is prerequisite to an entrance into His kingdom; and, in our day essential to escape the wrath of God. A certain young man made inquires about the secrecies of eternal life. But conditions involving the sacrifice of all he held dear caused him to forego the proposition. "And he went away sorrowful". Matt. 19:16-23. But the possession of riches is not the only hindrance to eternal life; and to God's kingdom and secrets. Paul says, that they that are minded (willing, Emp. Diag., determined, Weymouth) to be rich fall into a temptation and a snare and many foolish and hurtful lusts, such as drown men in destruction and perdition. For the *love of money is a root of all kinds of evil, etc.*, 1 Tim. 6:9, 10. It is the acquisition of money to gratify the Adamic man, that "draw men to destruction and perdition". "Which some reaching after have been led astray from the faith, and have pierced themselves through with many sorrows.

One very important and necessary secret at this time is how to obtain and retain peace. Isaiah gives a solution to the combination in Isa. 26:3. Though the secret is given, a grim determination to keep up the pace as of yore, explains why but few are desirous, or able to utilize it.

It is often quoted, "For I, Jehovah, change not", Mal. 3:6. But time and seasons change; and they keenly affect man's destiny, too. Well might the Philippian jailor's awesome cry, "What must I do to be saved", be voiced by many of us! The difficulty lies in not taking seriously God's prophecies bearing on our day, and check-up with current events. Also the fact that we are living in the Laodicean period when God expects us to be zealous in "good works". 1 Pet. 2:12. No one can overcome the world and self when the world and self have overcome the contestant. The present state of the world and the chronological position of the church, make it expedient that we "put on the whole armor of God", take His Word at one hundred per cent, and realize that our actions are more important than our talk.

God has made ample provision for the salvation of all through the sacrifice of His dear Son. Were Christians to get near enough to "hear His voice" (John 10:4, 5), they would learn what to do to be saved, and

(Continued on page 785, column 1)

THE SECOND APPEARING OF CHRIST

By Lyman Booth

Much has been and is being written upon this most interesting event. However much one may desire to see it, no one will ever be able to appreciate all the blessings and the glorious results of the Second Appearing of the Lord Jesus Christ, until it becomes a realized fact. The Lord is coming to bring blessing, first, to the church; second, to the nation of Israel; third, to all the world, or such portion as will receive His blessings. This work is still before Him, and the Father has fully qualified Him. He is "the seed of the woman" who shall bruise the serpent's head. See Gen. 3:15. He is "the seed of David" according to the flesh who shall sit upon His throne, to order His kingdom, and establish it with judgment and justice, even forever, "the seed of Abraham, "in whom all nations shall be blessed. He is "the Son of God according to the spirit of holiness, by the resurrection from the dead". He will, after His return, "Build again the tabernacle of David, which is fallen down; and I will build again the ruins thereof, and I will set it up: that the residue of men might seek after the Lord, and all the Gentiles upon whom my name is called, saith the Lord who doeth all these things." Acts 15:16. In other words, the blessings of the Lord through Abraham and his seed will come upon the Gentiles. The nations are to receive the blessings through the re-establishment of the throne and kingdom of David over the restored tribes of Israel. For the government of the nations the law will go forth "from Zion and the word of the Lord from Jerusalem". Isa. 2:3. The kingdom of Israel will become the center of blessings for the whole world, and will be the means by which the whole earth is to be filled with the glory of the Lord. Thus the seed of the woman will crush the serpent's head, and mankind will finally be delivered from the dominion of sin and Satan into the glorious freedom of the sons of God.

The Father "hath committed all judgment unto the Son," John 5:22, and the Son has been given all power in heaven and earth. Matt. 28:18. There must of necessity, be given an opportunity to exercise that infinite power. This power has been given Him for the good of the entire human family, and for the glory of God, hence there is a necessity for the return of our Lord to the earth that He may fulfill His mission. When He comes it will be as "the Judge of the living and the dead," and to take possession of the kingdom and throne of his father David, to which He is the only living, legal and rightful heir, and "he will reign over the house of Jacob forever". "He must reign, till he hath put all enemies under his feet." 1 Cor. 15:25.

In order to properly understand some of the results of His coming, we shall have to consider what is revealed concerning the kingdom which He is coming to establish. That kingdom or empire will be the fifth universal kingdom and will absorb and include all other kingdoms and forms of government. As proof of this statement we will give only two or three passages, which plainly declare

this truth. "The Lord shall be king over all the earth: in that day shall there be one Lord and his name one." Zech. 14:9. In the days of the ten kings, symbolized by the ten toes of Nebuchadnezzar's image, and the ten horns of Daniel's fourth beast, will "the God of heaven set up a kingdom, which shall never be destroyed: and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand forever." Dan. 2:44. And there was given him dominion, and glory, and a kingdom that all people, nations, and languages, should serve him: his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed". Dan. 7:14. "And the kingdom and dominion and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him." Dan. 7:27. With prophetic eye Daniel looked forward into the age of ages, when his Lord should sit upon His throne. "He shall have dominion also from sea to sea, and from the river to the ends of the earth. Yea, all kings shall fall down before him: all nations shall serve him. His name shall endure forever: his name shall continue as long as the sun: and men shall be blessed in him: all nations shall call him blessed". Psa. 72:8, 11, 17. In vision John saw this glorious time coming, and heard great voices in heaven, saying, "the kingdoms of this world are become the kingdoms of our Lord, and of his Christ; and he shall reign forever and ever". Rev. 11:15. There is at the present time a movement to unite all religious organizations into one; the result of which is problematical. The reign of Christ will result in the establishment of one pure governmental religion; which will be one very important result of His coming and closely connected with His kingdom. Then there will be no room for Catholicism, Mohammedism, Protestantism, or any other "ism". All worldly priesthoods will come to naught. Jesus and His glorified bride will officiate in the perfected priesthood forever after the order of Melchizedek, while under them some of the nation of Israel "shall be named Priests of the Lord; and men shall call you the ministers of our God." Isa. 61:6. This will be the only recognized ecclesiastical hierarchy during Christ's reign. They will minister in holy things, and teach the people the fear (reverence) of the Lord. The nations will go up to Jerusalem at stated times to learn the will of the Lord. They will say, "Come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths: for out of Zion shall go forth the law; and the word of the Lord from Jerusalem." Isa. 2:3. He will teach them by his own appointed teachers. Jehovah has said, "For then will I turn to the people a pure language, that they may all call upon the name of the Lord, to serve him with one consent." Zeph. 3:9. All nations will go up to Jerusalem, "from year to year to worship the King, the Lord of hosts, and to keep the feast of tabernacles". Zechariah 14:16. Jerusalem is destined to be the ecclesiastical as well as the governmental center of the earth, and all na-

tions must eventually honor it as such in order to escape the severest judgments which will fall upon them for failure to do so. Satan will be chained for one thousand years and hence no danger of the people then, as now, being led astray by false teachers. They will be truly blessed, and will have the very best opportunities to obtain true knowledge, and to practice righteousness.

(Concluded next week)

One learns more from experience than from advice or books.

PAUL, A SERVANT

By Mrs. E. Pendleton

PAUL, a servant of Jesus Christ, called to be an apostle." —Rom. 1:1. "Paul, called to be an apostle of Jesus Christ through the will of God, and Sosthenes, our brother."—1 Cor. 1:1. "Paul, an apostle of Jesus Christ by the will of God."—2 Cor. 1:1. "Paul, an apostle, (not of men, neither by man, but by Jesus Christ, and God the Father, who raised him from the dead)."—Gal. 1:1; Eph. 1:1; Phil. 1:1; Col. 1:1. "Paul, an apostle of Jesus Christ by the commandment of God our Saviour, and Lord Jesus Christ, which is our hope."—1 Tim. 1:1. Then over in Phil. 1:1, "Paul, a prisoner of Jesus Christ."

I often think of dear, old Paul. What he suffered and endured, all for Jesus! In 2 Corinthians 11:23-27 we read, "Are they ministers of Christ? (I speak as a fool) I am more; in labours more abundant, in stripes above measure, in prisons more frequent, in deaths 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 mine own countrymen, in perils by the heathen, in perils in the city, in perils in the wilderness, in perils in the sea, in perils among false brethren; in weariness and painfulness, in watchings often, in hunger and thirst, in fastings often, in cold and nakedness."

Dear ones, how many of us have suffered such hardships for Christ as did Paul? What are we doing for Jesus? If we cannot sing like angels, if we cannot preach like Paul, we can speak a word for Jesus. We can say He died for *all*. Brothers and sisters, we must be up and doing while it is day; for when the night cometh we cannot work. Think, dear ones, how slack we are! How much, just now, is Christ Jesus doing for us? What are we doing for Him? The time is short! Let us get busy. There is no time to lose. Christ is surely coming! Oh, be ready when He comes!

Only Spirit filled saints will die for Christ, rather than deny Him.

ESTABLISHED IN CHRIST

By C. E. Randall

CHRISt HAS left a promise to those who come to Him that He will stablish and strengthen them in every good word and work. 2 Thess. 3:3; 1 Pet. 5:10. When we get into Christ, He then becomes our strength; strength sufficient to make us firm, unmovable, always abounding in the work and grace of our Lord. In Christ there is always stability, stability that makes dependable, energetic servants. True Christians are dependable in all things. They are stable in the Word of God.

One of the principle reasons for the organization of the church and giving of evangelists, pastors and teachers, is to stabilize the saints (set apart ones), that they might not be carried about by every wind of doctrine, by the sleight of men and cunning craftiness whereby they lie in wait to deceive. Eph. 4:11-15.

We are called, sanctified (set apart), and saved by and through the truth, John 17:17; 2 Thess. 2:10, hence the Father has rightly asked us to be established in the present truth. 2 Pet. 1:12. Rooted and built up in Him and stablished in the faith. Col. 2:7.

Wavering in the faith and being carried about by every wind of doctrine is displeasing to the Father.

Israel fell by the wayside and became a hissing and a byword because they were not steadfast, rooted and grounded in the truth. "If thy children take heed to their way, to walk before me in truth with all their heart and with all their soul, there shall not fail thee (said He) a man on throne of Israel". 1 Kings 2:4.

A man on Israel's throne was conditional on Israel walking in truth. Is there a man on the throne of Israel today? No. Then it is evident that Israel failed to walk in truth. If Israel had been established in truth they would never have been scattered throughout the world. They fell short of the promise in the same measure in which they fell short of truth.

The same is true of individuals. We lay hold of the promises in the capacity that we accept truth. Truth establishes the holders thereof in the body of Christ. Christ is truth. In Him there is no error. Error cannot establish and place one in the body of Christ. "I am the way, the truth and the life: no man cometh unto the Father but by me". John 14:6.

We must go through the way, the truth, the life as above mentioned if we ever reach the Father. The way brings the truth, the truth brings the life, the life brings us to the Father. These three are found in Christ. There is no other way to reach the Father. All are necessary,—not one can be left out. It is the order as arranged in the plan of the Father. The way brings us into the truth. The truth sanctifies (sets apart),—fully establishes us in Christ. In this condition we remain until He, who is our life, shall appear (Col. 3:1-4); then we shall receive the gift of God which is eternal life, Rom. 6:23, ever to share the eternal glory with the Father. 1 Pet. 5:10; Rev. 21:3.

THE CHRISTIAN WORKER'S REWARDS

Joseph saved Egypt. The king recognized the great benefaction and fittingly honored Joseph and gave him a place in the government where his great powers of wisdom and skill could be used for the good of the government and kingdom. This gift of a place to serve was looked upon by Joseph as the greatest of all the honors which were conferred upon him. It was hard to imagine a severer test of character than to be conscious of possessing power to serve and at the same time to be unjustly confined for years at a time in a dungeon.

But Joseph's great work for Egypt was soon forgotten; and his descendents were enslaved in the most abject manner. That is the way of the world—its selfishness, pride and avarice encourage forgetfulness where practical memory would stand in the way of ambition. The world remembers that which ministers to personal or national vanity and forgets whatever is to its worldly advantage to forget. And so it is that, so far as kings and governments are concerned, some of the best men and best treaties or promises have been easily forgotten and, to all appearances, have come to naught.

The picture of Joseph's oblivion, so far as it could be accomplished by the selfish, ungrateful Egyptian government, is a sad picture. But Joseph did not do his monumental work for Egypt alone. He was under a high commission from Pharaoh, but higher commission from Jehovah. And Jehovah never forgets. If a cup of cold water given in His name is noted, and appreciated, remembered, and rewarded, how much more a whole life given in sacrificial service to a line of duty accepted as God's will. Joseph filled the responsible place which God gave him, and the glory of his reward has gone on increasing and will forever increase. All worldly honors and memories are cheap and temporary, but God's memory of faithful service and His rewards are like Himself, everlasting.

Many are the people who are doing God's service in smaller spheres, who are not looking for great remuneration or great praise from the world, but who are looking alone for the returns which come from Him who said, "Go ye also into the vineyard, and whatsoever is right, that shall ye receive". A splendid graduate from one of our universities last year was offered a four-thousand-dollar teaching position in one school, a six-thousand-dollar business position in his own home city, and some other positions for which he was asked to name his own salary; but he turned them all aside to accept a two-thousand-dollar position in a mission school in a foreign land. Such characters are the salt in our civilization—a civilization which is being threatened with deterioration brought on by a mad lust for money, pleasure, and luxury.

The glory and power of Christian service in the Sunday School division of religious education are in the vast volume of effort given without pay. Many thousands of people in the schools of Sunday Bible instruction all over America are looking upon their work as having been ap-

pointed to them by a higher-than-human authority. They are contributing their efforts to the one great movement which gives promise of holding in check the forces which aim at the destruction of our civilization and the decay of our religion. The world will not long remember any one of the vast group of workers nor will it bestow great rewards, but the Master of the vineyard knows all the workers and notes all the work. He did not forget Joseph; He will not forget any humble worker of today. Go work; "and whatsoever is right, that shall ye receive."— *Editorial in Arnold's Practical Commentary.*

Many have eased their conscience through faith in their sincerity.

IN LIFE SURROUNDED BY DEATH

By S. T. Shirley

SO IT IS, as we go about day by day. What is our hope? To whom shall we go for comfort? Many are the theories set forth for the future. Job asked the question: "If a man die, shall he live again"? Scientists, modernists and varied creeds have attempted to answer this great question and failed.

We read in 1 Cor. 15:19, "If in this life only we have hope in Christ we are of all men most miserable". If that is not true, then we are at a loss to see where there is any future life for even the followers of Christ. But if the Bible theory of man's future is true, then we are justified in the hope of a life beyond the grave. Faith in God's promise is necessary, for without faith it is impossible to please God, who sent His only begotten Son into the world that whosoever believeth on Him should not perish, but have everlasting life.

The world, its movements, the sun, moon, all laws of nature, the works of God's almighty hand: who can doubt them? Then why question this same divine power's ability to establish a future for His obedient followers?

Christ's everlasting kingdom on earth is promised for the future. Abraham and the patriarchs of old all died in faith, not having received the promise. Why should we, His followers, expect anything better or different from that sought for or expected by those ancient worthies?

John's visions in the Revelation are but the pictures of the new heavens and a regenerated earth, wherein all will be righteous. Those who are permitted to enjoy the first resurrection and to enter into the great city, the new Jerusalem, can then exclaim: "O death, where is thy sting? O grave, where is thy victory"? Then it will be that our tears will be wiped away. Oh, glorious hope! May it be yours and mine!

A pound of experience is of far more value than a ton of advice.

National Berean Department

H. C. Siple, Editor, Oregon, Illinois

OFFICERS OF NATIONAL BEREAN SOCIETY

Mrs. Lydia Railsback, Pres.
621 S. Fellows Street
South Bend, Indiana

Miss Sybil Guthrie, Treas.
Mullin, Texas

Mrs. Idona Romine, Cor. Sec.
1506 South High Street
South Bend, Indiana

For Berean Literature address, "The National Berean Society," Oregon, Illinois

UNITY OF ACTION IS JUST AS NECESSARY IN THE ACCOMPLISHMENT OF ANY PURPOSE IN CHURCH WORK AS IT IS IN BRINGING SUCCESS TO A FOOTBALL TEAM

THE SECOND COMING OF CHRIST

The second coming of Christ will be a day of gladness and rejoicing for the people of the church, and it will be also a day of sorrow for the people of the world.

How do we know that Christ will return? Turning to the Acts of the Apostles we read that while the apostles were watching Him He was taken up in a cloud out of their sight. And as they were looking into heaven two men in white apparel appeared to them, and said, "Ye men of Galilee, why stand ye looking into heaven? This Jesus who was received up from you into heaven shall so come in like manner as ye beheld Him going into heaven. In Matt. 24:27, we read, "For as the lightning cometh out of the east, and shineth even unto the west, so shall also the coming of the Son of man be".

Why is Christ going to come again for the second time? What is His purpose in coming? When He left He told His disciples that He was going to prepare a place for them, and when He comes again He shall change our vile body that it may be fashioned like unto His glorious body. We shall all be changed. In the twinkling of an eye the trumpet shall sound and the dead shall be raised incorruptible, and we shall be changed. And Christ will sit on the throne of His father, David.

He shall have dominion from sea to sea and from the river unto the ends of the earth. They that dwell in the wilderness shall bow before Him, and His enemies shall lick the dust. All nations shall serve Him.

His name shall endure forever. His name shall be continued as long as the sun, and men shall be blessed in Him: all nations shall call Him blessed.

Blessed be His glorious name forever, and let the whole earth be filled with His glory. Amen.

—Horace Pierce.

* * * *

Following is the paper prepared by Sr. Thayer for Berean day.

SOMETHING TO DO (WITH THE CHILDREN)

"Then were there brought unto him little children, that he should put his hands on them, and pray; and the disciples rebuked them".

But Jesus said, "Suffer little children, and forbid them

not, to come unto me: for of such is the kingdom of heaven". And He laid His hands on them.

Go with me, if you will, in your mind's eye and see if you can picture this scene which was given nearly two thousand years ago. Not one of us can help but know or have seen the beauty in the love of a mother for her child. Here we can see, no doubt, a group of mothers with their children anxiously waiting for a chance to see this Jesus. They had heard of His wonderful works, and the mother's love in each one of their hearts had prompted them to bring their children to Jesus, so that He might touch them.

But oh! how that happy look disappears as they are rebuked by the disciples. Perhaps they had traveled long and far, only to be turned away. But what is that they hear? "Suffer little children, and forbid them not to come unto Me: for of such is the kingdom of heaven". How those mothers crowd around the Savior as He lays His hands on the children!

Are we, the mothers and teachers of today, as anxious to have our little ones blessed by the Master, as those mothers were nearly two-thousand years ago?

Here are some of the problems that confront us today. Are our children religiously educated? By whom are they given this education? Is this given in sufficient amount? You have a child that you want trained for a certain work. That child is sent to school for eight hours each day, for at least nine months in a year, from the time the child is six years of age until he is at least twenty-one. Not one thing is left undone to train that child for that work. He must still have several years of actual experience in his line of work before we finally say, "See what a successful man this child has grown to be"!

I fear, too often, we expect the child to be a Christian, without ever stopping to think of training him to be one. We forget to commence when he is a child, to shape and train that life, and then wonder why we cannot say, "See what a good Christian young man that child has grown to be". Yes, we send our children to Sunday School every Sunday, one hour each week. Will one hour of religious study each week be enough to supply that child's mind with the blessed truths of the Bible

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CHURCH ADVANCEMENT

*Bible study and field observation over several years have convinced me that, like most of the Christian world, The Church of God sadly fails to grasp the meaning of the exalted position in which God has stationed the church. There are great and large responsibilities and duties obligatory upon the church as well as richest promises offered it. I believe that we deeply need a much larger and broader conception of the church as a part of the purpose of God. In the hope of awakening a greater interest in the study of the **THE ONE GREAT THEME FOR THE CHRISTIAN DISPENSATION** the brotherhood is asked to send in crisp, well-written, and plainly legible articles to this department of *The Herald*. Also, all are urged to read these articles and to search thoroughly the Scriptures on this much important subject.—Ed.*

TEACHERS

What responsibility!

Think of it! A teacher undertakes to instruct and develop another in preparation for a chosen life work, for a life work that means success or failure not only to the one being taught, but many times to whole families, communities, even nations, that come in contact with that one.

To teach is to train and make one, as to character. This is a tremendous responsibility for all those who make ordinary teaching a profession. Teachers are the moulders of our homes, our industries, our commerce, our nations,—the moulders of the millions of lives annually added to the world's multitudes.

Truly, teachers should not only have technical knowledge of the subjects which they undertake to teach, they should also have much vision of the pupils whose minds they undertake to shapen and *they should have piercing vision of the future effect of those taught lives, as they, in turn, become the strength and sinew of the nations and of the world.*

TEACHERS OF ETERNAL MATTERS

But if the very nature of teaching youth or old age in subjects pertaining to actions of this short, mortal life calls for the very best of human character and devotion in the teacher, what of the importance resting upon him who would dare to undertake the teaching of a child or of a man in things pertaining to matters eternal. Just such is the writer's estimate of the importance and responsibility resting upon the person who accepts the all important work of teaching Christianity.

In behalf of the many fathers and mothers of our land, in behalf of the new millions of children yearly coming to that age when God's eternal truth should be taught to them, and in behalf of those millions of youth who are annually coming to the age when decisions must by them be made as between the world-volume of corrupt error and God's truth, earnest petition is hereby made to one and all who are willing to commit themselves to the guidance of our ever faithful God to enlist unto Him for preparation and guidance in the training and teaching of fellowman—both young and old—in the things

of God,—things that pertain not only to the temporal successes of mortal life, but things which pertain to all time and to encourage the ones taught to press toward the highest mark provided by the Creator of present and future.

TO OUR CHURCHES AND SUNDAY SCHOOLS

How crude it is, when one stops to think, that a Christian father or mother should request some aimless, unprepared, little interested person to step up on Sunday morning at Sunday School and, as teacher, mould the lives of their children pertaining to God,—lives which are loved by those same parents more than are their own. And yet this is just what is happening time and again, almost times without number.

Responsibility! Only he who begins to visualize the future results of the teaching as wrought today can possibly get even dim vision of what responsibility really is! All such responsibility is wrought before God Himself. To Him must the teacher appear in the great future for the results of labors here and now performed.

But what of that church or Sunday School that gives so little consideration as to the real greatness and eternal value of Christian education as to draft one and another of no preparation or qualification into the all-responsible position of teaching and moulding life of child and youth for God's unending future.

LIFE'S HIGHEST AIM

Nor is such tremendous responsibility overwhelming. Rather, it is just the reverse. In his own strength not one could possibly qualify. Such qualification can come only by the guiding hand of Him who came to teach man of God and God's ways. Such guidance is always at hand to him who will heartily and faithfully commit himself unto His guidance,—to him who will devote strength, time and ability in earnest effort to do His will.

And to be teacher and assistant in futhering another's efforts toward a realization of God's ways and works *is the highest and greatest occupation possible for any man.*

This occupation is open to any and every honest Christian heart. He who would willingly aid others in

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With Our Sunday Schools

LESSON PREPARED BY F. L. AUSTIN

LESSON XIII.—September 25, 1927

REVIEW: THE EARLY KINGS OF ISRAEL

Devotional Reading: Psalm 105:1-8

GOLDEN TEXT

Pride goeth before destruction, and an haughty spirit before a fall.—Prov. 16:18.

SUMMARY

Lesson 1. Saul Chosen King. The people, although conversant with God's manifold blessings of help and leadership, tired of the way of life that kept them in self-control unto God and clamored for a king like the nations to take the place of judges over them. God encouraged Samuel to grant their request, first informing them of the nature of the king and of the probable outcome. Saul was the first king. Israel, the nation, stepped over the threshold into a new judgment.

Lesson 2. Samuel's Farewell. In Samuel was a true spokesman for God. Not only had his mother, Hannah, given him as a gift unto God, but Samuel himself also chose to live a life true to his Creator. God made him a spokesman to speak to the nation and to judge it. Since the king had been granted Samuel bid an official farewell to the nation and turned the kingdom over to the king pointed out by God to be anointed.

Lesson 3. Samuel Anoints David. Saul's reign had proven to all that when God's spirit was withdrawn, Saul, though a giant was unable to properly guide and govern the nation. His judgment was poor, his knowledge was short, his power was small; he, being unable to capture David and the few following him, unable to throw straightly his javelin, was unable to protect himself or his people even against one single man. After 40 years reign God causes Samuel to anoint David. In David is found the blessing of the strength of God in his every walk.

Lesson 4. David and Goliath. This interesting story reveals most clearly the fact that David's strength and success lay not in himself but in God's power entrusted unto him. No sword or company of swords gave David his power. Nor did God compel David to live the faith which he lived, but being a man of faith and loyalty, God blessed him more than abundantly.

Lesson 5. David and Jonathan. God still leads forward His nation through the blessing of the king and teacher of that nation. He overlooks the numerous wrongs while He establishes before them the undisputed facts of His own living existence and personal friendly interest over Israel. The friendship manifested between Jonathan and David indicates thoroughly David's honesty of heart. Hardly a king in history would have preserved the life of Jonathan, the heir apparent to Saul's throne; hardly a king in history would have protected Saul, David's enemy. And this continued after David had been anointed by God's instruction for king. David proved the character of his life in his manifest

friendship and life's tenderness unto Jonathan and Jonathan's father.

Lesson 6. David Spares Saul. Saul's enmity against David was manifest more as the years progressed. While David took not the throne as yet, Saul in his enmity persecuted David at every opportunity. In the face of all this, David manifested that true godly heart in that he sought to protect Saul, God's anointed, even reprimanding by punishment of those who would injure Saul or his house. But David is the center, the core, of the new government of Israel. Saul has felt David growing up into a governmental head, and David in doing so has manifested the disposition of God in forgiving and overlooking Saul's errors and wrongs.

Lesson 7. David Brings the Ark to Jerusalem. Having been crowned, and his anxiety for service to God being earnest, David at once sought to bring up the ark of God which had been with the Philistines at Kirjath-jearim. For many years there had been no service by the Israelites before the ark of God. David undertook to put it upon a new cart, but this was not in keeping with God's law to Moses. Disaster befell him. God was watching that ark, the representation of His living presence. Again David proceeded, this time according to the Mosaic law, and this time successfully returned the ark. Thus Israel, at once, began to be blessed and strengthened by the God of heaven. The ark became to Israel once more a token of the living God, and Israel became an example to all living of God's life and strength and blessing.

Lesson 8. God's Promise to David. David having ruled the nation in the name of God as directed, God reveals to him that Israel is yet to be ruled by a King, even one of David's family, who should bring Israel the fullness of blessing and of the promises of God. David understood that this promised coming King was to establish Israel for a great while to come, even forever, and that Israel would be the greatest in the family of nations. This promise, yet unfulfilled, is one that the faithful in Christ Jesus constantly anticipate in the presence of Jesus Christ. It is to occupy this promised throne that He will come again to reign over the house of Israel, Luke 1:32, and to the ends of the earth, Rev. 11:15.

Lesson 9. Nathan Leads David to Repentance. David's exalted life and his close communion with God were not sufficient to enable him to outgrow or banish the sinfulness of life. Paul truly stated Rom. 3:10-20, "There is none righteous, no not one." The reason is, "All have gone astray." The need of a Savior, a Redeemer, One who could banish sin, One who could cancel sin's effects, One

who could give the gift of righteousness, was strongly emphasized in the life of David. However, David's repentance revealed again the heart of David in an effort to truly serve God when he was cognizant of the way of service; and the sin of David manifests to man the kind forgiveness of Jehovah to the repentant and earnest life.

Lesson 10. Solomon's Wise Choice. As in every previous lesson the ways of God have been emphasized as being the proper way for man, so also in this lesson. Solomon differed from all others in that he chose not riches or personal power, but wisdom and knowledge with which to serve God rightly in guiding and leading Israel; nor was this choice any better for Solomon than for any other who would make similar choice. To live wisely and intelligently before God is to place one's self in that position where every needed blessing of strength is provided by the great Giver of all, even according as He in His greatness of wisdom realizes is best for the individual in his relation to God's world of mankind.

Lesson 11. Solomon Dedicates the Temple. The dedication of a building of stone and minerals to the service and life of God but indicated the heart and devotion of the man making the dedication. That God would recognize a building thus dedicated and would place His mighty power thereupon and indicate His presence therein and His service unto the people concerned therewith, is but one other added lesson to the many gone before that God is daily and constantly interested and concerned with the affairs of man in earth. In the Garden of Eden, in the wilderness of Sinai, in the temple of Israel, in the new earth, God has revealed His purpose to dwell with man for man's good. The dedication of this temple brought again this gracious fact to the attention of earnest believers in God.

Lesson 12. The Kingdom Divided. In the face of God's cumulation of events and manifestations of power and benefit unto Israel in their faithfulness, there were, nevertheless, times when they chose rather to bow their lives and hearts before the weak, unintelligent, lifeless, created forms, the product of man. It was this that divided the kingdom. The fact that man chose his own ways and works rather than God's ways and promises led ten tribes of the twelve to disassociate longer under Jehovah. It is not strange, then, that in these latter days of God's truth and power through Christ man should choose his own ways and ideals rather than the ways of God. The earth to-day is divided, with the great majority forsaking God.

DOINGS AMONG THE CHURCHES

Sr. Mary Jackson, formerly of Waterloo, Iowa, arrived in Oregon, Sept. 12. She will assist Sr. Thayer in the care of Golden Rule Home and try to keep Sidney straight. Two jobs!

* * *

Just as we go to press, we learn of the death of Bro. Greenleaf Allard, of Fort Dodge, Iowa, which occurred on Sunday, Sept. 11, following an operation. This unforeseen news was a severe shock to his many relatives and friends.

* * *

Bro. M. W. Lyon of Cleveland, Ohio; his mother, Sr. J. S. Lyon of Citronelle, Ala.; and his sister, Dorothy Lyon of Rockford, Ill.; and Bro. J. Arthur Johnson of Chicago, motored into Oregon Sunday afternoon and on to Adeline, where they graced Bro. F. E. Siple's audience Sunday evening. Bro. Lyon and his sister were returning from a visit at the home of their parents in Alabama, having brought their mother back with them for a much needed rest. Sr. Margaret Lyon, a graduate nurse from Chicago, journeyed with them on the visit home, and remained to care for the aged and enfeebled grandmother that the mother could take a few weeks' relaxation.

Bro. Lyon, who is assistant pastor of the Parkwood Church of God, Cleveland, Ohio and pastor of the Brush Creek Church, spoke for the Chicago Church Sunday morning.

Sr. Dorothy Lyon, having exhausted her vacation period, returned to work of art with the Rockford Illustrating Company of Rockford, Illinois.

* * *

BLANCHARD, MICHIGAN

Sr. M. A. Woodward will hold services with the brethren at Blanchard, on Sunday, Sept. 18, and at Dutton, Sept. 25. All those interested living near these points, plan to attend these services.

* * *

NORTH SALEM CHURCH

The annual joint church services and basket dinner of the churches of Indiana will be held Sept. 18 at the North Salem Church. Bro. Anderson will have charge of the services. All those interested are invited. A worth while day is being planned. Come!

* * *

MICHIGAN QUARTERLY CONFERENCE

The quarterly meeting of the Michigan Conference will be held at Blanchard, Sept. 30 to Oct. 2. All Michigan brethren should make it a point to be in attendance.

Wm. Hanson, Sec.

RIPLEY - CAMDEN

The services for the Ripley-Camden neighborhood next week end (Sept. 17 and 18) will be as follows: Saturday night at the Ripley church, Sunday morning service and picnic dinner at Camden, and Sunday night at Ripley.

F. E. Siple.

* * *

REPORT FOR AUGUST

Sermons: Pleasant View, Ind. 1; Guthrie Grove, S. C. 7; Arkansas City, Kans. 8; St. Louis, Mo., 1. Baptisms, 7. Funerals, 1.

Money received in Indiana. Pleasant View, \$19.50; Conference Board, \$9.00. Expense, \$3.50.

J. H. Anderson

* * *

HOME AGAIN

After working with several churches and conferences since April, the writer returned to his desk at Oregon last Saturday noon. It has been not only interesting and pleasant to meet with the brotherhood in so many places but it has also been very instructive. In general the churches are holding their own. True, in a few places the work is lagging. But as a whole the work is on the increase.

And why should it not so be? If there is any other denomination which stands for more—more truth and more devotion thereto—let us all disband our own efforts and unite with the best. But if we already stand for our best and highest vision of God's truth and work then why should not our labors be on the increase?

The one condition that was everywhere strikingly noticeable is that the churches all fail to visualize the prominent place which, to the writer, God wishes the church to occupy. While the church is not in any sense, a political institution—political bodies have their proper and God-assigned places—yet it has its God-given position, one that is most important. The church is the one spiritual force of the dispensation. As such it holds a place second to none in God's present-day work with man.

The church is an institution of God's own designing and planting. Its existence is not only for today, but also for the limitless tomorrow. Its true and only position is beside its Lord Jesus Christ. It "is one in Christ Jesus". Its mission is timed for now. Its duties begin today throughout this present age. It is and should be a force in the world—

God's one spiritual force, showing unto all the world the realities of God and gathering out of mankind a people for the name and inheritance of Christ.

Its work is positive. It is to mark the trail for him who would seek God. It is to experience and reveal advantages accruing to those seekers.

The church stands for God as can no other body of people.

Such position calls for action to the fullest of human strength, action submissive to direction by the spirit of God Himself.—F. L. Austin

* * *

KANSAS-OKLAHOMA CONFERENCE

The fifth annual meeting of the Kansas-Oklahoma Conference convened at Arkansas City, Kan., from Aug. 20 to 28 inclusive. Three sermons each day with Bible classes for Seniors and Juniors made the time both interesting and instructive.

Saturday p. m. business meeting was called to order by the President, Geo. Hobson.

Officers elected for the ensuing year were: Pres., Geo. Hobson, Arkansas City, Kan.; Vice-pres., John R. Fisk, Caldwell, Kan.; Treas., Geo. Waters, Newkirk, Okla.; Advisor, Abner Oliver, Attica, Kan.; Sec., Ella Vickery, Arkansas City, Kan. Sec. and Treas. reports were read and approved. A vote of thanks was given to our visiting brethren who helped so much to make our Conference a success. They were Bros. J. H. Anderson, E. O. Stewart, J. H. Luman, E. E. Geisler, Cantwell Drabenstott, also Sr. N. B. Robison.

There were many dear ones of like precious faith from different parts of Kan. and Okla. each one ready to help in every way possible.

We were glad to have with us Bro. and Sr. Moses, Sr. Guthrie and Bro. Geisler and family all of Texas.

On Sat. evening before the sermon the young people gave a beautiful pageant, "Bearing the Cross for Jesus", a wonderful lesson for young and old.

During the conference there were two baptisms, Mrs. Abner Oliver of Attica, Kan., and Mrs. Myrtle Musickie of Ponca City, Okla.

Conference closed on Sunday with a sermon in the morning by Bro. Anderson and in the afternoon by Bro. Stewart.

Each sermon was filled with spiritual food.

By many in attendance, this was considered our very best conference.

Mrs. Ella Vickery, Sec.

REPORT OF NEBRASKA CONFERENCE

The conference of the Churches of God in Nebraska was held at Holbrook, beginning Aug. 27 and closing Sept. 4.

Bro. Sydney Magaw conducted the meetings the first two days, Bro. F. L. Austin arriving Aug. 29. During the remainder of the session, these two leaders alternated in conducting the services.

Bible lessons were given to both adults and young people's classes twice daily. These, added to morning afternoon and evening sermons, filled the hours with a feast of gospel study, by which those attending were greatly enlightened and benefited.

In the adult class a study was made of the Abrahamic promises, also, a few lessons were devoted to the study of Revelation. The young people under Bro. Magaw's direction covered such subjects as "The Bible, the Inspired Word of God", "Our Obedience to It", "The Resurrection", "The Second Coming of Christ", and "The Establishment of His Kingdom".

A splendid interest was manifested throughout the conference and a feeling aroused among the brethren that we believe will lead to more active work in the future.

The plan of tithing was very forcibly presented by Bro. Austin and apparently favorably received by the listeners, since this seems a feasible way to finance the work that is being contemplated.

The good done during such a series of meetings cannot be measured. One visible result was that four of our young people, viz. Floi Hornaday, Forrest Long, Leona Lathop, and Leona Barnett put on Christ in baptism, this on Sept. 4, followed by giving the right hand of fellowship and the observance of the Lord's supper.

During the conference one business meeting was held for the purpose of electing officers for the next year resulting as follows - Pres., A. B. Wilson; Vice pres., Grover Gordon; Treas., Warren Story; Rec. sec., Eva Phelps; Cor. sec., Elma Wilson.

Sister Sanford from Chicago gave a report of her Berean relief work and enlisted the help of the "Willing Workers" in her worthy cause.

Elma Wilson, Cor. Sec.

* * *

EWBANK - ADAMS

The wedding of Robert James Ewbank, of Kimbal, Neb., and Miss Kate Adams, of Holbrook, was solemnized in the Baptist church at Holbrook, Neb., on Wednesday, Sept. 7, 1927, by Bro. F. L. Austin

The bride, the daughter of Bro. and Sr. John Adams, of Holbrook, is favorably known to many readers of The Herald, all of whom will sincerely wish her the fullness of Christian joy.

Both bride and groom are young people of sterling character and Christian

devotion. They are locating at once at Kimbal, Neb., out from which city the groom has extensive ranching interests.

The Herald unites with their many friends in wishing them God's choicest blessings for today, and an abundant entrance, tomorrow, into the eternal home to be provided by our Lord.

* * *

CLIFFORD GLEN VANVICKLE

Little Clifford Glen, infant son of Bro. and Sr. Vanvickle, was born Friday morning Aug. 19, and passed silently into sleep Sunday morning Aug. 21. The baby leaves to mourn his death his parents and four little sisters, Agnes, Gladus, Elma, and Vera.

May the Lord comfort the bereaved with the great and exceeding precious promises of life in The Kingdom where there will be no more death.

Funeral services were conducted at the home, after which the child was laid to rest in sleep in the Eden Lake cemetery, until such time as our Savior shall return to bring new life to those that are His.

Sydney E. Magaw, Pastor.

* * *

ALEXANDER ALLAN

Alexander Allan was born on Oct. 15, 1855 in Glasgow, Scotland and died at his home in Ottawa, Illinois, Sept. 2, 1927. In 1879 he came to this country, settling in Oregon, Illinois, where he was united in marriage to Miss Grasha Waterman on June 14, 1881. To this union three children were born, namely; Mrs. Mable Kerste, Clyde Allan, and Mrs. Isabell Campbell, who with his wife survive his loss.

His entire life was spent in study — no matter how rushing the work, nor how urgent the business, he always could find time for studying his Bible and for prayer and meditation. His library includes some of the old and rare books dealing with the study of the Bible together with the Greek and Hebrew editions of the Bible.

Services were conducted Sunday, Sept. 4, 1927 from the 1st Presbyterian Church of Ottawa, Illinois, the Rev. C. W. McClelland officiating.

* * *

MRS. PININA ANN PONTIOUS

The death of Sr. Pinina Ann Pontious occurred on Sept. 7, 1927, at her home in South Bend, Indiana following a prolonged and painful sickness.

Sr. Pontious, nee Lawson, born Dec. 2, 1849, was united in marriage with Cornelius F. Pontious, May 11, 1873. Early in life she professed faith in Jesus Christ, uniting with the Church of God at Plymouth, Ind. "I (Jesus) am the light of the world", is a text that she always treasured. Under the guidance of this Light she lived her life.

Besides numerous friends and other relatives present at the funeral, which was held from the late home and the A.

M. Russel Memorial Chapel, Sept. 9, there were present her aged and enfeebled husband and her children: D. O. Pontious, Kankakee, Ill.; Forest A., Evanston, Ill.; Wilbur R., Kankakee; Jennie M., Mrs. Delbert Finney, Avondale, Mont.; L. T. Pontious, South Bend; and Lulu, Mrs. Ray Metzger, South Bend.

Awaiting the call of Him who is the resurrection and the life, she was laid at rest in the Riverview cemetery of South Bend.

F. L. Austin.

* * *

DWELLING IN UNITY

"Behold, how good and how pleasant it is for brethren to dwell together in unity!

"It is like the precious ointment upon the head, that ran down upon the beard, even Aaron's beard: that went down to the skirts of his garments;

"As the dew of Hermon, and as the dew that descended upon the mountains of Zion: for there the Lord commanded the blessing, even life for evermore."— Psalm 133.

THE RESTITUTION HERALD

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THE RESTITUTION HERALD advocates: The near return of Christ, Acts 1:11, and life only through Him, Col. 3:3; the literal resurrection of the dead, John 5:28; the immortalization of those in Christ, 1 Cor. 15:53, 54; the final destruction of the wicked, 2 Thess. 1:9; the restoration of Israel as the kingdom of God under the kingship of Christ, Luke 1:32, the church being joint-heirs with Him, Rom. 8:17, and Israel to be made head over Gentile nations, Isa. 60:13; the "restitution of all things, which God hath spoken by the mouth of all His holy prophets since the world began", Acts 3:21. It also firmly advocates repentance and immersion in the name of Jesus Christ for the remission of sins, Acts 2:38, and a consecrated life as essential to salvation.

To Stop Paper—It will be our policy to follow the general desire of our readers and to continue sending THE RESTITUTION HERALD to subscribers until notified that discontinuance is desired. Therefore, if you do not wish your paper continued, kindly write us to that effect promptly upon expiration of your subscription. When paper is ordered stopped please remit for any arrearages on subscription.

The Children's Page



PREPARED BY LOIS HUNT
1111 Blaine Ave., South Bend, Ind.

HOW MANY OF THESE QUESTIONS CAN YOU ANSWER?

1. Who was the first king of Israel?
2. What was Samuel's advice to the Israelites?
3. Who was chosen to be king in place of Saul?
4. Who killed Goliath?
5. Name two great friends.
6. How did David spare Saul?
7. How was the Ark brought to Jerusalem?
8. What did God promise to David?
9. How did Nathan lead David to repentance?
10. What did Solomon choose?
11. Describe the dedication of the temple.
12. Who were the two kings after the kingdom was divided?

Watch for two new things for next quarter.

For the benefit of some who may have missed some of these:

THINGS EVERY BOY AND GIRL SHOULD KNOW WHERE TO FIND

We are printing the full list. Be sure to learn them. How many have?

1. The Lord's Prayer.—Matthew 6.
2. The Ten Commandments.—Exodus 20.
3. The Beatitudes. Matthew 5.
4. Paul's Conversion. Acts 9.
5. Christ's Great Prayer. John 17.
6. Abiding Chapter. John 15.
7. Resurrection Chapter. 1 Corinthians 17.
8. Shepherd Chapter. John 10.
9. Love Chapter. 1 Corinthians 13.
10. Tongue Chapter. James 3.
11. Armor chapter. Ephesians 6.
12. Traveler's Psalm. Psalm 121.
13. Bible Study. Psalm 119.
14. Greatest Verse. John 3:16.
15. Great Invitation. Isaiah 55:1.
16. Rest Verse. Matthew 11:28.
17. Consecration Verse. Romans 12:1.
18. Workers' Verse. 2 Timothy 2:15.
19. Another Workers' Verse. Psalm 126:6.
20. Teachers' Verse. Daniel 12:3.

21. The Great Commission. Mark 16:15.
22. Christ's Last Command. Acts 1:8.
23. Golden Rule. Matthew 7:12.
24. Best Known Chapter. Psalm 23.

SOMETHING TO DO

(Continued from Berean Page)

to go with him all through life, to meet the trials and overcome the temptations that he will have to face as he becomes a young man? I fear not.

Let us try to see if we cannot give that child more opportunity for study. The Berean society was organized with a view to Bible study and a closer walk with Jesus. The Junior Extension work is a part of the National Berean organization. This work is so divided that no child, large or small, or however situated, need be omitted from the work.

The first is the class work. Organize a class wherever possible. Remember, only two or three are a class. Let them have their own officers, meet each week and be made to feel it is their class. Some older member leads and guides as such an one sees fit.

Class work is best, but this is not always possible, so we have the home study phase. In this the child does the work at home, with mother or some member of the family teaching him. One lesson each week is studied as in class work. Here is a splendid opportunity for mother to gather her little flock about her and teach them the blessed truth.

Last, is the correspondence work. In this the child studies the lessons by correspondence, one each week as in the other phases. Some one guides this child by correspondence, as he sees the child needs guidance.

A new course of study has been prepared. A child's study and story book is now on the press, which has been planned to fit in this course of study.

If you can give your child this work, you have given him one more opportunity for a blessing from Jesus. But I want to drop a word here about our children in the church work. Here are some questions for each one to answer for himself. Does your church encourage its teachers in their work with the children? Can you (conscientiously) say, "I have done all I could do to help keep the children interested in church work"? Could you tell whether or not there were any new children at church last Sunday?

And you, pastor, were you as eager to greet that new child's face as you were that new grown person's face? Perhaps some member of your congregation has worked for several weeks to get that child there, and oh, what a help it would be to him if you would encourage that child to come again. Have the grown people in your church greeted and welcomed the children?

You cannot expect the teacher to do it all. She can work, and keep the children busy and interested, but un-

less that child can feel the warmth of welcome as he enters and leaves that church, you cannot expect the teacher to hold that child. Come, let us all welcome the children. Which group would you be in, were the Savior to enter your church door? Would you be among the number that would be classed as the disciples, who rebuked the children, or would you be as the anxious mothers, who were striving for a blessing for their children? Always keep this picture in your mind.

And Jesus called a little child unto Him, and set him in the midst of them, and said, "Verily I say unto you, except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven. And whoso shall receive one such little child in my name receiveth me".

"But 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". Matt. 18:3-6.

Let us train our children by word and deed to ever look unto Jesus, who always welcomed "the little children".
Verna Thayer.

Only those can rule in righteousness who are ruled by Christ.

KNOWLEDGE OF GOD

(Continued from page 775)

to escape God's wrath. Christendom knows that Christ died to save sinners, but the mass of Christians are not willing to come unto Christ, and otherwise comply with conditions that they might have life "more abundantly". John 10:9, 10. They expect John and Christ to do it all.

"And dost thou limit wisdom to thyself"? The one who does thus limit wisdom, closes the door to heavenly light, causing spiritual retrogression. We should be true Bereans. Acts 17:11; 1 John 4:1. Though in accord with God's Word, seemingly drastic measures must be applied to combat the prevalent, subtle spirit of our day. The new creature, begotten of the Holy Spirit, and directed by the new Adam (Christ), must supersede self, which is dominated by the old Adam (flesh).

There is order about God's ways, but not so about most Christian's doctrinal reckonings. "For my thoughts are not your thoughts, neither are your ways my ways" Isa. 55:8. We have a season of plowing, of seed sowing, of cultivating, of reaping; and then comes the season of enjoying the fruits of our labor, a purport of God's plan of the ages.

Finally, let us see to it that we "Give diligence to present thyself approved unto God, a workman that needeth not be ashamed, handling aright the word of truth", 2 Tim. 2:15.

(Concluded next week)

AMERICA FIRST

NOT merely in matters material, but in things of the spirit.

Not merely in science, inventions, motors, and sky-scrapers, but also in ideals, principles, and character.

Not merely in the calm assertion of rights, but in the glad assumption of duties.

Not flaunting her strength as a giant, but bending in helpfulness over a sick and wounded world like a good Samaritan.

Not in splendid isolation, but in Christ-like cooperation.

Not in pride, arrogance, and disdain of other peoples and races, but in sympathy, love, and understanding.

Not in treading again the old, worn, bloody pathway which ends inevitably in chaos and disaster, but in blazing a new trail, along which, please God, other nations will follow, into the new Jerusalem where wars shall be no more.

Some day some nation must take that path—unless we are to lapse once again into utter barbarism—and that honor I covet for my beloved America.—G. Ashton Oldham.

Fear departs from those who "fight the good fight of faith."

LIFE

*What matters it if life goes on,
Or death o'ertakes one's pace?
What matters if one soul is gone?
Another takes his place.*

*Who cares, when in this world of ours,
We perish or sustain?
Death, in the passing of the hours,
Ceases, and joys remain.*

*We live in worldly strife so blind,
That now we cannot see
The truest form of God's great mind,
His gift, eternity.*

*The death of great men often halts
The wheels of industry.
Their wealth remains, but from their faults
Not thus are they made free.*

*Riches on earth cannot avail,
Nor glory bring to man,
A secret way through heaven's veil,
No means except God's plan.*

*Then live, so that when comes thy call,
Faithful and true you'll be.
Not with the rich nor great you'll fall
But with "His own" made free.*

—George Carl Anderson.

"Whom the Lord employs, He empowers."

THE BOOK OF DANIEL

By George Johnston

Part 10

THE VISION OF THE GREAT TREE

Daniel 4

TO THOSE familiar with the Scriptures, and who recognize clearly that every word and sentence therein are of importance, it must be evident that the description of Nebuchadnezzar's vision of the Great Tree was preserved for all generations for some particular reason. While the knowledge that the king suffered from a peculiar form of insanity for a period of seven years might be of interest to those who lived in those days it certainly could not be of any material advantage to later generations. This dream is usually regarded merely as a warning to all of the evil and folly of inordinate pride, and an intimation that such pride is always punished. That, however, is a lesson which was exemplified in the lives of many Hebrew and other rulers, and which is also set forth in plain language in many parts of the Bible. It is evident therefore that the dream and its fulfillment had a much deeper significance than is generally supposed, and that the publication of the details by Nebuchadnezzar over the whole empire by means of a royal proclamation was inspired and directed by the Almighty for a definite purpose.

"Nebuchadnezzar the king, unto all the people, nations, and languages, that dwell in all the earth: Peace be multiplied unto you. I thought it good to show the signs and wonders that the High God hath wrought toward me. How great are his signs: and how mighty are his wonders: his kingdom is an everlasting kingdom, and his dominion is from generation to generation."

The use of the term "signs" in the opening statements of the king's proclamation is a clear intimation that his dream had a deeper significance than appears on the surface. By the abasement for seven years, and the subsequent glorification of Nebuchadnezzar, were symbolized the downfall of the Hebrews, their estrangement from God for a period of "seven full times", or 2520 years, and their restoration at the termination of that period to their own land.

"I Nebuchadnezzar was at rest in mine house, and flourishing in my palace: I saw a dream which made me afraid, and the thoughts upon my bed and the visions of my head troubled me. Therefore made I a decree to bring in all the wise men of Babylon before me, that they might make known unto me the interpretation of the dream. Then came in the magicians, the astrologers, the Chasdim, and the soothsayers: and I told the dream before them; but they did not make known unto me the interpretation thereof. But at the last Daniel came in before me, whose name was Belteshazzar, according to the name of my god, and in whom is the spirit of the Holy God: before him I told the dream."

It was part of the Divine plan in causing Nebuchadnezzar to see this vision to set forth the utter worthlessness of the gods which he worshiped, and the deceitfulness of the "wise men" who professed to be able to learn from those gods the mysteries of the future. At an earlier date the king had called upon these men, not only to interpret his dream of the Great Image, but to supply him with the details of the dream, which had escaped his memory. They had confessed their inability to comply with the latter portion of the king's request, but had declared that if he would tell them what he had dreamed they could interpret it for him. On this occasion the king had an opportunity to test their powers, and he supplied them with full details of his dream. Their inability to make known to him its interpretation proved conclusively that they were imposters, and utterly unworthy of credence.

"O Beletshazzar, master of the magicians, because I know that the spirit of the Holy God is in thee, and no secret troubleth thee, tell me the visions of my dream that I have seen, and the interpretation thereof. Thus were the visions of mine head in my bed; I saw, and behold, a tree in the midst of the earth, and the height thereof was great. The tree grew, and was strong, and the height thereof reached to heaven, and the sight thereof to the end of all the earth; the leaves thereof were fair, and the fruit thereof much, and in it was meat for all: the beasts of the field had shadow under it, and the fowls of the heaven dwelt in the boughs thereof, and all flesh was fed of it. I saw in the visions of my head upon my bed, and, behold, a watcher and a holy one came down from heaven; he cried aloud, and said thus, 'Hew down the tree, and cut off his branches, shake off his leaves, and scatter his fruit: let the beasts get away from under it, and the fowls from his branches: nevertheless leave the stump of his roots in the earth, even with a band of iron and brass, in the tender grass of the field; and let it be wet with the dew of heaven, and let his portion be with the beasts in the grass of the earth; let his heart be changed from man's, and let a beast's heart be given unto him; and let seven times pass over him. This matter is by the decree of the watchers, and the demand of the holy ones: to the intent that the living may know that the Most High ruleth in the kingdom of men, and giveth it to whomsoever He will, and setteth up over it the basest of men. This dream I king Nebuchadnezzar have seen. Now thou, O Belteshazzar, declare the interpretation thereof, forasmuch as all the wise men of my kingdom are not able to make known unto me the interpretation: but thou art able; for the spirit of the Holy God is in thee."

"Then Daniel, whose name was Belteshazzar, was attained for one hour, and his thoughts troubled him. The king spake, and said, 'Belteshazzar, let not the dream or the interpretation thereof, trouble thee.' Belteshazzar answered and said, 'My lord, the dream be to them that hate thee, and the interpretation thereof to thine enemies.'"

Daniel then proceeded to repeat the words of the king, and this he did for two reasons: first, that he might show him beyond doubt that he had fully grasped every detail of the vision; and, secondly, that the dream and its interpretation might be firmly impressed upon the minds of those for whom the revelation was primarily intended. Jerusalem had recently been destroyed, and the Jews widely scattered. A great many had been carried to Babylon, others had fled to Egypt, among whom was Jeremiah the prophet, while others again had been scattered over the various countries of western Asia. These were all, naturally, in the depths of despair at the loss of their glorious land, and the ruin of their holy city and temple. But though God had punished them for their pride and idolatry, a punishment which they were still to endure for many centuries, He desired to communicate words of comfort and encouragement to every one of them. He could have done this by the mouths of prophets; but His plan was simpler and more effective. What better means could possibly be adopted than an imperial proclamation from the hand of the great king of Babylon, a proclamation which was bound to be circulated and read in every part of his dominions? While that proclamation apparently dealt only with the calamity which had befallen Nebuchadnezzar himself, we may be certain that God opened the minds of the faithful of His people to realize that their own downfall and ultimate elevation were the real subjects of the king's vision.

CHRIST IN YOU

MOSES DREW NEAR to the burning bush and Jehovah said unto him, "Put off thy shoes from off thy feet, for the place whereon thou standest is holy ground". But we are on far holier ground today,—Christ in you, the hope of glory,—not in the bush, but in you. And if Moses in this holy place had to take off that which had brought him in contact with the defiled, cursed earth, how much more ought not we to take off everything that brings us in contact with the world, the flesh, and the devil.

The place is holy, you are holy ground. God has 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. God tabernacling in man, fellowshiping and having communion with him.

As Moses took his shoes off, he had the revelation of God. He had the realization that God had come down and was commissioning and fitting him to be a deliverer. And so here Christ indwelling us is the enabling for us to carry out His commission, "Go ye therefore, and teach all nations . . . teaching them to observe all things whatsoever I have commanded you", Christ in you, the motive power, the incentive, the active force, the life.

Paul knew this secret. "Yet not I, but Christ liveth in me". Oh, it is not you that can fulfill the commission,

you will fail if you try. Moses thought he could deliver Israel from their slavery. He had to learn how frail he was, he had to accept the defeat that he had when he tried to deliver Israel in his own strength, but at the burning bush he had the revelation from God, the divine commission, and the rest was assured.

Have you had the revelation of your own failures? Blessed are you if you have. You are to be pitied if you have not. When you acknowledge your defeat, your failure, then He can begin to work. "For it is not ye that speak, but the spirit of your Father which speaketh in you". We all need to be recommissioned by being refilled, by having a fresh revelation of Christ, the living One within the quickened temples.

When Christ was on the transfiguration mount with three of His disciples, a man brought his son to the remaining disciples in order that they might cast the demon out of him, but they could not. Why? Their Master was absent and their faith was at zero during the absence of their Master. Be recommissioned. He gives you authority over all the power of the enemy. The "Christ in you" is sufficient for the powers without. Take time to consider, to believe and to recognize the life of Christ, in preference to contemplating the powers of darkness outside that you have to combat. Christ declares, "All power is given unto me in heaven and in earth." That should be sufficient for every worker. The commission is to you. It stands true. It is enough.

God took pains to teach and to encourage Gideon. The Midianites were like grasshoppers in multitude and Gideon realized his nothingness. But God brought him step by step, encouraged him, was patient with him, instructed him, let him have a wonderful dream, did all He could for him to urge him to go ahead, and the victory was certain. You have more to entitle you to encouragement than Gideon had, for you are indwelt by the Spirit of the living God, you are redeemed by the blood of His Son, you have been commissioned, and the Captain of the Lord's host is within you. He is so patient with His recruits and with His soldiers. Hold fast to the Word and to the truth that Christ, the Triumphant, the Glorified, the Conqueror is with you, the hope of glory, the All-sufficient One, your all and in all.—*Selected by Madeline Gardiner.*

A COMMUNICATION

Dear Brothers and Sisters:

Christian greetings to you all. I enjoy reading the good things in The Restitution Herald and it is all I have to look forward to, as we have no church near here.

My little boy enjoys the children's page.

How I have wished I could attend conference and worship with the dear people of our faith, but I never have that opportunity.

I wonder why we have no conference in Montana. At least I never hear about one.

May God's guiding hand rest upon each and every one is my prayer. A sister in Christ,

Iva B. Poff.

TRAIN OUR LEADERS

By C. E. Randall

THE CHURCH of God is lacking in trained leadership. Very few churches have scripturally qualified leaders. Our Sunday Schools are short of teachers who are apt and able to teach. Many congregations are without elders and deacons because none of the membership are able to meet the scriptural qualifications. This condition is seriously hampering the progress of our work. If we were scripturally organized, we couldn't help but succeed, and the sooner we recognize our shortcomings in respect to leadership and take steps to overcome this serious situation, the sooner we will become a firmly founded and growing body.

There is only one remedy for the plight in which we find ourselves, that is to train leaders. We have many young men and women who are clean in habits, possessing unquestionable characters, and who aspire to Christian service. Such should be trained. Some have not the financial strength to take the Bible Training Course at Oregon. Why not the local churches or the state conferences pay the way for these individuals? One family can educate several children in secular schools. Is there any reason why a church or conference could not support one, two, or more in training for Christian leadership? Future results will recompense the investment. If it pays to train our boys and our girls in the wisdom of the world, which is foolishness with God, certainly it will pay to educate them in the wisdom of God and train them in doing the things concerning His work decently and in order.

A CONSECRATED LIFE

(Continued from front page)

variance with his character and with what Christ said of him. John's object in sending his disciples was to confirm their faith, not his own. Quite likely they were becoming discouraged because their master was shut up in prison. John himself was not of the wavering kind. The man who had reprov'd a nation was not a reed to be shaken in the wind.

I have thus attempted, although very imperfectly, to glance at the life of John the Immerser, in the belief that it is calculated to inspire us with a desire to be plain in our presentation of the truth to our fellowmen, while at the same time we imitate John in his spirit of humility, forgetting ourselves, actuated alone by an intense desire to exhibit Christ to their view, His teachings, His doctrines, His requirements.

If the biographies of great men are worth anything, that of John is beyond all price and I commend it to you for its strengthening influence.

—Selected from "Addresses on Bible Themes".

THE EVER-PRESENT ONE

"I am with you all the days, even unto the consummation of the age."

I ask you to note the beautiful significance of the full original words: "I am with you all the days." How different days are from one another! Some are golden, some are gray, and some are black; some are warm and summerlike, others tend to freeze the very springs of hope and cheer. There are immense differences between days, even in the most ordinary life, and under the most common circumstances, as our inner world touches at a thousand points the outer world, and feels the influences. Therefore, let us thank Him who said in this wonderful way: "I am with you all the days, . . ." He "will be the arm every morning". How often the hard worker, the anxious heart, feels the morning anything but a time of light and cheer! It is the place of outlook upon dreaded things. But He who is with you all the day long—from the morning, with its care, its heavy care, apart from Him; to the noon with its stress; to the afternoon with its frequent sense of weight and heaviness; to the evening with its fatigue—He knows all about it.

*"There is no secret sight we breathe
But meets His ear divine."*

CHURCH ADVANCEMENT

(Continued from Church Advancement Page)

this great walk should visualize the task before him and prayerfully study God through His Word. Then, with earnest and consecrated life he can joyfully undertake his task that is second to none.

TEACHERS

Teachers of Sunday Schools and of Bible Classes are prayerfully asked to realize, as much as possible, something of the responsibility accepted and then make careful preparation for any particular task of this kind.

Let Sunday School superintendents and others realize more fully their own responsibility in selecting persons to instruct others in God's Word.

ANNUITY BONDS

For information regarding advantages of Annuity Bonds over Wills in making final gifts for the furtherance of our Gospel labors, address,

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GOD'S OATH-BOUND PROMISES

By the Editor

LIKE the gospel, which "is the power of God unto salvation," so also every promised benefit to the Christian and every promised blessing to Israel are all, like the mighty oak within the acorn, contained in and provided for, in God's oath-bound covenants to Abram. In those few brief statements God pronounced to that man of faith the truth-facts of His marvelous plans. Since the day of that oath of the Almighty every unfolding of His great truth is traceable to the truth wrapped within those unbreakable, oath-bound cords.

Was a Messiah promised?

He was a subject of God's oath to Abram: "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. It is not correct for anyone to have the thought that Christ's advent into the plans and works of God was anything but in full accordance with His long-previous plans. In fact, Paul, by inspiration, explains in the above scripture that the promise to Abram that his seed should bless the nations referred to a unit seed, "one, . . . which is Christ."

Did God provide for a people to be known as "the church of God"?

That people was also included in His everlasting promise and covenant to that man of faith: "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." Such as are baptized into Christ have left their former position before the Father and have entered into a new and different position before Him. Were they formerly as Jews entitled to His promises to the Jews, inheritors as heirs through Jewish ancestry? They are, by baptism into Christ, no longer in that position. There are no Jewish positions, in Him. They are now in Christ and as such are Abraham's seed and heirs, according to the promises, to "thy seed, which is Christ." Were they formerly Gentiles, in the position described as "having no

hope, and without God in the world"? By being baptized into Christ they no longer hold such alien position. By coming into Him, they lose that position and become one with Him, where there, is neither Jew nor Greek. As such, all enter into new position, into new relationship, into new inheritance; "if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise." All this was included in the sworn promise of God to Abraham—according to Paul's explanation in Gal. 3:27-29.

Did God provide for a people as numerous as the stars, or as the sand?

Yes, verily! And His promise to the people occupying that position is just as sure, just as strong, just as everlasting, as is His promise that relates to "thy seed, which is Christ." It is tightly bound by His same oath. To these He promised the position of "a great nation" and, "unto thy seed have I given this land." This is the oath-bound promise that insures the regathering of Israel to the land of promise. This great nation is yet to be. God has so promised. Christ is to be its King: "he shall reign over the house of Jacob for ever", Luke 1:33. In this position this people will be under Him; from Him they shall receive the promised blessing. This nation (the multitudinous seed) under Christ (the single Seed) becomes the everlasting "kingdom of God".

His promises are oath-bound. The plan is determined; it is settled. Since the day of the giving of the promise, God has been faithfully showing His plans and offering, first to Israel, then to all, admittance into participation of the riches of one or the other of those eternal promises—the enlargement or development of which reveals the fullness of all His plans and purposes.

Let all keep ever in mind that these oath-bound promises reveal two distinct groups of people in His plans, and that neither one of these groups can ever be eliminated. Both are pledged by His oath. The Israelite has privilege of transferring his position from the seed of multitude to, a position with the "seed, which is Christ", but in so doing he does not cancel God's promise to the multitude, nor the sworn certainty thereof.

EDITORIAL

F. L. AUSTIN, Editor.

F. A. STILSON, Ass't Editor.

BIBLE TRAINING CLASS

ATTENTION is called to the announcement on page 791 of the Bible Training Class for 1927-1928.

RALLY DAY CALL

A CALL for the consideration of Rally Day will be found on page 796. Let's all lift as one on this suggestion.

QUARTERLY

THE Truth Seekers' Sunday School Quarterly for the last quarter of 1927 has been mailed. A sample will be gladly furnished on application.

PARENTS, AWAKE!

"Sanctify them through thy truth: thy word is truth."—Jesus in John 17:17.

THAT the world is rapidly entering a period of time when the truth of God's Word is being testified to anew, is increasingly evident upon many sides.

God's Word says that, in the day of the Lord, the day succeeding our present day, "All that dwell upon the earth ('whose names are not written in the book of life') shall worship him", who will open "his mouth in blasphemy against God, to blaspheme his name, and his tabernacle, and them that dwell in heaven". Rev. 13:6-9.

The daily press vouches the accuracy of this portion of God's Word in that it reports the organization of Atheistic clubs among the scholars of the colleges and universities of the land, where ever possible, to preach the denial of the existence of God, really to teach super-mankind in defiance of God. This can but misinform many as to God, numbers of whom will become active disciples of the blasphemy, all schooling the minds of the people in preparation for the coming of that day when the above prophetic word of God will be enacted.

Thus the present day denial of God itself verifies the Truthfulness of God, in that it literally fulfills God's Word of truth.

AGAIN

An anti-biblical tract society has been organized with offices in New York. It has sent out circulars proclaiming the following aim: "The object of the Anti-Bible Tract Society is to discredit the Bible. In pursuance of that object, it will publish and distribute anti-biblical literature, translate anti-biblical works into foreign languages, and publish them for world-wide distribution . . . counteract the work of societies circulating the Bible as the Word of God."

This proves more of God's Word, THE BIBLE WHICH IS DENIED, to be

TRUE AND FULLY DEPENDABLE.

That Word of Truth, even of Prophetic Truth, truthfully foretold of these things when it revealed, 2 Tim. 4: 3, 4, "The time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears: and they shall turn away their ears from the truth, and shall be turned unto fables."

How well and accurately has God's Word of Truth foretold the development of the human mind to that point where the increase of knowledge, Dan. 12:1-3, will bring man to challenge the truth of the very Word that foretells of his challenge.

PARENTS, WAKE UP!

Man's action of life follows his mind. These organized efforts to challenge God and His Word will soon be thrown like snow flakes around the path of YOUR child. He, more than you, is the one that will suffer. You can't stop the madness of man, but you can put forth the strength of an earnest and prayerful life to preserve the life and the great future of YOUR CHILD and of your NEIGHBOR'S CHILD.

Use your every power and strength to mold the mind of the child in the Truth of God's Word. As is his mind, so will be his life.

Co-work with your Sunday School to faithfully fix the mind of Child Life and Adult Life upon Him whom to know aright is life eternal.

DEATH

The words "death" and "die" have one and only one basic meaning in Scripture. "Death is the natural end of life; the opposite of life; the cessation of life."—Crit.

HERALD RECEIPTS

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Lex. and Concordance. Any other meaning of the word is a derived meaning based upon this one basic meaning. With derived or secondary meanings, the word is used in the same manner that many other words are used. But to say that death means life, or that one in death is more

alive than he is in life; or to say that "die", in its first Biblical occurrence in Gen. 2:17, means something altogether different than its true and basic meaning, is to take far greater liberties with God's Word than poor mortals can afford to assume.

BIBLE TRAINING CLASS—OCTOBER THIRD

G OVERNED by sentiment over the country and by the expressed wish of some who desire to take up Bible study preparatory to some phase of Christian service, it has been decided to open the *Bible Training Class* on October 3, 1927. This step is taken, according to the voice of the last General Conference, with the expectation of developing this branch for a permanent feature of the N. B. I. work. The present course of study embraces

Bible Analysis,
Bible Topics,
Bible Language and Usage,
World History from a Bible Viewpoint,
Christian Evidences,
Church History,
Preparation and Presentation of Bible Themes.

Bible Analysis will include a study of the Bible as a work: its make-up; its inter-related parts; its dispensational settings; its marvelous structure.

Herein is found some of the strong evidences that the Bible is what it claims to be—a dependable presentation of God's purpose in man.

This study is also presented to enable the student to visualize more vividly and more readily what these purposes are and to aid in rightly dividing "the word of truth".

Bible Topics will consist largely of studying the individual subjects as such, all of which combined compose the revealed plans and purposes of God.

Bible Language and Usage is a study of the Bible usage of the English language. It is very evident that the Bible uses a richness and strength of language that is probably found in no other work. This, in itself, testifies to the divine Authorship of the Bible.

World History from Bible Viewpoint reveals that world events which man registers and analyzes from purely human thought of relationship have in fact a far greater significance in God's work of the centuries. To get even an approximate understanding of the real meaning of events one must see them from the point of view of Him who is building unto the Age of all ages. This study leads into an exhaustive study of Prophecy.

Christian Evidences includes a study and research of the many evidences and testimonies of the Fact and Reality of God and of the reliability of His Word; also, evidences of the position of the Christian in God's plans.

Church History will cover an outline of the develop-

ment of the Christian church and of the history of the denominational activities.

Preparation and Presentation of Bible Themes embraces the selection and arrangement of matter for the construction of Bible themes and the manner of presenting them with effectiveness.

Numerous other features of research and study will be woven into this course as opportunity and judgment warrant.

TWO YEARS

This course is made with the thought of a two-years' study.

1927 - 1928 CLASS

This announcement is made with the understanding that four have decided to enroll and that others are yet considering the matter. Ambitious, earnest students of Christian character and high school experience are solicited to enter this Class.

WORK

The Class will this year be conducted with a view to best accommodating those who feel the need of working part time to assist defraying cost and expenses. This arrangement need not deter the one who wishes to devote full time to study, as effort will be made to arrange supplemental work to fully and advantageously occupy the time and strength of such. There are no bounds to the amount of work that can be advantageously put on these studies by any earnest student.

While we will do all we can to assist in arranging for part-time work for students of this Class, yet we will not assure same. There is a limited amount of part-time work in Oregon. We must be consulted in advance relative to same and it will be necessary that the student agree to give honest service to his employer, and to make the best of the work afforded, even though it may not be of the type most desirable.

AN INCREASED LABOR

The Bible Training Class is now an added feature of the National Bible Institution. Those upon whom this work has been placed sense very deeply the responsibility thus accepted and realize that the results of the labor can but extend into and affect the activities of the ages to come. Viewed in that sense it is impossible to conduct this labor aright without the guidance of the God of Heaven and Earth. The prayers and assistance of the brethren are requested.

THE SECOND APPEARING OF CHRIST

By Lyman Booth

(Continued from last week)

WHAT A TERRIBLE commotion and change among the nations will take place before the happy condition brought about by the coming of Christ will obtain! The gigantic systems of error, superstition and fraud, which have held the vast majority of the human race in their grasp for thousands of years, must crumble and come to ruin. There is to be only one Lord in that day. "And the loftiness of man shall be bowed down, and the haughtiness of men shall be made low: and the Lord alone shall be exalted in that day. And the idols he shall utterly abolish. Isa. 2:17, 18. "And it shall come to pass in that day, saith the Lord of hosts, that I will cut off the names of the idols out of the land, and they shall no more be remembered: and also I will cause the prophets and the unclean spirit to pass out of the land". Zech. 13:2. Heathen idols and false gods will have to give way to the true and wise God. The name of the Lord will be made known to all nations; and they will be called upon to "fear God, and give glory to him, for the hour of his judgment is come: and to worship him that made heaven, and earth, and sea, and the fountains of waters." Rev. 14:7. This proclamation will be made by divine authority, and not as now attempted by our sectarian missionaries. The result of this message and of the judgments of the Lord, will be, that the name of the Lord will "be great among the Gentiles; and in every place incense shall be offered unto my name, and a pure offering: for my name shall be great among the heathen, saith the Lord of hosts". Mal. 1:11.

Neither will there be any favors shown to false religions, though not considered idolatrous. The Turkish power and its state religion is doomed to a complete overthrow, for it is already far along in its decline. Its empire will be absorbed by other powers, or it will have to give way to the power of the King of kings. The Greek and Roman superstitions are destined to a like fate. The temporal power of state has been removed from the one, and the other, the Greek, will not long survive the setting up of the glorious kingdom of God.

These anti-Christian systems are doomed to dreadful overthrow, as also all the nations that support them. The vials of wrath, described by John in the Apocalypse will be poured out upon them until complete desolation covers them, and their unrighteous systems of religion are destroyed. The daughters of the Apostacy, Protestantism, will not escape. Many of the fundamental errors now taught and propagated by the mother church are also considered as her daughters. These systems will not escape dissolution, for they will fall and crumble to pieces under the piercing rays of the Son of righteousness. Sectarianism will find no abiding place under the beneficent reign of the Messiah, any more than will Catholicism or idolatry. The state religion of the land of Pal-

estine under the new covenant will be the only true religion, and the only one that will be permitted to be taught to the people, because the government will be such as will seek the good of the public at large. It will not permit them to be deceived by impostors or false prophets, who speak lies in the name of the Lord; for if any should presume to do so, he shall suffer death. Zech. 13:3, 4.

When all of these false systems shall have been swept from the earth and men learn to do righteously, then shall the earth approach the fulfillment of God's words recorded in Num. 14:21, "As truly as I live, all the earth shall be filled with the glory of the Lord". Then universal peace and happiness and prosperity shall prevail over the world, so that "he who blesseth himself in the earth shall bless himself in the God of truth; and he that sweareth in the earth shall swear by the God of truth; because the former troubles are forgotten, and because they are hid from mine eyes". Isa. 65:16. Then shall they swear. "The Lord liveth, in truth, in judgment, and in righteousness; and the nations shall bless themselves in him, and in him shall they glory."—Jer. 4:2. While we look longingly, we must wait patiently for His coming as the best and greatest event that can bring blessings to the troubled world.

In our investigation of this subject we have shown that it is the plain and positive declaration of prophets, of apostles, of angels and of the Son of God Himself, that He will come again in power and great glory. That when, "the Lord shall descend from heaven", He will call for the dead and living saints to meet Him, and there, from the place of meeting wherever that may be, "the Lord my God shall come, and all the saints with thee." Zech. 14:5. He comes to reward the righteous, and to punish the wicked; and being glorified in His saints, and united in them, judgment will then fall upon antichrist, and vengeance upon all who reject the gospel. The wicked nations will be trodden in the winepress of the wrath of God. He will come to save His people Israel from the power of the oppressor. "He will save the tents of Judah first", and then gather the ten tribes and bring them into their own land.

He will come as the Lord's Anointed, the Heir to David's throne, to reign over the house of Jacob forever. He will turn away ungodliness from Jacob, and all the people will be righteous. He will bless the land for their sake, and cause the seasons to be propitious, and even the desert to blossom as the rose. Fertility, prosperity, happiness, joy, peace, safety, and long life are guaranteed to Israel in the new and everlasting covenant, which He will make with them in those glad days.

The Lord will come as the seed of Abraham "in whom all nations are to be blessed." He will make Israel a blessing in the midst of the land, and from them will flow streams of blessing for the benefit of all nations. From Zion shall go forth righteous laws—a pure and holy religion, with competent teachers to teach a true and correct knowledge of His ways. Infinite power and glory

will attend Him when He appears. His laws will not be a dead letter, but will be rigorously enforced. He will conquer all nations. Oppression and mis-rule will be put down, no more to be known among men. The poor and needy will find in Him a true friend, and in His days the righteous will flourish. All evil, whether found in the social, political or religious systems, will He put down. He will cause wars to cease to the ends of the earth. All avocations of peace will succeed abundantly and the blessings of good government will be enjoyed by all.

Who does not long for that blessed hope, even for the glorious appearing of the great God, and our Savior Jesus Christ? The greatest and mightiest results are dependant upon His return, to those who are looking for it, to Israel, and to the nations also, so that we cannot refrain from praying earnestly for His return. In view of all the blessings that He has promised, His saints exclaim with the Revelator, "Even so, come, Lord Jesus."

THE DAYS OF REST

By John W. Burget

IN THE BEGINNING God created the heavens and the earth in six days, and rested on the seventh. Those days were not twenty-four hour days, because it takes one thousand of our years to make one day with God. 2 Pet. 3:8. Do you think that Adam could dress and keep the garden, grow trees, and eat the fruit thereof, also name all the creatures that God made, just in one twenty-four hour day?

God did not give to Adam a rest day; but while God rested a thousand of our years He put Adam to work at taking care of the garden of Eden. Gen. 2:15, 19.

God did not give to men a day of rest, until He led the children of Israel out of Egyptian bondage, and then He gave unto them His commandments and His sabbath law. Ex. 16:1, 23, 26, 29.

"But that no man is justified by the law in the sight of God, it is evident: for the just shall live by faith. And the law is not of faith; but the man that doeth them shall live in them". Gal. 3:11, 12.

Now "Christ hath redeemed us from the curse of the law". Gal. 3:13. "For if the inheritance be of the law, it is no more of promise: but God gave it to Abraham by promise". Gal. 3:18. "For the promise that he should be the heir of the world was not to Abraham or his seed through the law, but through the righteousness of faith. For if they which are of the law be heirs, faith is made void, and the promise made of none effect". Rom. 4:13, 14. "Wherefore the law was our schoolmaster to bring us unto Christ, that we might be justified by faith. But after that faith is come we are no longer under a schoolmaster. For ye are all the children of God by faith in Christ Jesus". Gal. 3:24-26. "This only would I learn of you, received ye the spirit by the works of the law, or by the hearing of faith? Are ye so foolish? Having begun in the spirit are ye now made perfect by the flesh? He, therefore, that ministereth to

you the spirit, and worketh miracles among you, doeth he it by the works of the law, or by the hearing of faith"? Gal. 3:2, 3, 5.

Knowing that a man is not justified by the works of the law, but by the faith of Jesus Christ----- I do not frustrate the grace of God: for if righteousness come by the law, then Christ is dead in vain. Gal. 2:16, 21.

"For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: not of works, lest any man should boast". Eph. 2:8, 9.

"For, the law of the spirit of life in Christ Jesus hath made me free from the law of sin and death". Rom. 8:2. "For Christ is the end of the law for righteousness to everyone that believeth". Rom. 10:4.

"For if that first covenant had been faultless, then should no place have been sought for the second".

"For finding fault with them, he saith, Behold the days come, saith the Lord, when I will make a new covenant with the house of Israel and with the house of Judah. In that he saith a new covenant, he hath made the first old. Now that which decayeth and waxeth old is ready to vanish away". Heb. 8:7, 8, 13.

The sabbath is a part of the covenant which the Lord God gave to the children of Israel to keep.

"Wherefore the children of Israel shall keep the sabbath, to observe the sabbath throughout their generations, for a perpetual covenant". Ex. 31:16.

Paul teaches that his labor would be in vain if we observe the law and keep the sabbath day. It is not God's will that we should keep the ordinances of the Mosaic law. For Christ has "abolished in his flesh the enmity, even the law of commandments contained, in ordinances; for to make in himself of twain one new man, so making peace". Eph. 2:15.

Christ Jesus our Lord has forgiven us all trespasses; "blotting out the hand writing of ordinances that was against us, which was contrary to us and took it out of the way, nailing it to his cross". Col. 2:13, 14.

Paul, our beloved apostle, tells us what five of the ordinances are that Jesus nailed to His cross and abolished. Read Col. 2:16, 17, 20, 22. "For Christ is the end of the law for righteousness to everyone that believeth". Rom. 10:4. "For all the law is fulfilled in one word, even in this: thou shalt love thy neighbor as thyself".

God did not give to the Gentiles His law, "For when the Gentiles, which have not the law, do by nature the things contained in the law, these having not the law, are a law unto themselves". Rom. 2:14.

The moral law is what those Gentiles would keep, that is, to "love thy neighbor as thyself". The Gentiles would not by nature keep a sabbath day, therefore sabbath keeping is not a moral law.

"Owe no man anything, but to love one another: for he that loveth another hath fulfilled the law.

Love worketh no ill to his neighbor: therefore love is the fulfilling of the law". Rom. 13:8, 10.

Jesus saith, "If ye love me, keep my commandments". John 14:15.

WHO IS TO BLAME?

By Mrs. H. H. Kent

FROM many sources we hear and read much about the decay of civilization. Economist and sociologist have become alarmed and have taken many statistics, only to find that there is a great increase in nearly every kind of crime, although there are those who overlook facts and deny that conditions are any worse than formerly. And all this in the face of the fact that our educational institutions are constantly growing in size and numbers.

There seems to be a wild scramble for knowledge that is offered today. Most of us can see what great changes have been brought about in the last few years. No doubt, truth is being revealed from some sources, but there is so much error given with it, because most of it is given through human effort and instrumentality, and it fails to accomplish the end and aim in view—namely, the development of Christian character. We thank God for any education we may have, but every true Christian has to acknowledge that much of the teaching of today must be unlearned if he would continue to walk the Pilgrim pathway.

We are told in Daniel 2:21, that God gives wisdom to the wise. How could God bless those in many of our institutions today who do all things through strife and vain glory, which we are told never to do? Phil. 2:3. Most of the acquired knowledge of today is of Satan, and will completely pass away when the real truth of God is revealed. Everything false will have to go down and only those things which cannot be shaken will remain. Yes, conditions have changed and they will continue to change, for better things are in store for the faithful.

A few years ago the world was startled because of a most atrocious crime committed in one of our largest cities. Most people are aware of the fact that these boys had every opportunity offered them, educationally as well as in their home life, yet their investigative minds which were being so greatly developed, led them to commit a most heinous crime. It was well the public mind was stirred up in regard to the deed which was so boldly and wickedly planned, but did it do any good? Now, after a few years, such crimes have become so common that we read of them in the front pages of our newspapers nearly every day. And yet some people think the world is getting better!

It is well to watch these conditions as they come to pass; for our Lord so often gave the warning, "Watch", "Wait", "Pray". Surely we must be very near the end-time.

And now, what will result from this great conflict of ideas which is going on in some of the best of our institutions? Problems arise to which there seems no solution. Can a house divided against itself stand? We hear of few real peace-makers today. There are fewer still who are willing to be crucified with Christ. It takes patience to promote peace, and the world is going at too rapid a rate to wait for results. If sin is suppressed in one form,

it will break out in another. Is it not because the world has rejected God's remedy for sin—Christ's sacrifice on the cross?

This is the reason why the home, the first institution that God established, seems to be going to pieces. The home is the rock upon which the whole structure of society rests. When it goes to pieces, as at the present rate, we may be very sure we are in the very end-time—the toe stage of Nebuchadnezzar's image. How insignificant the home seems to the wayward child or the erring parent! Many homes have become mere places to eat and sleep, all because the little sacrifices that God intended should make up the home are lacking and the Bible is neglected.

But let us, thank God that there is another side to the picture. Let us look at it from God's standpoint and see who is to blame. Carnal men may see their photograph in 2 Tim. 3:2-5. They are to blame for their own condition, and there is no excuse for anyone in this enlightened age when God is so willing to help those who look to Him for guidance. No one will need to suffer eternal loss if only he is willing to follow God's way instead of his own. Most people love darkness rather than light, and the glitter and glamour of this world seems too much to give up. Hence they go on, doing their own will, instead of looking to God. So they will have to reap what they have sown, and there will be no escape from the life that they have lived. They will then find out that Satan is a hard taskmaster. The only true comfort in life now, and in the end, should death overtake us before our Lord returns, is to know that we have done His will instead of our own. This can only be found out through a life of faith and prayer and in study of the Blessed Book.

God has a plan for His people. This is still the day of salvation. "Now is the accepted time." But God has also to make conditions to fit the ungodly. God is an all-wise Father who knows best. We should be His obedient children. If not, we shall suffer. Everyone must meet God, either in this life, or in the judgment. Natural man is too proud to acknowledge his need of God until conditions bring him face to face with God.

(Another article next week)

During the dark days of the struggle for Italian liberty, the people generally looked upon Garibaldi as their invincible deliverer. Prisoners, hurried away to loathsome dungeons, would be cheered as they passed along the streets by friends whispering in their ears, "Courage, Garibaldi is coming!" Men would steal out at night and chalk on the walls and pavements, "Garibaldi is coming!" And when the news of his approach near to the city was announced, the people would break out into rapturous shout, "Garibaldi is coming!" He came, and Italy broke her political and religious fetters. But a greater than Garibaldi is coming to God's people. The desire of all nations is on His way. Jesus is coming to reign, and His kingdom is a kingdom of Peace, and Joy and Blessing ETERNAL.—W. E. Biederwolf, in *Pentecostal Evangel*.

National Berean Department

H. E. Siple, Editor, Oregon, Illinois

OFFICERS OF NATIONAL BEREAN SOCIETY

Mrs. Lydia Railsback, Pres.
621 S. Fellows Street
South Bend, Indiana

Miss Sybil Guthrie, Treas.
Mullin, Texas

Mrs. Idona Romine, Cor. Sec.
1506 South High Street
South Bend, Indiana

For Berean Literature address, "The National Berean Society," Oregon, Illinois

DON'T FORGET THAT A PESSIMIST SAYS, "IT CAN'T BE DONE," AN OPTIMIST SAYS, "LET GEORGE DO IT," WHILE IN THE MEANTIME, A PEPTIMIST DOES IT.

Word from Los Angeles says that their vacationists are all back home and the class is in full swing. Regular meetings were kept up, however, during the summer.

* * * *

A CLASS REORGANIZED

The Salem Junior Berean Class which was organized one year ago had a basket dinner on Sunday, Sept. 4.

Berean was held at 2:30. The subject was "Faith".

The class was reorganized with the following officers: Teacher, Ray Galeaner; Secretary, Edith Hendrix; Assistant Secretary, Clement Richey.

The class has had splendid interest throughout the year. May God's blessing rest on these children, that they may better understand His plan of salvation.

Your sister in Berean service,

Edna H. Wood.

* * * *

ACQUAINTANCE WITH GOD

"Acquaint now thyself with him, and be at peace: thereby good shall come unto thee."—Job 22:21.

Lack of peace is due to man's limited knowledge of God. The unsaved man has no peace because he has no vision of the beauties of holiness. The believer is often filled with doubt, for he realizes his insufficiency. All this would be avoided if only men would acquaint themselves with God.

To know about God is one thing and to know Him, as He is, One on whom we may cast our burdens, and to abide in His love, is quite another. Once we really know God our sins will fade away in the light of His purity; our fears and doubts will vanish in the sunshine of His love and tender care. A peace profound and indestructible will fill our hearts with gratitude.

We need not say, "To know God is too difficult for us," for it is through Christ that the Father is revealed to us. The veil has been rent that we may have explicit trust in Him, guided by the Holy Spirit through acquaintance with His word. Read 1 Cor. 3:13, 18.

If we do not know God in these Christian days, and have not peace, the fault is solely our own. Thank God that we live in a land where we have ample opportunity to read our Bibles, to attend churches, training classes, Bible schools, and have access to so many helps whereby

we may learn to "rightly divide the word of truth", and become a "workman that needeth not to be ashamed".

Acquaint thyself now, and be at peace.

Sarah Manuwal.

* * * *

"Don't be yoked to one who refuses the yoke of Christ."

* * * *

CONCENTRATION

Concentration—difficult, isn't it? This is because our attentions are so divided among the things going on about us.

If we are studying in the presence of others who are talking, probably something is said to interest us. We join in with the conversation. On returning to our study, we find that we have lost the sense of it. We must start over again, thus wasting valuable time. We know that two things cannot be done at the same time and done well.

When we are studying the Bible, if we stop to think how much it means to us, we would not allow our thoughts to wander. The Word says, "Study to shew thyself approved unto God, a workman . . . rightly dividing the word of truth." In Hebrews 11:6 it is found that, God is a rewarder of those who diligently seek Him.

We should take some definite period daily to study God's word and not postpone it. Remember what Jesus said in Matt. 6:33, "But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you."

Amos 5:4 says, "For thus saith the Lord unto the house of Israel, Seek ye me, and ye shall live". And in the eighth verse it says, "Seek him that maketh the seven stars and Orion, and turneth the shadow of death into the morning, and maketh the day dark with night: that calleth for the waters of the sea, and poureth them out upon the face of the earth: the Lord is his name."

We should concentrate on doing good to others and upon telling them of the coming of Christ and its purpose.

Bessie Blackwell.

* * * *

CLEANLINESS may be next to godliness, but it is a poor substitute for it.—Haney.

CHURCH ADVANCEMENT

RALLY DAY

RALLY DAY has come to be a feature day by many of the best Sunday Schools of the Sunday School world. Days and weeks of organization and preparation are made with a view to working up enthusiasm and heat of interest in behalf of the Sunday School to the boiling point on the day set for the rally. The objective is to increase all possible the interest of all members of the Sunday School; to awaken and seize the interest of parents who are not cooperating with their children in Sunday School work; to secure the interest of many children and young people, not regular attendants of Sunday School. Thus the great objective is to increase the size and usefulness of the Sunday School in gospel work. Many of the schools of the Church of God have never adopted this method of work. The writer is suggesting that all those schools who have not yet set a date in 1927 for Rally Day, set aside the day of Sunday, October 16, for Rally Day. He suggests that the superintendents, respectively, appoint wide-awake, working people on a committee to arrange and promote canvasses by which every resident, not already an attendant of the Sunday School within range, will be discovered, by which as many as possible will be interested in attending his respective school upon the date set for the rally. He further suggests that another committee—one steaming with fervor—will be appointed to prepare an interesting program to be rendered either following the Sunday School session of this day or in the evening of the day. Remember, that the one main objective is to make the class studies of the Sunday School of the highest interest and value possible, therefore the study period of the Sunday School should not be shortened for a Rally Day program.

This will require a little extra money to cover expenses, but, remember, that the money paid out for such expense, if properly used, is bound to increase the membership of the school, and such membership will soon reimburse the treasury to the full for what has been paid out for such expense. Such money, used judiciously, is an investment loan, which can but increase the growth and usefulness of the school, which school will promptly return the loan. The N. B. I. office will endeavor, on request, to cooperate with all schools who will unite in making October 16, or some other near date, an earnest, energetic Rally Day for our Sunday Schools throughout the land.

* * * *

WHAT the Public School system is to the child in preparation for mortal life, the Church is in preparation for immortal life. Yes, more.

Put your life into the Church. Save the child.

PULPIT—SUNDAY SCHOOL—BEREAN

EVERY church denomination has a burning zeal to increase the influence of the church, that it may reach the most individuals, and bring them unto salvation in Jesus Christ. The Church of God is no exception. Every earnest member of the church is anxious that his church shall become the largest possible influence for strengthening the members, enlisting their interest and cooperation in the consecrating of as many people as it is possible to reach. There are various ages and classes of people in whom the church should be interested. It requires different methods to reach different people. The Pulpit can hope to reach but a comparative few. The Sunday School is organized for the purpose of cooperating with the Pulpit, assisting in reaching many which the Pulpit cannot hope to influence. Likewise, the Berean Society is organized to assist in a manner different than either the Sunday School or the Pulpit. All of these methods should be utilized to the full. The end in view of each is to bring the individual into Christ, thus into the church, and to assist in maintaining and protecting one and all thus engaged. Let every church, as far as possible, organize its subsidiary bodies: Sunday Schools, Berean Societies, Prayer Meetings, Christian social gatherings, all with a view to making the church the most effective influence possible in drawing childhood, youth, and old age unto God, through faith in Him and in His Son.

* * * *

OUR QUARTERLY

THE Quarterly for October, November and December, was mailed to all subscribers on September 16. It is hoped that these Quarterlies will promptly reach their readers, and that they will be the means of doing much good throughout the Sunday Schools of the land.

Enough has been said in commendation of the Truth Seekers' Quarterly to warrant the office in the expectation of making this a permanent publication of the office. We cannot emphasize too strongly the fact that in order to make any publication successful it must have the widest circulation possible. We therefore request the aid of every person interested in the circulation of Truth Seekers' Quarterly. Some are sending it to friends and teachers of Sunday Schools of other denominations. Others are sending it by the year, as a Bible study help, to friends or acquaintances. The publishers suggest that all those interested in the furtherance of this work will use various means deemed best to get this periodical into the hands of as many readers as possible. This office will be glad to send sample copies to designated persons as long as extra copies are in stock.

With Our Sunday Schools

LESSON PREPARED BY F. L. AUSTIN

LESSON I.—October 2, 1927

ELIJAH ON MOUNT CARMEL

1 Kings 18

Devotional Reading: Psalm 115:1-3, 9-11.

GOLDEN TEXT

Choose you this day whom ye will serve. Joshua 24:15.

A STUDY OF THE SUBJECT

Elijah the Beacon. Not only was Elijah a beacon on the heights of Carmel (see dictionary) for the idolatrous nation to look at, but Elijah is a beacon upon the sunlit hill of the centuries. Back unto whose marvelous faith for demonstration from God, the ages have looked and toward whose faith and the self-same God, the present nations and generations have journeyed for safety and for faith in God unto their own slaying of heart-exalted idolatry.

Baal Dethroned. Baal existed only in the minds of the people. Like the lifeless calf of gold at Bethel, so was Baal inert, excepting in the minds of his worshippers. When called upon to respond to the cries of his prophets, he was proved to the people to be void of strength or utterance. Then followed the crowning victory of Elijah's faith in God. The thought of Baal as a leader unto them was overthrown and Baal as a god was completely dethroned in their vision, their thought.

How clearly beneficial for the individual of to-day to awaken to the clear, great fact that every heart-exalted theory of idolatry is just as lifeless, just as incapable as was Baal or Ashtaroth or any of the heathen deities of ancient days. Spiritism, followers of Confucius, any and every form of religion that exalts or establishes a theoretical god in place of Jehovah or a prophet in place of the proved Christ, will fail just as utterly of their anticipated ideals as did those of God's chosen people living under King Ahab and Baal. How necessary for man to-day to open his eyes and ears to current facts which prove the living God and disprove man's invented objects of worship!

Questions on the Subject. Did Elijah's demonstration redound to the honor of Elijah or of Jehovah? What was the need or benefit of such demonstration? Does anyone believe without convincing information? Was this demonstration information that convinced the people of Israel? Was Peter's language on the day of Pentecost to those who had crucified Christ, convincing unto them of their wrong? Did it convince them of the truth of God? Do convincing words generate faith? Do the people of to-day need to observe temporal and current activities as a means of evidence to convince of the positiveness of God? Is this the same Elijah that is to appear before the coming of the day of the Lord?

THE GOLDEN TEXT

"Choose ye for yourselves today whom ye will serve."—Josh. 24:15, Roth.

"Ye cannot serve God and mammon" (wealth, riches).—Matt. 6:24.

God invites—man chooses. When man chooses to serve God, he at the same time decides against all idols, for he cannot serve more than one. "Serve" is a strong word. It calls for one's best. It is easy to follow the crowd. It is the path of least resistance. To stand out alone with God requires courage, but it has its reward.—F. A. S.

PRACTICAL APPLICATIONS

Proving God. "Prove me now here-with, saith the Lord of hosts." Malachi 3:10. God invited Israel to put His faithfulness to the test. It is not credulity that God requires, but faith, confidence in His integrity and wisdom. He does not ask us to believe His unsupported Word, but furnishes us with positive evidence of His being, His power, and His love. The records and promises of the Bible are facts, capable of practical demonstration. It is doubtful if the Scriptures contain an example of faith more complete and unswerving than that presented to us by Elijah in his testing of God in the presence of his enemies. Jehovah was vindicated; Baal was proved false; the blind prophets who had led God's people astray were destroyed; and Israel reclaimed to the faith of their fathers, all because of one man's faith! The strong faith of the one, served to establish the faltering faith of the many.

Proving the prophets. "When a prophet speaketh in the name of the Lord, if the thing follow not, nor come to pass that is . . . spoken, but the prophet hath spoken it presumptuously; thou shalt not be afraid of him." Deuteronomy 18:22. "Many false prophets shall rise, and shall deceive many." Matt. 24:11. False prophets are to be one of the distinguishing evidences of the last days, therefore it would be well for God's people to be prepared to put them to the test suggested in Deuteronomy. Many methods have been devised for the deliverance of mankind from sin and its results, and those who introduce these various methods speak with an assurance that is difficult to controvert. Observation and close questioning, however, will generally reveal the weakness of their contentions. A well known clergy-

man of Philadelphia recently placed himself among the false prophets of today when he confessed as follows: "During the war I told my people that we were fighting for the overthrow of militarism; but I lied." He then proceeded to introduce a new means of bringing about lasting peace through education, but he has proved himself to be a false prophet in the past. What assurance have we that he is right at the present time? "Try the spirits whether they are of God: because many false prophets are gone out into the world." 1 John 4:1.

INTERMEDIATE CLASS

Topic: If the Lord be God, follow Him.

Elijah stands before us in the lesson of today as one of the most fearless characters of Biblical history. The wicked king, Ahab, influenced by his still more wicked wife, Jezebel, had gone to extremes, endeavoring to eradicate the worship of Jehovah and establish Baal. Elijah steps forth in the name of the Lord and challenges the King and all the prophets of Baal to a demonstration of the reality of their god. What an impressive scene,—the King and the Queen and the prophets of Baal on one side, with Elijah standing singly on the other, and the great throng before them halting between two opinions.

What quality made it possible for Elijah to issue such a challenge and to fearlessly confront the nation? Did the results and the effect upon the people prove him to have been justified in taking such a stand? Is it worth while for us to stand firmly for God today, even when all around are opposing?—F. E. S.

TOPICS FOR STUDY AND DISCUSSION

God's purpose in Israel: What? How accomplished? Point out illustrative lessons. God's patience in working out that purpose.

Man as co-worker with God; his lack of patience and its cause.—A. K.

BUILD YOUR CHILDREN

Remember the Children. They are to be the Men and Women tomorrow. Get them Ready. From earliest youth Teach them God and His Word. Interest all the parents and adults to make the Sunday School A CHILD BUILDER.

Building Children up into Christ makes Parents of parents and Adults of adults. Nothing like it. TRY IT.

DOINGS AMONG THE CHURCHES

Mrs. Betty Kilmer, who has been a boarder at Golden Rule Home for some time, was baptized on the seventeenth. She at once became a member of the Oregon church and immediately adds her strength to unite in bringing others into Christ.

If you're a baptized believer, register with the nearest church and—work, as well as pray.

If you've moved distant from the church of which you were formerly a member, into the vicinity of another Church of God and where you can work effectively, change your membership, and keep on working. It's for Christ—saving the lost!

* * *

Sybil Nellie was born on September 15, 1927, to Mr. and Mrs. Rolland Stilson, 312 E. South St., South Bend, Indiana.

* * *

Dr. L. N. Hogarth wishes to announce that after October first he will be located at 1816 Eaton Tower, Detroit, Mich.

* * *

The Herald is very glad to announce the rapid improvement in health of Bro. Wm. C. McGraw. The last report announced that he was up four and five hours per day, enjoying God's sunshine, trees, and birds of the lawn.

Yes, he'll appreciate your letters and cards. 2451 Howard St., Chicago, Ill.

* * *

MICHIGAN FALL CONFERENCE

The Michigan Fall Conference is to be held at Blanchard. The opening session will be held on Friday evening, Sept. 30, and will continue over the following Sunday, Oct. 2. Let all who are interested plan to come to these services. We expect to have Sr. Woodward with us to assist Bro. Patrick.

Wm. A. Hanson, Sec.

* * *

SALEM CHURCH, ILLINOIS

Services at the Salem Church, near Marshall and Martinsville, Illinois, will be held next Saturday night and Sunday. Bro. Siple plans to be there, and trusts that conditions will be favorable for a large gathering. He also expects to meet with the Casey brethren on Monday night.

* * *

A REAL GOSPEL MEETING

Please remember our series of meetings at the new Eldorado, Ill., church, beginning on Tuesday night, Sept. 27, and continuing over the two following Sundays. Let's make this a real, old-fashioned series of gospel meetings.

F. E. Siple.

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KEWANEE, ILLINOIS

Bro. F. E. Siple held his regular meeting on Thursday evening and it was much enjoyed by all.

On Sunday evening Bro. Sidney Jackson spoke for the brethren.

Both meetings were well attended.

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BLAIR, NEBRASKA

Bro. Sydney Magaw held a short series of meetings, Sept. 6 to 11 at Blair, Neb.,

an all day meeting being held Sunday, with dinner at the park.

Three young men requested baptism and on Sunday we adjourned to the Christian Church where they were baptized, one in the afternoon and two in the evening. May God's richest blessing rest on these young men.

Although the weather was very warm all through the meeting, the attendance was good.

Laura Bates Sec.

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MINNESOTA FALL CONFERENCE

The Minnesota Fall Conference convened at Eden Valley, Sept. 2 to 4, with very good attendance at all meetings. Bro. James Patrick and family, of Michigan, were here, and added greatly to the success of the Conference. We trust they will all come again. Some of Bro. Patrick's themes were: "One Taken and the Other Left out of the Nominal Church;" "Makin' God a Liar;" "The Cross of Christ: "The Cherubim and the Mercvseat;" "Dead in Trespasses and Sins." On Saturday morning and afternoon Bro. Clyde Randall gave Bible talks on: "Setting the Church in Order." Elder Henry Dingman, of Fort Ripley, was present also.

On August 28 Bro. Patrick spoke for the St. Cloud brethren on, "The Return of Israel." The people of St. Cloud enjoyed hearing Bro. Patrick speak.

Mrs. Thomas Savage.

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REPORT OF IOWA STATE BEREANS

Our 30th Annual Berean Day was observed Aug. 25, at the Iowa conference.

At the one business meeting held in the forenoon, the different committees and societies reported on work done the past year. The following officers were elected for the coming year:

Blanche A. Herland, Pres.; Esther Sealine, Vice-pres.; Lora O. Reinhard, Sec.; Adelle Starbuck, Treas.

In the afternoon a fine program was given by the children and young people.

The committees were then appointed for the following year:

Literary Com.—Leona Marsh, 313 S. 51 St., Philadelphia, Pa.; Program Com.—Mrs. J. M. Prime, 1031 S. 33 St, Omaha, Neb.; Isolated Com.—Sidney Jackson, Oregon, Ill. Esther Sealine, Stanhope, Ia., Dorothy Starbuck, Spring Valley, Minn.; Tract Com.—Hildred Momser, Lake View, Ia.; Junior Berean—Alta King, Palmer, Neb.; Organization Com.—Mrs. A. M. Jones, Eagle Grove, Ia.

After the program Sr. Lottie Young gave an interesting talk about the Holy Land.

Bro. Arthur Johnson delivered the sermon in the evening.

The day was very profitable to all and we thank those who helped in any way.

Lora O. Reinhard, Sec.

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DECKER REUNION

It was my privilege to attend the Decker reunion this year; held at Rock Lake. These grounds and buildings are owned and used each year by the Church of

Christ people for their assembly gatherings, or, as we would say, our conference grounds. Bro. and Sr. Lorenzo Decker were happy this year in having all of their children present: Orrin and wife, from Duluth, Minn.; Clyde, wife and children, of Alma, Mich.; Blanch, husband and two sons, of Detroit, Mich.; Nora Childs, husband and family, of Alma, Mich.; Gladys Riley, husband and family, of Pontiac, Mich.; Irma Douglas, and two daughters of Lansing, Mich. Archie fell asleep several years ago.

For over forty years I have been coming to Millbrook and Blanchard, preaching the blessed gospel to them. Many of them I have known from birth; have baptized them; and spoken the words that made them husband and wife: and to meet so many of them seemed like a homecoming to me.

After eating a dinner fit for a king, with over 112 relatives and friends, we all gathered in the large auditorium for a short business meeting and an interesting program. Bro. Geo. Sheets, son of Bro. Edward Sheets, deceased, was present with his mother, Sr. Lottie Sheets, and his wife, all from the Moody Bible Institute, Chicago, where they are working and studying for the Master's service. Bro. Sheets made a short but very timely and touching talk, exalting his blessed Savior. How much good his words did us all! Following his remarks, Miss Johnson, a cousin, sang with a sweet, young voice. "The Garden of Prayer," which was very appropriate for the occasion. Your humble servant opened the session with prayer, made a short talk, and at its close dismissed the happy congregation. The day was perfect, and all were happy. Sr. Ella Decker presided and made a good president. Why not? Women may be as capable as men for such places.

I could not help wondering how many of these dear friends of former years were looking forward to that wonderful reunion when the adorable Head of the church, which is His body, will come to meet the worthy ones, and call them to that most blessed of all reunions. May we strive to be worthy of that happy event.

I have been in Blanchard calling on many and sneaking each Sunday morning and evening to good, attentive audiences this month. I am waiting for sample copies of The Herald to distribute where I call. I leave here next week for Dutton, but will return for conference.

Brethren, pray God for these dear people. There is a field for much gospel work here.

Yours in the Work,

M. A. Woodward.

* * *

GREENLEAF PICKERING ALLARD

Was born at Gladbrook, Iowa, on July 31, 1883, the only child of Orien J., and Belle M. Allard. He died at Mercy Hospital, Fort Dodge, Iowa, after a very brief illness, on Sept. 11, 1927, at the age of 44 years, 1 month, and 10 days.

When he was 2 years old the family moved to McCook, Neb., for 10 years, then

to Eagle Grove, Iowa, for 5 years, where he completed high school. Then they moved to Fort Dodge, where he resided the rest of his life. His beloved mother died at Eagle Grove in 1900.

On coming to Fort Dodge, he took a position with the First National Bank, where he remained for 12 years, then becoming assistant cashier in the new Security Trust and Savings Bank, filling both positions with exceptional credit. Less than a year ago he quit the banking business to promote the newly formed Atomized Fuel Corporation, and it was while very actively engaged in this that he succumbed to what seemed at first a slight access, his death following the day after an operation.

He was not only very successful in business, but was prominent socially, being active in music, both as a very good vocal soloist, and as an enthusiastic supporter of musical organizations. He made friends on every hand by his agreeable personality.

He was a member of the Church of God, having been baptized at the age of 15, and it was religiously that his chief strength was exhibited, not only as a faithful and active member, but he filled the office of treasurer of the State Conference and also the same office in the National Conference for a time. His voice was frequently heard in special song, and his advice was sought in the business of the church.

He was married to Miss Edna L. Schmidt, Aug. 19, 1912, who, with his father, survives; also a very large number of relatives who, with his wide circle of friends and brethren, will mourn his untimely death, and sadly miss his cheerful companionship.

Funeral services were held in the Congregational church at Fort Dodge, Sept. 11, and he was buried on the hillside cemetery in the north part of the city.

J. W. Williams.

CORRESPONDENCE

Dear Editor: I am wondering if you can spare a place in your paper for me to tell you and others how thankful the Blanchard people are to have Sr. Woodward with them. She has been here all this month, and after going to Dutton for the last Sunday of this month, she will return for Conference, which begins Sept. 30 and continues over Oct. 2. She gave us two wonderfully inspiring sermons yesterday. I am sure all are glad to have her with us and to hear the words of our dear Master expounded. It does us all so much good to listen to her words of love.

We have a wonderful Sunday School through the untiring efforts of Sisters Munn and Briggs, Bro. Egbert, and others always ready to help. Especially do all enjoy the musical trio, Sr. Gertrude Munn at the piano and our two faithful Brothers Saunders and Scott with their horns. Several teachers are using our new quarterlies and like them very much. May God continue to bless the work.

Ella Kelly.

Restitution Herald:

I received notice that you will not discontinue sending the Herald to me for which I wish to thank you so much. I am

also thankful to my Heavenly Father that the way was opened up so that I can have it a while longer. Truly it is next to my Bible, having been a reader of it for several years. May God bless each one who helps in publishing it and may it be the means to rescue many who are out of Christ! Surely we are now living in perilous times and what we can do must be done quickly. I believe the return of our Savior is very near. God help us to so live that we will be ready and waiting to meet Him and our dear ones, never more to say good bye. For this my heart is yearning as I am alone and nearly 83, which is hard indeed, but thank God life's journey is nearing the dawn of its morning. Once again I say thanks for the Restitution Herald.

You have my prayers for your work in all its branches.

(Signed)

* * *

Dear Herald:

It is time for me to renew my subscription and I am sending \$3.00, the one dollar to use as you like. Won't you please thank the dear Brethren in the Dixon Church and the Bereans, for the letters they have written me? I would love to write to them all but I cannot as I am nearly blind and can get no glasses that will help. I have passed my 74th birthday. God bless you all.

C. Seely

* * *

Dear N. B. I.:

Enclosed you will find our subscription for another year. My mother and I certainly did enjoy our visit at the Oregon conference, and especially did we enjoy our visit at the Golden Rule Home. We found it so much ahead of what we really expected to find that we have been telling everyone about it. I had several talks with different members who live at the Home before I had been through it and all were so well pleased with their care. One sister said, "It is indeed a home in every sense of the word". Another told me just how to find her room when I went there to visit, for it had some house-plants in the window. She was happy to have such a home among God's people. Those who live at the home spoke in such glowing terms of the matron, Sr. Thayer, and of the fine care given them. I will have to mention Bro. Bookmaster. He told me how much he enjoyed the Home and how good everyone was to him. He said, "I have plenty to eat and you tell, Sr. D. C. Robinson that I have a good bed to sleep on". Sr. Robinson with others at Salem, Ohio, helped to get him admitted to Golden Rule Home.

I think these testimonials, freely given, ought to satisfy anyone of an unbiased mind, that the Golden Rule Home is, with its occupants, all well cared for, contented and happy. We should be careful how we judge until we investigate for ourselves. It is so easy to find fault, and so hard to give praise and commendation, where praise is needed. How it would help the weary burden-bearers if we would only all speak the kind words now!

Mrs. A. J. Chaplin

* * *
 "Smile and the sun will
 pierce the shadows;
 Trust, and the mists will
 roll away;
 Give, and the heavens will
 shine with glory;
 Work, and you'll have a
 happy day."

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God,	
100 for \$1.75; 12 for 30c; 3 for 10c	

THE RESTITUTION HERALD

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Change of Address—When ordering a change of address be sure to send us both the old and new addresses.

THE RESTITUTION HERALD advocates: The near return of Christ, Acts 1:11, and life only through Him, Col. 3:3; the literal resurrection of the dead, John 5:28; the immortalization of those in Christ, 1 Cor. 15:53, 54; the final destruction of the wicked, 2 Thess. 1:9; the restoration of Israel as the kingdom of God under the kingship of Christ, Luke 1:32, the church being joint-heirs with Him, Rom. 8:17, and Israel to be made head over Gentile nations, Isa. 60:13; the "restitution of all things, which God hath spoken by the mouth of all His holy prophets since the world began", Acts 3:21. It also firmly advocates repentance and immersion in the name of Jesus Christ for the remission of sins, Acts 2:38, and a consecrated life as essential to salvation.

To Stop Paper—It will be our policy to follow the general desire of our readers and to continue sending THE RESTITUTION HERALD to subscribers until notified that discontinuance is desired. Therefore, if you do not wish your paper continued, kindly write us to that effect promptly upon expiration of your subscription. When paper is ordered stopped please remit for any arrearages on subscription.

The Children's Page



PREPARED BY LOIS HUNT
1111 Blaine Ave., South Bend, Ind.

ELIJAH ON MOUNT CARMEL

BOYS and girls, does it seem possible that one would not believe in God—all-powerful, loving, strict, forgiving? But many people believe in strange gods, as the sun, images of stone, gold or wood, and often do very unusual and queer things in showing their love for these gods.

Even God's own people, the children of Israel, now and then wandered off from worshiping their own true Jehovah, and tried to believe in these inanimate objects. This form of sin was found among the Israelites when Elijah came to be prophet over Israel. No doubt, the wicked king, Ahab, and his wicked wife, Jezebel, were mostly to blame for this ungodly condition, for they worshiped Baal, even feeding some four hundred prophets of Baal at Jezebel's own table.

The Israelites needed to be shown that they were wrong, which task was given to Elijah. First, God said there should be no rain or dew except at Elijah's word. And when there was no rain, and all the brooks dried up, no plants grew, and consequently, the food grew scarce, and there was much suffering.

Why did not Baal bring rain to the people? Surely, the Israelites would begin to think and wonder which was right. This doubt increased when they heard of Elijah's miracles, such as restoring life to the widow's son.

After many days, God told Elijah to show himself to Ahab, and then He would send rain. That required courage in Elijah, because Jezebel had already condemned many prophets and would do likewise with Elijah. But Elijah knew God was with him, so he went to meet Ahab.

Ahab's first remark was, "Art thou he that troubleth Israel?"

Elijah fearlessly replied, "Not I, but you, and your father's house."

Then he continued: "Call all the Israelites and your four hundred fifty prophets to Mt. Carmel."

And when all were gathered unto Mt. Carmel, Elijah said to the people, "How long halt ye between two opinions? If the Lord be God, follow him; but if Baal, then follow him."

Moreover, Elijah proposed a plan to prove which was

the God. It was this: The people were to bring two bullocks. The four hundred fifty prophets of Baal were to choose one of the two, dress it, and cut it up, and place it on wood without any fire under it. Then Elijah would do likewise with the other bullock. Each was to call down fire from heaven to make the wood burn. The people seemed to think this was a fair enough test.

Now the four hundred fifty priests set to work, cutting up their bullock and putting it on the wood without fire. Then they began calling on Baal to send down fire, calling again and again, "O Baal, hear us." They began in the morning; they called all morning; they called at noon; but no voice, no answer. They even leaped on the altar they had made.

When the noon time came Elijah made fun of them. He said, "Cry aloud: for he is a god; either he is talking, or he is pursuing, or he is on a journey, or peradventure he is asleep, and must be awakened."

Accordingly, the prophets cried aloud—would not that be a loud noise, four hundred fifty crying together? Surely anyone could hear them! And, as if calling was not enough, they cut themselves with knives until the blood gushed out, and thus they continued all day; but no answer.

When the evening had come and the time of the evening sacrifice, it was Elijah's turn to call upon his God.

He said to the people, "Come near unto me."

Elijah had to work without many priests. First, he repaired the broken altar of the Lord; then he took twelve stones and built an altar in the name of the Lord. Each stone represented one of the twelve tribes of Israel. Around the altar Elijah made a trench, big enough to contain two measures, or about two bushels of seed.

After the wood was laid in order, the bullock cut in pieces and placed upon the wood, he said, "Fill four barrels with water, and pour it on the sacrifice and on the wood." And he said, "Do it the second time." And they did it the second time. Then he said, "Do it the third time." And they did it the third time. Why, the water ran all over and round the altar and filled the trench. When it was time for the evening sacrifice, Elijah came near and said, "Lord God of Abraham, Isaac, and of Israel, let it be known this day that thou art God in Israel, and that I am thy servant, and that I have done all these things at thy word. Hear me, O Lord, hear me, that this people may know that thou art the God, and that thou hast turned their heart back again."

And, children, you know what happened! Fire fell from heaven and burned up the burnt sacrifice, the wood, and even licked up the water that was in the trench.

Could there be any doubt now in the minds of the people? They fell on their faces and cried, "The Lord, he is the God; the Lord, he is the God."

Are you ready always to declare, "The Lord, he is the God"? You must be, for there are people today, we are sorry to say, who are just as bad as those people of old. These people, and some of them educated people,

say there is no God. And which is worse—to believe in a wrong kind of god or none at all? And some make money, a good time, or something else their god, and forget the real God. And so we must make up our minds, and be ready to defend our faithful, all-powerful Father.

SOMETHING TO DO

Write me letters telling me how you would convince someone that he is wrong, who says "There is no God".

FACTS ABOUT THE BIBLE

1. There are 39 books, 929 chapters, 23,214 verses, 590,439 words and 2,728,109 letters in the Old Testament.

BOOKS OF THE BIBLE

Their Names, Themes and Divisions
By Rev. James W. Shearer

BOOKS OF THE OLD TESTAMENT

- 1. The Law, or Pentateuch.
 - In GENESIS we have creation,
 - In EXODUS the Hebrew nation.
 - LEVITICUS the law unfolds,
 - And NUMBERS all the tribes enrolls.
 - In DEUTERONOMY once again
 - We have God's law for sinful men.
 - These first five books by Moses all
 - "THE PENTATEUCH" or LAW we call.

THE RELIEF DEPARTMENT

THE report of Sr. Orpha Sanford, chairman of the National Berean Relief Department, is deserving of wider publicity than was possible at the recent National Berean Society meeting at Oregon, or at the Nebraska State Conference, where she presented the same in part.

Sr. Sanford has for several years acted as chairman of this committee by appointment of the executive board of the National Berean Society. It is generally understood that this department is one phase of the work of the Church of God throughout the country and is thus taken care of systematically, in order to protect the church as a whole, as well as to better serve those who stand in need of such service. Sr. Sanford's work is with those who need temporary or partial assistance, financially or otherwise. Those who need permanent or full assistance are referred to Golden Rule Home, at Oregon, Ill.

The work done by this relief department is to be much commended. A number of mothers, alone in the management of a family of children, a number of aged ones, unable to fully care for life's needs, have been receiving temporal or continued partial assistance. Contributions for this work are sent directly to Mrs. Orpha Sanford, 2934 W. Jackson Blvd., Chicago, Illinois.

This department of relief was first undertaken in order that intelligent and proportionate relief might be

given only to those in need. It is a standing fact, much to be regretted, that there are those who, rather than work, maintain themselves by making public request through the columns of various papers for financial assistance. Not a few readers of The Herald are known to have sacrificed of their stunted incomes, to assist those who, as a known fact, were in far better circumstances than those who were rendering aid. For several years, up till the recent past and probably still, it is known that the south-central states have at least one able-bodied resident, who doesn't hesitate to advertise for help, rather than to work. The people of the Church of God have contributed in various instances to this and also to other known unworthy petitions for help.

This Berean Relief Department was established and is being maintained to the end that proper and commensurate assistance may be rendered all worthy ones and to the further end that no one of the church shall have need to be imposed upon by unworthy petitioners. We are glad to refer all contributors to this work to Sr. Sanford, to whom they may contribute directly, and also to refer all needy ones to the same person.

RESTITUTION HERALD HELPING FUND

ELSEWHERE will be found a letter from a reader in Maine, thanking The Herald office for the continued receipt of The Herald. We have many just such letters, and we heartily thank the readers for their words of appreciation. This letter is printed merely as a sample, to call attention of all those interested in spreading our messages, to the fact that we have a large number of just such readers, all of whom receive the paper from the *Helping Fund* noted on the Editorial Page.

At the present time, this fund is overdrawn very much. This is to say that anyone interested in sending The Herald to different ones who are anxious for the same, and yet who are unable to pay for it themselves, can accomplish this purpose, from time to time, by contributing to this fund.

We do too much talking, and too little living.—J. H. Newcomb.

LOVE

*Of money is the root of all evil;
Of pleasure is cursing the world;
Of darkness more than light is sin;
Of the world brings sorrow;
Of many is waxing cold.*

LOVE

*Covereth all sins;
Is as strong as death;
Worketh no ill;
Of Christ constrains us;
Thy neighbor as thyself;
A friend at all times.*

—C. E. Randall.

THE BOOK OF DANIEL

By George Johnston

Part 10

THE VISION OF THE GREAT TREE

Daniel 4

THIS IS THE interpretation, O king, and this is the decree of the Most High, which is come upon my lord the king: that they shall drive thee from men, and thy dwelling shall be with the beasts of the field, and they shall make thee to eat grass as oxen, and they shall wet thee with the dew of heaven, and seven times shall pass over thee, till thou know that the Most High ruleth in the kingdom of men, and giveth it to whomsoever He will. And whereas they commanded to leave the stump of the tree roots; thy kingdom shall be sure unto thee, after that thou shalt have known that the heavens do rule. Wherefore, O king, let my counsel be acceptable unto thee, and break off thy sins by righteousness and thine iniquities by showing mercy to the poor; if it may be a lengthening of thy tranquillity.

"All this came upon the king Nebuchadnezzar. At the end of twelve months he walked in the palace of the kingdom of Babylon. The king spake, and said, 'Is not this great Babylon that I have built for the house of the kingdom by the might of my power, and for the honor of my majesty?' 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. And they shall drive thee from men, and thy dwelling shall be with the beasts of the field: they shall make thee to eat grass as oxen, and seven times shall pass over thee until thou know that the Most High ruleth in the kingdom of men, and giveth it to whomsoever He will'. The same hour was the thing fulfilled upon Nebuchadnezzar; and he was driven from men, and did eat grass as oxen, and his body was wet with the dew of heaven, till his hairs were grown like eagles' feathers, and his nails like birds' claws."

The Great Tree, as Daniel explained, represented the king himself in the full enjoyment of unlimited power and glory; but Nebuchadnezzar and his seven years abasement were merely symbols of the Hebrews, and the period of 'seven full times' during which they were destined to be outcasts and dwellers in strange lands. The tree appeared to the king in full bloom, and represented the period in the history of the Hebrews when their power and glory were at their highest point—in the days of Solomon.

The Hebrew kingdom stood "in the midst of the earth", and in Solomon's time extended from the Mediterranean Sea to the Euphrates. It had grown from very small beginnings into a strong kingdom "and the height thereof reached unto heaven", or, in other words, it equalled in glory any other kingdom then in existence, and in wealth exceeded most of them; and the sight—

reputation—thereof was spread "to the end of all the earth", as was evidenced by the visit of the queen of Sheba and others to Solomon. Its leaves—inhabitants—were fair, and the fruit—those who feared and worshiped God—much, and in it was meat, or plenty, for all. The beasts of the field—the conquered nations, Moab, Edom, etc.—had shadow under it, and the fowls of the heaven—noblemen and high officials—dwelt contentedly in its boughs; and all flesh was fed of it—both spiritual and bodily nourishment existed there in plenty.

But Solomon allowed himself to be led into worshiping the gods of his heathen wives, and to be overcome by pride; and from his days down to the fall of the kingdom, the Hebrews gradually drifted farther and farther from God, until at last the decree went forth from Him, "Hew down the kingdom and scatter its inhabitants". The divine decree was not executed upon Nebuchadnezzar until just twelve months after he had seen the vision of the Great Tree; and the downfall of the Jews did not take place until just twelve symbolic months, or three hundred and sixty-five years after the death of Solomon. That event took place B. C. 975, and in B. C. 610 Jehoaiah, who had only recently ascended the Jewish throne, was seized by Pharaoh Necho, and carried away to Egypt, where he died. From that day to the present Palestine has been under Gentile domination, though, apparently, the day is very near when it shall again be peopled and ruled by its real owners.

"And at the end of the days I, Nebuchadnezzar, lifted up mine eyes unto heaven, and mine understanding returned unto me, and I blessed the Most High, and I praised and honored Him that liveth forever, whose dominion is an everlasting dominion, and His kingdom is from generation to generation: and all the inhabitants of the earth are reputed as nothing: and He doeth according to his will in the army of heaven, and among the inhabitants of the earth; and none can stay his hand, or say unto him, 'What doest thou?' At the same time my reason returned unto me; and for the glory of my kingdom, mine honor and brightness returned unto me; and my counselors and my lords sought unto me; and I was established in my kingdom, and excellent majesty was added unto me. Now I, Nebuchadnezzar, praise and extol the king of heaven, all whose works are truth, and his ways judgment; and those that walk in pride he is able to abase'".

Just as the king of Babylon at the end of the seven years received back his reasoning powers, and was installed in his kingdom with greatly increased glory, so also shall the people of Israel be given back their full understanding, and be restored to their ancient kingdom at the end of the "seven times". Every prophet has something to say regarding that great day, and the glories which are to be lavished on Israel, and comment thereon is therefore unnecessary.

Consistency is a heavenly virtue and a chief attribute of God's kingdom.—S. E. Haney.

OUR IMPRESSIONS

By Ezra C. Railsback

WHEN the General Conference was first talked of, we were heartily in favor of it, for we had often felt the need of such an organization and we, with many others in this locality, put our signature to a statement that we would support such a movement. But soon after the first meeting was held we were informed that the constitution was too broad, and we were advised to keep out of it. Many statements were made concerning selfish motives and arrogant actions of those promoting it, and we, too, imbibed a defiant attitude and did not hesitate to express our position to others. But later, through a constant watching of development through The Restitution Herald, and information from other sources, we grew to doubt the truthfulness of the first information and began an investigation for ourselves.

We have just recently returned from an eastern trip, wherein we visited a number of the local churches as well as the General gathering at Oregon, and we desire to express our impressions to the brotherhood through the columns of The Restitution Herald.

We first visited the Indiana Bible School, where we met many old friends and co-laborers in the Master's vineyard. There has been a steady growth in Indiana during the past eight years and there is a hearty cooperation in the national movement. Not being able to remain during the entire period of the Bible School and Conference, we were grateful for a picture presented to us later, taken the last day of the Conference, which is the largest and best we have ever seen of its kind. There are many steadfast workers in Indiana.

While visiting the nation's capital, we had a cordial invitation to make our home with our friend, Sr. Virginia Kincheloe, of Fairfax, Va. After kindly acting as our guide on a wonderful sight-seeing tour of the capital, she suggested that we all make a trip to the Virginia church in the Shenandoah valley, where Bro. Harry Sheets serves as pastor. This afforded us an opportunity of meeting a number of the brethren we had frequently heard of, and of learning that they are also supporting the General work. We had a short but pleasant visit in the home of Bro. Carmel and Sr. Emily Boyer.

At Niagara Falls, N. Y., we enjoyed the kind hospitality of Bro. and Sr. G. E. Marsh. The next day after our arrival, Bro. Marsh, in company with Bro. Geo. Rennard, left to take up his work as teacher in the Illinois Bible School. Bro. Rennard was sent as delegate to the General Conference from this church, which is evidence that they, too, are cooperating.

Returning to South Bend, Ind., we were permitted to meet with the body there, and as we meditated we came to a realization that we were the only ones living who were present some twenty-six years ago when this body was organized, and we thought, too, of some of the discouragements and encouragements we encountered during that time in keeping the work alive. Many have

died, some have moved away, but new ones have come in and we rejoice to see the lamp of Truth still burning in the "home town."

After the church services in South Bend on Sunday morning, we drove to Oregon in company with Sr. Lydia Railsback, and arrived there in time for the evening service. We were there a full week, attending all the business sessions, looking over the Conference properties with the Survey committee, meeting the delegates and many others from different states, enjoying it all to the full, and we can truthfully say, "It was good to be there."

If there were any there who did not approve of what was done, or the manner in which the business was conducted, we did not see or hear of them. We thought the old saying, "Like pastor, like people," or, in other words, A congregation will soon imbibe the spirit of its pastor. The resident members at Oregon deserve much credit and praise for the efficient manner in which they care for such a large gathering of brethren.

The charge that the leaders of the General movement are too broad in their scriptural doctrines, and willing to take in any "ism" in order to get their financial support, we believe to be without foundation. The policy is to give offense to no one by abrupt methods, but to teach and exercise kindness and love toward those differing, until a unity of the faith is reached. It is truly encouraging in these trying times to meet not only those whom former association in the vineyard has endeared to us, but many new faces from far and near, all seeking to know more of the things concerning the kingdom of God, and to aid others in gaining these same precious truths, by holding up the hands of those who are directing the work.

Both going and coming we met brethren in Omaha, many of them having learned the gospel through Bro. J. E. Hammond's teaching. They expressed a desire to attend the General Conference next year. We feel that as fast as the true situation concerning the work is learned, the brethren everywhere will take hold and promote it.

Let us not sow discord among brethren, for Solomon says that they that do so are an abomination to the Lord. Proverbs 6:16-19.

Los Angeles, California.

A LITTLE WHITE CHURCH

*There's a quaint little church, all dressed in white,
Where children go;*

*They take their place—a beautiful sight—
Row by row.*

*Their faces shine; for they're eager to find
Something to know.*

*They'll bear fruit sometime, these shoots of the vine,
If we but show—*

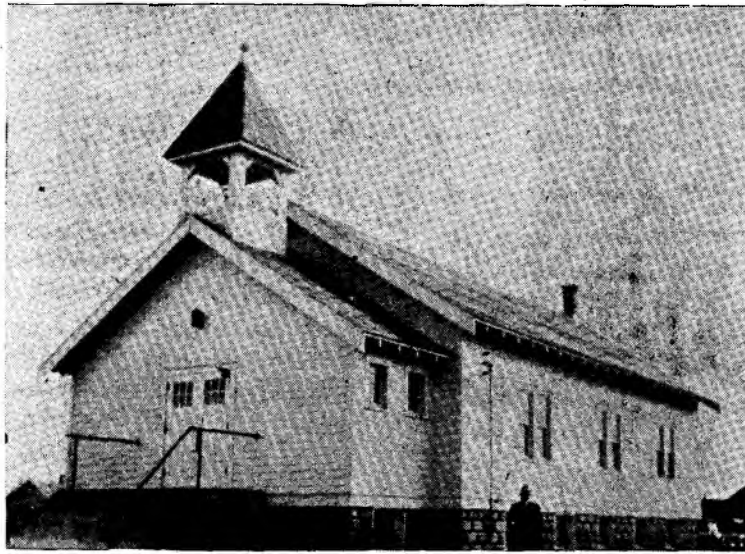
*If we but show them how to tread—
These lambs of the flock—*

*We'll not leave all on the older head,
Our church to stock. —E. Cedric Pope.*

RALLY DAY AT THE GRAND RAPIDS CHURCH

SOUTH LAWN PARK CHURCH OF GOD

The South Lawn Park Church which is pictured below, was dedicated less than a year ago. Already it should be doubled in size. Frequent reports of the crowded house not only reveal that pastor and congregation are all praying and working, but they establish a fact long claimed by the writer that the teachings of the Gospel by the Church of God are gladly and heartily accepted when presented in love and kindness with prayerful enthusiasm. Keep going, Grand Rapids! Keep going, Blair, Nebraska! Keep going, Dixon and Eldorado, Illinois! Blaze a trail that others cannot HELP BUT SEE AND FOLLOW. See "Rally Day," on page 796.—Editor.



OUR RALLY DAY Service, of September eleventh, was heartily appreciated by one hundred fifty-three people who gathered to enjoy its Christian cheer and benefits. Fifty-eight were present in the Adult class. It was very encouraging to see the parents of those children we have been working with respond to our call for a Rally Day.

The gathering was welcomed by the poem "The Little White Church," by Zoe Hall.

After a brief lesson study an interesting program of music, singing and speaking was rendered. This included an exhortation, by Bro. Patrick, to the parents, in which he urged them not only to send their children to Sunday School, but to bring them.

The Secretary gave a summary report of the work for the forty-five Sundays since we started the Sunday School at South Lawn Park:

Record attendance, 169; smallest attendance, 57; average attendance, 118.

Total offerings, \$349.23; paid out, \$336.96; balance on hand, \$12.27.

Largest offering, \$14.56; smallest offering, \$3.96; average offering, \$7.76.

Following the exercises, Bro. Patrick gave a splendid sermon. Then all were invited to the basement to enjoy the pot-luck dinner which had been prepared. About

65 responded.

We all feel that this Rally Day has been a success. Just how far it will reach will take time to determine.

Mrs. Wm. Hanson, Sec.,
1840 S. Union Blvd., Grand Rapids, Mich.

THE LITTLE WHITE CHURCH

*The Little White Church on the corner,
Is on Abbie and Jefferson Streets,
In good, little South Lawn Park,
Where the Church of God Sunday School meets.*

*It is not a stately mansion;
It's windows are plain as can be,
But we're proud of this plain little building,
For it's God's own house, you see.*

*Its doors a glad Greeting are swinging,
They welcome you, one and all,
To Sunday School, Church, and Berean,
A Service for large and for small.*

*We're sure glad to meet you, dear Brethren,
Dear Sisters, and Children, too,
At this Home-coming, Rally Day meeting;
And pray God a blessing for you.*

THE RESTITUTION HERALD

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OUT OF ADAM, INTO CHRIST

WHAT DEPTH of meaning! When one stops to realize that God exalted Christ to "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 the world to come"; it can but mean much to contemplate being "baptized into Christ".

This cannot possibly mean that the individual is transferred bodily into the body of his Lord and Master. Rather, it can but mean that the individual is transferred from the standing which he formerly occupied before God into that standing before Him which the Savior occupies. Such persons are in Him, in that they are included with Him. They are in Him in that God's promises to His Son include those who are standing with Him.

As though to emphasize this wonderful truth, Paul, in Romans 8:17, speaks of such ones as being joint-heirs with Christ". He again refers to them in Philippians 3:21, and says that He "shall change our vile body, that it may be fashioned like unto his glorious body." While John states in his first epistle, 3:2, "we shall be like him", Paul again assures in 2 Timothy 2:12, "we shall also reign with him."

To be in Christ, then, is to be one with Him, under His headship, in the great plans and purposes of the eternal Father.

So far as is realized by man, all of God's accomplishments are wrought by true and strict law. Only by

strict compliance with God's law does the mighty oak grow from its wee acorn unto its majestic stature. It is a God-provided law by which the eagle and all birds are enabled to dart swiftly and safely through the dizzy heights of air. It is by obedience to the divine rule of development, that the child builds his mind, his character of life from nothing at birth, until he is able to comprehend largely of the wonders of the world. Law has been provided for everything.

Equally true is the law that God has provided by which man may exercise his own choice and change his standing before Almighty God. The beauties of God's truths are placed before man's seeing eye and grasping mind. Appreciated by man, these incite and inspire him to reach out for the enjoyment and comfort of those God-provided beauties and blessings. The word of God reveals the law by which man may climb the ladder to a realization of his desires.

FAITH

The first great requisite is that man shall have abiding and trustful faith in his Creator. Without this, man is powerless to take another step unto the realization of that which is so vividly before his mind. Between Christ and man there are obstructions, wholly impassable by unaided man. Try as he may, he is powerless to attain. Faith in God recognizes this inability of self, and realizes complete dependence upon Jehovah.

Faith in God, is the only God-revealed characteristic

(Continued on page 818, column 1)

Christian Exhortation

Cast not away therefore your confidence, which hath great recompense of reward.—Heb. 10:35.

Casting all your care upon him; for he careth for you.—1 Pet. 5:7.

It is God's will that I should cast

My care on Him each day,

He also asks me not to cast

My confidence away.

But, oh, how stupidly I act

When taken unaware:

I cast away my confidence

And carry all my care.

—T Baird.

EDITORIAL

F. L. AUSTIN, Editor.

F. A. STILSON, Ass't Editor.

BIBLE TRAINING CLASS

WE ARE receiving a number of enthusiastic expressions of thankfulness because of the decision to start the Bible Training Class on October third. Many believe this to be the N. B. L.'s work of greatest importance.

It is very difficult to refrain from quoting in The Herald some of the expressions on this subject contained in private letters. Only for the fact that it is our policy to hold inviolate private correspondence we would certainly give Herald readers some of the thrill of encouragement on this subject (and others) that is contained therein.

Once again, the entering upon this phase of work affords new opportunity to all for cooperative work.

* * * *

EACH RECURRING EQUINOX POINTS TO THE COMING OF CHRIST

Sept. 27, 1927 will be Jewish New Year. It introduces the Hebrew year of Creation 5688. The Hebrew calendar is computed from the autumnal equinox.

Many think of the calendar years merely as so many scores upon the page of the ages—scores only for business convenience. But the year, being determined by the cycles of the Heavenly bodies, is, in reality, a record of those cycles.

The sun and other heavenly bodies were placed in the heavens not only "for signs, and for seasons, and for days," but also "for years". As old Sol, returning from the northernmost point of his annual path, which is reached on June 21, crosses the equatorial line on September 22, he occupies the position from which he started in the year one. The Hebrew reckoning computes sundown, September 27, to sundown, September 28, as New Year day. (Next year it will be September 14 and 15.)

Man reckons time in periods indicated by his own valuation of events; God reckons time as it pertains to the great unfolding of His marvelous plans and purposes. Every year has its meaning. It is not only one step farther away from the beginning when God commenced a development of His plan of the ages, but it also brings man one year closer to one of the greatest events toward which he is journeying. That event is the second coming of our Savior. His coming is for the avowed purpose of taking unto Himself universal sovereignty over the earth of God's creation. It is then that a new era of markedly different character will be ushered in and carried forward. It will be in accordance with the foreknowledge of Jehovah.

Not only does the sun and his sister bodies indicate the years, but from the earliest reckoning of man, the regular shifting of the sun's position in relation to other heavenly bodies among which it moves, is with definite exactitude of annual variation. According to the history of the ancients, it was their understanding that when the sun, at the time of the fall equinox should have shifted from its position in the Constellation of Virgo in the year one, to a given position in the Constellation of Leo, then He, the woman's seed who was represented by the child in the arms of Virgo, would come to be He who is represented by Leo, namely, the "Lion of the tribe of Judah", earth's King in all His regal strength and splendor.

We are now told that by the "precession of the equinoxes" the sun's position has gradually shifted from its first position in the zodiacal sign of Virgo to the region of the zodiacal sign of Leo. This being true, the old time expectation of Methuselah, Abraham and the Ancients, is due for fulfillment. The Christ, God's King of the world, according to this astronomical prophecy as understood by the ancients, must then return to earth and enter upon His great labors.

But this is in agreement with the political and social conditions of today, which according to the verbal prophecies uttered by those who spake "as they were moved by the Holy Spirit", indicate the soon approach of Him who is to put down the authority of wickedness and establish the authority of righteousness.

Astronomical prophecy and verbal prophecy thus unite in declaring that soon He who is to come will come and will not tarry. His reward will be with Him to give to every man as his works shall be.

—○—

STUDYING of God benefits the student.
 Consecration to God ennobles the one consecrated.
 Praying to God blesses the petitioner.
 Paying to God's cause enriches the payer.

Communion with God in any way benefits the man by associating him into closer and deeper oneness with Him who is over all.

HERALD RECEIPTS

Eva L. Sterns; Mrs. M. E. Perkins; Frank C. Dielman; Alice Hobson; Mrs. A. F. Hewitt; Walter Fisk; C. P. Oliver; C. A. Nokes; Stanley Raymond; A. E. Renneker; C. A. Dickinson; W. A. Lee; Howard Drew; J. W. Good; Roy M. Sandin.

HELPING FUND

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JESUS CHRIST — WHO IS HE?

BY R. H. JUDD

MICAH 5:2 is, as we intimated in a somewhat earlier number, the last chosen scripture for consideration of this topic. "But thou Bethlehem Ephratah, though thou be little among the thousands of Judah, yet out of thee shall he come forth unto me that is to be ruler in Israel; whose goings forth *have been* from of old, from everlasting."

There has been in the passages that have recently engrossed our attention regarding the Messiah, one uppermost thought expressed, and that is the kingship or rulership of the Messiah as a definitely appointed King over Jehovah's chosen people. The same thought is uppermost here. Many are not able to see why Bethlehem should be chosen as the birthplace of the Messiah, and few probably know that this little city is more than once spoken of in Scripture under another name, viz. Ephratah, which name is supposed, by some, to have been given by Caleb after the name of his second wife. However that may be, it is certain that from thence came the beginnings of God's covenant with David. Referring to his promise to build a house for God, and God's promise to him that of the fruit of his body God would set upon his throne, he says in Psalm 132—"Lo we heard it in Ephratah." Bethlehem, however, is the name by which it was best known and loved, for it called to the mind of the devout Jew such conspicuous names in Hebrew history as Rachel, Boaz, Samuel and Ruth. But Bethlehem is known by yet another name which has linked it for all time with those things which are of vital interest to the House of Israel. It is called the *City of David*.

Like many another Scriptural prophecy, there is combined in this both the plain and that which is in some degree obscure. That there is here predicted that which is to come forth out of BETHLEHEM a ruler for God's people Israel, there can be no dispute, for this fact stands out as the main theme of the prophecy. So definite is the language of this portion of the prophet's utterance, that when Herod inquired of the Chief Priests where the Messiah was to be born, there was no hesitancy whatever in naming Bethlehem as His birthplace. It is the next phrase, "whose goings forth have been from of old from everlasting", that has caused division among Christians, some maintaining that a preexistent state of life from all eternity is here predicated of the Messiah, while others believing that the birth (or beginning of the life) of the Christ is so explicitly revealed in other passages of Scripture in a manner entirely inconsistent with such an idea, seek to find from other Scriptures an explanation that will bring the whole into harmony.

The principal phrases here relied upon for belief in the preexistence of the MESSIAH are—"whose goings forth" and "from of old, from everlasting."

It is always advisable to seek from an author's own writings the meaning he attaches to any particular phrase. Have we then in the Book of Micah anything equivalent

to either of these phrases? Yes, in chapter 7:20, the words "from the days of old" are from the same Hebrew words used in Micah 5:2. In that passage the reference is clearly limited to the days of "our fathers", and as the subject matter of both is practically identical, the same limit of time is attached. But a passage of Scripture which very definitely confirms this view is to be found in Amos 9:11, where the raising up of the House of David could scarcely be told in language more parallel to that of Micah 5:2. That the words "from everlasting" in Micah 5:2, have not the significance of eternity, will be found by reference to the margin, where the reading is "from ancient *days*," thus bringing the chronological aspect of the matter well within the limits of Bible history. This is an important point, for if such is the case then it is equally clear that if the "goings forth" here referred to are actual personal appearances of the Messiah, the prophecies quoted definitely make allusion to them, and the records of them will be found in the Scriptural records of Israel's past. That there are what are known as the "Theophanies" of the Old Testament is very generally believed, but as it is also believed that these appearances were also angelic (viz. Christ appearing in the form of an angel) Heb. 1:5, it would seem to settle the question that such could not "at any time" be the case. Other Scriptures also would seem to deny the supposition, and *evidence*, not inference, is essential where vital truths are at stake. Had such appearances really occurred, it would seem to be incredible that Paul or other apostles should not mention them. What then are the "goings forth" referred to in our text? The writer would frankly acknowledge that the answer to that question has occasioned him much thoughtful study and considerable enquiry. While some of the suggestions given have in a measure been helpful, the writer has not had the heart satisfaction that they fully answer the difficulties, hence rather than publish that which will not meet these requirements, considerable delay has resulted. There are two, if not three suggestions that may each individually give satisfaction to some, one appealing to the mind of one, the other to the mind of another, and the evidence of them all combined will be to others three-fold proof of the correctness of our conclusions.

The first is that "goings forth" refers to the various occasions of prophetic utterance concerning Him who should come, and to the foreshadowings in type and ceremony of the varied aspects of His life and character.

The second view is that the Messiah being recognised as God's Son, both in the Old and New Testaments, His "origin" (as the word is said by some authorities—viz. Drs. Gesenius, Ewald, Hernig and others, to mean) was in God—God Himself eternal. This view is, I believe, advanced by Lesser the noted Jewish commentator. The first and second considered together certainly have weight, but there is a third explanation which the writer feels the more natural when actual Scriptural comparisons are made. The Hebrew word from which "goings forth" is derived, is in Young's Concordance said to have

(Continued on page 810, Column 1)

GOD'S VISION OF OUR DAY AND THE JUDGMENT TO FOLLOW

By Mrs. H. H. Kent

God, through His prophets, gave the world a vision of these last days. True, Christians can see that God's judgments are just, and that He makes no mistakes. His ways are past finding out. We do not know in detail what God's future plans are, but He says that before they come to pass, He will show us about them. We are told to watch and wait. It takes patience to make a saint.

The world is seeking rest outside of Christ, but it will not find it. Many spend a lifetime on their own personal inventions, but God says they provoke Him to wrath, Psa. 106:29. Then we meet many who are using their wits to injure others, and set themselves above their fellow-men. How can they expect blessings from such motives? They must be very displeasing to God, for our greatest blessings come through handing our own blessings on for others to enjoy. If we keep them only for self, we lose the blessings that God had intended for us. It may not seem profitable from a material standpoint, but it will win God's approval in the end, and He will take care of His own.

God has a divine plan of the ages. Every age has ended in judgment, and the judgments of this age will be more extensive than ever before. History repeats itself and civilization is decaying, as it did in the days of Babylon, Greece and Rome. This will be a world cataclysm, for it will be the worst and most extensive in history. We should thank God for the privilege of living in these momentous times when everything is changing and progressing. We are not watching the progression so much as the fact that it points to the end of this age, when all that is not founded upon the Rock of Ages shall have to go down.

We should rejoice with faithful Abraham who saw just beyond our day by faith. The suffering and the sorrows of the present time will soon be forgotten, when we shall be happy in the goodness of God's love which will then fill the earth. As the darkness seems to become greater upon the earth, God's true children get closer to God and become more like Him. The closer we get to Him the easier it is for us to see the awfulness of sin. The greater the light we get, the grosser the darkness which is in the world appears to us. The light of God's truth is being revealed more every day. His word says, "And it shall come to pass that at eventide it shall be light". The light is becoming more clear to the Christian, and his pathway shines brighter year by year. If we are not growing as Christians, it is our own fault, and we should ask God the reason. There is no limit to the knowledge which we may receive from the study of His word. As we become better acquainted with it, it will appear more and more wonderful to us.

PARABLE OR FACT

By A. Robinson

In the Toronto Globe of July 15, appears a letter, which purports to be an answer to my letter of July 7, headed "Sheol and Hades". This writer claims that the parable of the rich man and Lazarus "is the most complete and lucid revelation concerning the fate of mankind after death." He, however, fails to point out the evidence in this story which warrants his coming to this conclusion, so we are still in the dark as to the particulars on which he bases his emphatic declaration. If to him this parable is "a revelation most complete and lucid", why does he not impart the valuable information in detail so that others may see the evidence upon which he bases this conclusion?

Matt. 13:34, 35 is quoted, where we read, "All these things spake Jesus unto the multitude in parables . . . that it might be fulfilled which was spoken by the prophet, saying, I will open my mouth in parables; I will utter things which have been kept secret since the foundation of the world." The writer asks:—"Why does Mr. Robinson ransack the Old Testament for information which was not possessed by any human being until after it had been revealed by Christ in person?" My answer to this query is that Christ instructed people to "search the Scriptures"—the O. T. Paul said that the Bereans were more noble than those at Thessalonica, for they "searched the Scriptures daily"—the O. T. He also wrote Timothy that the Scriptures were able to make one wise. The Sadducees erred concerning the resurrection, not knowing the Scriptures.

Mr. Johnston should note that the parables narrated by Christ in Matt. 13, had reference to "the mysteries of the kingdom of heaven"; not the parable of the rich man and Lazarus. If he would dig a little deeper, he would discover that the words "of the world" in Matt. 13:35 are omitted by both the Sinaitic and the Vatican MSS., and in harmony with this, a marginal note in the R. V. says: "Many ancient authorities omit 'of the world' in verse 35." The Diaglott rendition is: "I will openly declare things having been hid from the beginning." The date of this beginning is not stated.

It will be seen that no attempt was made to refute the deductions the present writer drew from the terminology of the parable. The following is a footnote in the Emphatic Diaglott:

"This parable stands in connection with a palpable confusion and interruption of our Savior's discourse which is broken after the fifteenth verse by three verses neither connected with each other nor with what precedes them. Neither is it directly said that our Savior did use this parable but it is abruptly introduced. I am unable to learn whether a similar parable has been recognized in the rabbinical writings but the complexion of it certainly accords with their mode of illustration much better than it does with that employed by our Savior.—McCullah."

It is worthy of consideration that Jesus gave no exposition of this parable even to His disciples and none of

"One's religion is always a reflection of what one is."

the various writers and authors of either the Old or New Testament make any reference to it, which is very strange, to say the least. Dr. Lightfoot and others have shown that the Jews in their Gemara have a parable much to the same purpose. To many teachers of religion, however, this narrative seems to be the most important passage in the Bible for the purpose of proving that human beings are alive after death and that the great God of the universe is the most cruel monster in existence. These teachers are sure to appeal to the parable of the rich man and Lazarus and Matt. 25:46, to substantiate the view that God will inflict the wicked immortal souls with torment everlasting, in fire.

The latter passage reads in the authorized version: "And these (the wicked) shall go away into everlasting punishment, but the righteous into life eternal." This text was uttered by Jesus and is considered a clincher in favor of the God-dishonoring doctrine of eternal torment for the wicked; but nevertheless, when the passage is critically examined it will be found to teach nothing of the kind. It will be seen that only the righteous go away into life eternal, and I contend that the wicked could not suffer conscious punishment (punishing) without life, which only the righteous receive, so that whatever punishment is to be inflicted upon the wicked, there can be no life connected with it and therefore no conscious everlasting punishment. Now the apostle Paul sheds a flood of light on the above text where he says: "Who shall be punished with everlasting destruction." 2 Thes. 1:9. This shows that everlasting punishment consists of destruction. In harmony with this, Christ admonished His hearers to enter in at the strait gate: "for wide is the gate, . . . , that leadeth to destruction . . . because, strait is the gate and narrow is the way, which leadeth unto life." Matt. 7:13. "For the wages of sin is death; but the gift of God is eternal life." Rom. 6:23. For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." John 3:16. "He that believeth not the Son shall not see life; but the wrath of God (death, the wages of sin) abideth on him." John 3:36. See also Psalm 145:20. These passages all accord with death and destruction for the wicked instead of torment.

"The original word translated punishment in Matt. 25:46, is 'kolasin', the primary signification of which is to cut off." So read a footnote in the Emphatic Diaglott. That the cutting off of the wicked from life is quite Scriptural is evident from Psalm 37:9, 22, 28, 34, 38, all of which is in accordance with the lovable and merciful characteristics of the Supreme Being. We read that "God is love" and that "his mercy endureth for ever"; also that "the Lord is very pitiful, and of tender mercy". James 5:11, all of which is inconsistent with the eternal torment doctrine.

Mr. Johnston accuses me of attempting to prove that death means complete annihilation, but I must emphatically deny making any such statement. I did not even advance a hint favoring that idea. I simply quoted several pointed passages of Scripture to substantiate the views I

advocated, showing that when people died, they were literally dead and that "there is no work, nor device, nor knowledge, nor wisdom, in sheol, whither thou (the whole person) goest." Eccl. 9:10.

Many otherwise honest people are believing a lie because they haven't any love in their hearts for the truth. Buy the truth, and sell it not. Prov. 23:23

—C. E. Randall

THE KINGDOM AT HAND

By A. E. Renneker

In Matthew 3:2, we have the language of John, "Repent ye: for the kingdom of heaven is at hand". In Matthew 4:17, we have the words of Christ, "Repent: for the kingdom of heaven is at hand;" and in Matthew 10:7, Christ instructs His apostles to, "preach, saying, The kingdom of heaven is at hand."

Now the people in that day were not told that this kingdom would be established in the future, but that it was at hand, which would cause those who believed the report to expect the kingdom to be established in a very short time. When the matter was delayed, John the Baptist had seemingly become doubtful as to whether Christ was the promised Messiah and he sent his apostles to Christ to interview Him concerning the matter.

Christ's disciples were told in plain language that He would be killed and raised again the third day, Matt. 16:21, but they didn't seem to get the meaning of His sayings. When He was crucified, their hopes were blasted and they seemed to think the whole thing a failure. On the part of Christ, we have the appearance of deception and yet to my mind what He said was the literal truth. The kingdom was there at hand, but was not assembled. All the elements of the kingdom were present. There was the King and the territory promised unto Abraham, Isaac and Jacob. There were the twelve apostles, that Christ had promised should sit upon twelve thrones and judge the twelve tribes of Israel.

There was one element of the kingdom that was not present in sufficient numbers, which was the ruling class. When the kingdoms of this earth are become the kingdom of our Lord and Savior, Jesus Christ, and He shall reign upon this earth, it will take as large a number to govern the nations as it does now.

Our president is elected on the first Tuesday of November. Between his election and inauguration, he chooses his cabinet officers to supervise the different governmental branches. For nearly two thousand years Christ has been choosing tried and tested ones to be associated with Him in the ruling of the nations. "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."

Let us all try to be among the overcomers and have a part in the ruling of the nations,

JESUS CHRIST—WHO IS HE?

(Continued from page 807)

the meaning of "outgoings", and some assert that it is the place of outgoings that is referred to. This is remarkably confirmed by reference to 1 Chron. 5:16, where "goings forth" is given as the marginal reading for "borders". It will be noted that the whole passage is addressed to Bethlehem—"Thou Bethlehem"—and that Bethlehem is for the moment the center of interest, for Bethlehem is singled out among the thousands of Judah as the birthplace of the Messiah. Attention is further called to the facts that her "goings forth" or "borders" had their origin in "ancient days" or "days of old". Bearing these thoughts in mind, and keeping in view what has already been said relative to these phrases, Micah 5:2, might very reasonably be made to read as follows:

"But *thou* Bethlehem Ephratah, whose goings forth (or borders) have been from of old from ancient days, though thou be little among the thousands of Judah, yet out of *thee* shall come forth to me, *He that is to be Ruler in Israel.*"

With such an interpretation harmony reigns throughout, and when the following facts are re-considered this will be more apparent.

1st. Bethlehem is being addressed throughout.

2nd. The passage is limited as to time by the phrases "ancient *days*", "the *days* of old", thought of eternity being thus debarred.

3rd. That it is the PLACE of "outgoings", "origin" or "borders" which have been from "days of old". Thus the reference is clearly to the antiquity of Bethlehem, and not of the Messiah.

4th. The Ruler was to come forth *from* Bethlehem *unto* God, not from God unto Bethlehem.

HOW IT OUGHT TO BE DONE

*Did you ever see a man
Who could tell you just the plan
On which a paper should be run?
So perfect and complete,
So very nice and neat—
What the editor should say,
And what he shouldn't do—
He will tell it all to you,
And you will find it fun—
The way he lays it out,
And the way he talks about
The things that he would do
If he were only you.
Everybody he would please.
Let him try it for a week
And I'm sure that he would seek
Rest for troubles that are real,
Losing sight of his ideal.*

Selected.

EUREKA! EUREKA!

By G. E. Marsh

WHEN Archimedes, "the greatest mathematician and the most inventive genius of antiquity," leaped from his over-flowing bath and raced through the streets of Syracuse, crying, "Eureka! Eureka!", his excitement was occasioned by the fact that he had suddenly discovered a great truth. He had found it—the means whereby he might measure the alloy placed by an unscrupulous goldsmith in Hiero's crown! There was no possibility of mistake! Truth had been found—absolute, unchangeable truth! All else was forgotten in the delirious joy resulting from the discovery. He hurried away to carry the glad news to the king. He had become possessed of a *fact*, not a fancy! He had arrived at a point in his reasoning where he no longer questioned, but was able to say, concerning the problem that had troubled him so long, "I KNOW!" Subsequent experimentation, covering a period of more than two thousand years, has fully substantiated Archimedes' conclusion. Investigation, questioning, testing, and even time itself, can never change a single *fact*, or alter a principle of truth in the slightest degree.

There are basic truths in the Bible, concerning God and His relationship to man, which are as conclusive and final as is any fact of nature. They never can be changed. They are positive and permanent. When once found, the earnest seeker after the "way of life" is justified in crying, "*Eureka! Eureka!*"; for he has "found the pearl of great price."

Having made such a valuable discovery, and knowing it to be true, the former *investigator* becomes a *proclaimer* of those things which he has learned. He thereafter speaks positively concerning these matters, "as one having authority." His barque of faith is not tied to a stake, driven in the shifting sands of doubt and uncertainty. He knows that no future storm, however severe, will necessitate a change of harbor for him: for he has "an anchor of the soul, both sure and steadfast," attached securely to the unyielding rock of eternal Truth! In full assurance of faith undimmed by lingering doubts, above the roar of the tempest about him, he lifts his voice in song:

"I have an anchor that keeps my soul,
Steadfast and sure while the billows roll;
Fasten'd to the Rock which cannot move,
Grounded firm and deep in God's Word and Love!"

"Children have more need of models than critics."

"If the son therefore shall make you free, ye shall be free indeed." John 8:36.

How does Christ make us free? "And ye shall know the truth, and the truth shall make you free." John 8:32.

—C. E. Randall

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H. E. Siple, Editor, Oregon, Illinois

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For Berean Literature address, "The National Berean Society," Oregon, Illinois

THE BEST LIFE INSURANCE THAT ANY LOCAL GROUP OR CHURCH CAN CARRY IS TO BOOST ITS SUNDAY SCHOOL AND BEREAN CLASS

THE YOUNG FOLKS at Argos, Indiana, have organized a Berean Class in which much interest is being taken, and we look for good results from this new effort.

* * * *

If, as a Berean, you wish to lend comfort and cheer to one who has, while in health, been a very active Berean for several years, write to Bro. Elmer Goekler who has recently gone to Tucson, Arizona, for his health.

* * * *

The children under fourteen years of age should be organized into Junior Berean classes. In many localities their class work can be conducted at the same time that the adult class meets. This will take care of the children during the adult class meeting time, and also furnish them a class in which they will be interested and from which they will derive much good.

* * * *

Mrs. May Moore of the Social Correspondence Committee, formerly of Bartley, Nebraska, should now be addressed at 520 E. Alvarado St., Pomona, California.

* * * *

LOS ANGELES BEREANS

The class has held meetings each Wednesday evening during the summer months, although quite a number of the members were away on vacations. Bro. McLeod has been faithful in keeping up the interest in the work. He is teaching out of the city this school year, but we hope the family's removal is only temporary. Our last meeting was held at the home of Bro. and Sr. Orchard with an attendance of nineteen. I am instructed to send the National Berean Treasurer \$5.00 to assist in the work.

Anna Hammond, Sec.

* * * *

BE CHARITABLE

By Lucy Powell

AFTER all, isn't it just as easy to say something good? When the name of this one or that comes up for discussion and perhaps for criticism, won't you be a wee bit happier if you say, "Perhaps that isn't true; I don't believe that of him."

There always is some good thing to be said. Only a tiny thing it is, perhaps, yet how important it may be in the face of all the disagreeableness which may be dug up against nearly everybody.

Read the gentle words of James Whitcomb Riley on

"Let Something Good Be Said":

*When over the fair name of friend or foe
The shadow of disgrace shall fall, instead
Of words of blame and proof of thus and so,
Let something good be said.*

*Forget not that no fellowbeing yet
May fall so low but love may lift his head;
Even the cheek of shame with tears is wet,
If something good be said.*

Just a word spoken out of sincerity and kindness is a tremendous force for helpfulness.

Few say the critical, condemnatory thing deliberately. They speak the bad word without taking thought, idly sometimes, seldom indeed with intent to injure.

This means that the tongue must be watched. "The tongue is a fire, a world of iniquity; so is the tongue among our members, that it defileth the whole body, and setteth on fire the course of nature; and it is set on fire of hell."

Thus wrote St. James in his magnificent dissertation which begins: "For in many things we offend all. If any man offend not in word, the same is a perfect man, and able also to bridle the whole body."

Watch the word. Let it be good. —Selected by Jessie M. Wilson.

* * * *

THE MORE EXCELLENT NAME

IN THE first chapter of Hebrews Christ is three times referred to as the Son. This gives special emphasis to His relationship to God the Father. Jesus was the only begotten Son of God. As such, there is special significance in His commission to His disciples, "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost". In being baptized in obedience to the words of our Lord Jesus Christ, it means that we are baptized into His relationship to the Father. To man there is a special significance in the name Jesus—Savior—for he needs a Savior. But we need to realize that the word Son has a special significance with the Father, who declared, "This is my beloved Son in whom I am well pleased." "Thou art my Son, this day have I begotten thee".

Give Him special honor as the Son of God.—Selected,

CHURCH ADVANCEMENT

RALLY DAY—OCTOBER SIXTEENTH

RALLY" does not merely mean to reassemble; it also carries the meaning of gathering for the first time.

Sunday, October 16, is suggested as a day on which all of the Churches and Sunday Schools and Berean Societies of the Church of God will put forth every possible Christian effort to increase the attendance to the services and the interest in the Gospel. In EVERY community there are many who give no heed to Christian work or to Christian thought. All of these persons are possible prospects for the GREAT PRIZE OF ETERNAL LIFE. Someone should *feel them out*, draw their interests to Gospel truths, coach and assist them in entering the Christian life and in pressing on unto "victory through our Lord Jesus Christ".

RALLY DAY makes an opportunity. It affords a reason for your invitation and urgings. The fact that there will likely be a special interest and effort becomes an inducement for others to accept the invitation. Rally Day, like any other special day, can be made very helpful in making your local church service, Your Sunday School, your Berean service ring with *EARNEST ENTHUSIASM* and emphasize it with largely increased attendance.

Organize a working scheme whereby a thorough and systematic canvass for invitation will be made for attendants to your services on that day. Be earnest about it. Make people FEEL that you have an interest in them; that your services are for their good.

ENTHUSIASM IS "CATCHING": That's what you want. Be enthusiastic, and "carry" to others the Gospel message.

Advertise. It is a great producer of results.

But, back up your advertising with work that shows your colors.

P. S.—To readers of these lines, members and non-members of the church, who have not been giving encouragement and support to the upbuild of the church and to the solution of its many problems: **TURN OVER A NEW LEAF; PROMISE YOUR LORD THAT YOU WILL HEREAFTER FAITHFULLY STRIVE TO DO YOUR PART.** There are hundreds of you who sit idly by and, though you are glad to regard yourselves as members of the church, you put forth little effort to aid the others in the performance of the work of greatest pleasure and of greatest reward known to man.

Turn the leaf over now, today, and by October 16, be one of the recognized laborers in the vineyard of the Master.

TITHING

TITHING is as old as Melchizedek. Abram "gave him tithes of all", Gen. 14:20. He gave him the "tenth of the spoil", Heb. 7:4.

Shortly after this, Jacob, after resting his fleeing head upon a pillow of stone for the night, after having had the vision of the ascending and descending angels of God, said, Gen. 28:22, "And this stone, which I have set for a pillar, shall be God's house: and of all that thou shalt give me I will surely give the tenth unto thee."

From some earlier source Jacob and Abraham had come to know that the tenth of the gain or increase of effort properly belonged to God.

It was not for nearly four hundred years that God included tithing in His instructions to His nation Israel.

That there was a direct relation between tithing and prosperity is clearly revealed in the Bible history of Israel. Obedience to this requirement of God resulted in prosperity to the people. Not that God always intervened miraculously in favor of His people, for He did not. But the fact that the person or the people religiously respected God's instruction to tithe necessitated that they take God into their thoughts in connection with every effort of their hands. God is their partner in everything. This can but exercise a controlling influence upon their every effort. It keeps them in God's way, with Him. His ways prosper.

Witness the regrettable condition that prevailed in Judah's midst when the people forgot this duty. It was at their return from Babylonian captivity. "And I perceived that the portion of the Levites had not been given them: for the Levites and singers, that did the work, were fled every one to his own field....Why is the house of God forsaken? Then brought all Judah the tithe of the corn and the new wine and the oil unto the treasuries." Neh. 13:10-12.

It was a sad day whenever God's chosen Levites neglected the house of God. Then was Israel without God in its midst, in His Temple. God in their midst was their greatest of all assets. It required means and labor to support the house of God in the midst of Israel in those days.

Today, also, God is by far the greatest asset to any people. To have God in the presence of the people is more than all else combined. But now, as then, it requires much of labor and devotion to attend to the house of God. Such is a special labor unto which some in every period have been consecrated.

GOD'S REVEALED METHOD FOR APPORTIONING AMONG HIS PEOPLE THIS SERVICE TO HIM HAS ALWAYS BEEN THE "TENTH OF THE INCREASE".

With Our Sunday Schools

LESSON PREPARED BY F. L. AUSTIN

LESSON II.—October 9, 1927

ELIJAH HEARS GOD'S VOICE

I Kings 19

Devotional Reading: Psalm 57:1-5

GOLDEN TEXT

Wait on the Lord: be of good courage, and he shall strengthen thine heart: wait, I say, on the Lord. Psalm 27:14.

A STUDY OF THE SUBJECT

Elijah again Hears. In previous lesson Elijah heard and demonstrated to all that Jehovah alone was supreme. Not only was this revealed by Elijah but should naturally have been a revelation unto himself. Following this, Jezebel's threat to take Elijah's life caused him to flee a day's journey into the wilderness. And for the third time, (by ravens, 17:5, 6; by the widow, 17:15; and 19:6) God miraculously fed Elijah. Apparently uninstructed, Elijah fled 180 miles into Sinai. It was here that Elijah was made to realize that God was not manifesting His great power and strength in the mighty tempest of wind, in the awful earthquake, or in the destructive fire, but that His strength was manifested in His ability to calm and quiet the great tempests, and man. Did God here illustrate that the doings of Baal and his prophets, the ferociousness of Jezebel as queen, as also all the oppositions of man, like those tempests of nature, did not reveal God; but rather His ability to calm, to correct wrong with right, to establish peace after commotion, was the great voice and manifestation of Jehovah to Elijah and to man? The war of 1914 was a tempest brought on by man. Only Jehovah can bring in the quiet and peace of righteousness.

God still lives. His voice is yet heard. **Faith.** Peter walked on the water. It was because of his faith. But his faith was only momentary; it failed; Peter sank. Elijah had faith. He faced 450 prophets of Baal. By faith he urged them to do their best to secure consuming fire from Baal. By faith he prepared his offering in a most disadvantageous manner for burning, then called for fire. His faith was attended by results. Results, in turn, should increase faith. Like Peter, he saw the waves of adversity roll toward him. Jezebel's known wickedness and ferociousness blinded his vision of God. Result: Weakness overtook him. He slept alone by the brook in the wilderness, but God watched him. God's angel carried him bread and water and awakened him. The angel repeated the service. Still Elijah fled alone to Sinai. Again God called him. He was sent to anoint Hazael, Jehu, Elisha. Again he heard the word and saw the work of God. Faith, in greater strength, returned to him. Thus, as he heard the voice of God clearly, his increasing faith made him the devoted servant and agent of Jehovah.

How apt is the lesson to the seeking Christian of this day!

Questions on the Subject. Had Elijah ever heard God's voice? What is the meaning of this statement? Did Elijah believe in Jehovah? Did he act on this belief? Did his faith waver at times? Is God's voice prevalent today? Can His words and works be known in current happenings? Is the Christian justified in acting on faith which is built up by the recognition of the voice and hand of God? Name several known events which testify of the fulfillment of God's word and thus of the activity of God.

THE GOLDEN TEXT

"Wait on the Lord; be of good courage, and he shall strengthen thine heart: Wait, I say, on the Lord." *Psa. 27:14.*

David, after uttering a prayer to God which closes with the twelfth verse, seems to turn his thoughts suddenly to some real or imaginary persons with the exclamation, "Wait on the Lord." "Wait," not in idleness, but to do Him service as a cupbearer does to his king.

"Wait at His door with prayer;
Wait at His feet with humility;
Wait at His table with service;
Wait at His window with expectancy."

—F. A. S

PRACTICAL APPLICATIONS

Fruitless Criticism. Discouraged by the widespread idolatry in Israel, Elijah sought seclusion, where in idleness he lamented the sinfulness of his people; but made no effort to bring them back to God. In his egotism he declared that he alone remained faithful to Jehovah.

"What Doest Thou Here, Elijah"? There was reproof in the question. When the people of God "depart from the faith, giving heed to seducing spirits, and doctrines of devils", 1 Tim. 4:1, when a "falling away", 2 Thess. 2:3, takes place among the children of the Lord, then must the faithful servants who remain exert themselves the more devotedly and energetically to stem the tide of unbelief and sin.

Calls to Service. God's call to individual service comes in varied ways. He does not always speak in audible tones of thunder as He did to Paul on the road to Damascus. When we realize that a certain service is needed, and that we are qualified, or may become qualified, to

perform that service, there is in the very necessity of the moment, and in our own realization of it an obligation placed upon us personally to supply the demand. —G. E. M.

SENIOR AND ADULT CLASSES

Topic: The still small voice.

After years of zealous service for God, the last of which had been the recent work on Mt. Carmel, Elijah stood before God and said, "I, even I only, am left; and they seek my life, to take it away." —1 Kings 19:14. He could see no real progress of God's purpose to make Israel know that "the Lord, he is the God." To him, not even Israel's recent confession was a step upward. Unconsciously he admitted that God was failing. But God met this lack of discerning vision, so common to human thinking, with the cool command, "Go anoint Hazael to be king over Syria: and Elisha shalt thou anoint to be prophet in thy room." —1 Kings 19:15-16. In other words, "the work is mine; do the part I assign to you, and leave the results to me. There is much more to be done than can be accomplished through you."

And it seems that, as Elijah turned back to his work, he must have begun to realize that, just as he had failed to discern God in the wind, earthquake, and fire, in such manner that he was drawn out to stand before Him with covered face, so Israel must fail to discern God, in full humility, through the stormy experiences through which she was passing; and that just as the still small voice had drawn him out to stand before God with covered face, so God's final work of mercy in the regathering of Israel to her homeland would bind her to Him in true loyalty and love throughout all time. And it seems that Elijah, by this vision, must have gained a little of God's patience and assurance.—A. K.

TOPICS FOR STUDY AND DISCUSSION

Elijah's lack of vision: How did it manifest itself? What was back of it? How did God handle it?

Charging God with failure—how is it often done?

Discerning God through wind, earthquake, and fire experiences, and through still small voice experience—necessity of both and results of each.—A. K.

DOINGS AMONG THE CHURCHES

Brother Elmer Goekler, of Marshall, Illinois, whose health has not been so good for several months past is in the west now, hoping that the change in climate will hasten a restoration of health. Elmer may be addressed at Tucson, Arizona, and will be glad to receive letters and cards from different ones.

* * *

Brother Norman McLeod, formerly of Los Angeles, is now engaged on the teaching staff of the High School of Strathmore, California.

Bro. McLeod has taken much pains to prepare himself by university work for his teaching profession. The Herald anticipates a bright future for him.

* * *

In the National Berean report, occurring in The Herald of September sixth, the address of Sister Carrie Wile Chambers, chairman of the organization committee, was given as, Cleveland, Arkansas. The address should be 449 E. Bridge St., Blackwell, Oklahoma.

* * *

Recent sickness at Pomona, California, called Sister May Moore, of Bartley, Nebraska, to that city. The fatal termination of the sickness has necessitated that she remain at Pomona indefinitely, where she may be addressed at 520 E. Alvarado St.

* * *

Through the oversight of the correspondent who failed to insert the first page of his "copy" we are unable to publish the report of the Minnesota Quarterly Conference this week.

* * *

Sister Ethel Austin leaves Oregon this week to enter the College of Home Economics with the University of Chicago. Her address will be 5643 Dorchester Avenue, Chicago, Illinois.

* * *

Sister Lou Himmelright, who has been sick at the home of Brother and Sister R. C. Railsback at South Bend, Indiana, for a few weeks, reports that she is feeling very much improved.

* * *

GOLDEN RULE HOME

A Correction

Golden Rule Home is not in need of towels, tea towels or table linen at the present time. On account of my absence others could not tell just what was really needed, when the Survey Committee was here at Conference time.

BUT, we do need some curtains, for a room with four windows, length of curtains ninety inches.

Verna Thayer, Matron.

Bro. Silas Murphy, one of the most faithful and staunch pillars of the cause at the Salem church, near Marshall, Illinois, fell asleep in Jesus on Sunday night, September 18, and was laid to rest on the twentieth. No person could be more sorely missed from the work in this section than is Bro. Murphy.

* * *

Brother J. Arthur Johnson is located at 153 Institute Place, Chicago, Illinois.

* * *

ELDORADO, DIXON, OREGON

Owing to the fact that Brother Siple will be engaged in special meetings at the Eldorado church over Sunday, October 2, his regular appointment at Dixon for that day will be supplied in the forenoon by Brother F. L. Austin and in the evening by Brother Paul C. Johnson.

On that day the Oregon pulpit will be supplied in the morning by Brother Sidney Jackson. The Township Sunday School Association will hold its annual convention at this church at 2:30 p.m., and Brother F. L. Austin will speak in the evening.

* * *

IOWA CONFERENCE REPORT

The fortieth annual Iowa Conference was a very pleasant meeting. While the attendance was not as large as on some previous years, those who were able to come enjoyed a spiritual feast.

Brothers F. L. Austin, F. E. Siple, and J. Arthur Johnson of Oregon, Illinois; Brother O. J. Allard, recently returned from California; Brother J. W. Williams of Gladbrook; and Brother Eychaner of Cedar Heights were with us all through the meeting and contributed much, each in his own special way, to the interest of the various sessions. We were also glad to have Brother Cowles of Nebraska with us during part of the week. This was his first visit to the Iowa Conference, but we trust he may be able to meet with us again next year.

In reviewing the work of the year, Brother J. W. Williams and Brother A. M. Jones reported regular services held once each month at seven points in the state. Brother Chas. Howe also held several services at Koszta. All feel that a greater evangelistic effort should be made during the next year. Four baptisms were reported.

The choice of officers resulted in the reelection of the former board, as follows: President, H. S. Hunt, Clarksville; Vice-president, A. M. Jones, Eagle Grove; Recording Secretary, Mrs. J. W. Oaks, Gladbrook; Corresponding Secretary, Mrs. W. H. Allard, Cedar Falls; Treasurer,

Ferne Moore, 200 Norwood St., Waterloo.

Since there is a growing need for a building on the Camp Ground, steps have been taken during the last few months to get the title to the ground cleared so building operations may be started as soon as possible. The committee in charge of the work report very good progress being made.

Much thanks is due the workers who came early and helped Brother Hunt get the grounds and tents in readiness for the meeting. Brother J. M. Prime, assisted by Gwynn Williams, worked faithfully putting up permanent wiring for convenient lighting, and Brother John Oaks drove forty miles and home again two days, bringing with him several ladies from the Gladbrook church who helped with the preparation work. This interest and effort is much appreciated by the Conference Board.

Now that the Conference for 1927 is a matter of history, may we all carry the inspiration gained from it through the year and begin now to plan to be in attendance the full week next year.

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

* * *

FROM BURBANK, OKLAHOMA

Dear Ones of the Household of Faith: We feel that all will rejoice with us here, who for many years have in our weakness contended earnestly for the Faith once delivered to the saints. Words fail to express our praise for the results of Brother and Sister Geisler coming here to Burbank on their way home from the General Conference and holding a week's meeting. Four were baptized into the all-saving name. They are: William Chandler, Sr.; J. A. McCurry and son, Rolland; and Edward Bartol, who is a grandson of Brother and Sister McCurry. With all of these we rejoice, and especially with young Edward Bartol, who is only past his fifteenth year. We hope for a bright future for him, as well as for all others who obeyed.

We read that the eleventh hour laborers received the same wages as those who bore the burden and heat of the day. You who met Brother and Sister Geisler and heard Brother Geisler can better understand our feast of good things from his straight Gospel sermons. He lost no precious time on hobbies and we will say that he is wonderful to hold meeting in a mixed congregation. So let us keep him in the field as an out-post evangelist. May we strive to be worthy of all this harvest of good things.

Mittie Chandler and Rose McCurry.

NOTICE ABOUT PLEDGES

In June and July, 1926, eighty-four persons made pledges to the N. B. I. work in amounts from \$1.00 to \$50.00. Most of them were for \$10.00. In checking up on the pledges, Aug. 22, 1927, we find 39 are wholly or in part unpaid to the total amount of \$436.50.

We presume in the majority of these cases the matter has been neglected through oversight or forgetfulness.

If these were now paid we would have enough to put in the first car of coal, which will take approximately \$400.00, and must be paid when car arrives.

To all such pledgees to whom this notice may come, we urge you to consider our needs. Last year in September and October it became necessary for us to borrow \$2000.00, in order to meet the demands upon our funds. We are hoping it will not be necessary to do this again this year.

The next two months are the strenuous part of the year.

Do what you can for us now.

F. A. Stilson, Treas.

TRUE ART

A Manuscript, accepted, published, lauded;
A Painting finished, honored, hung in Treasure's house;
A Statue perfectly carved, placed in Halls of Fame;
A Tapestry woven with a weaver's skill, priceless in value;
A Piece of Music stirring thousands with pathos, joy, and power;
A Drama evolved, presented, applauded, a world renown—
That is Art, Career, Joy, Satisfaction.
But—
Write Eternal Joy on human Souls;
Paint Life's Vision with the Master's Love, Sacrifice and Power;
Carve Purity, Faith, Hope in breathing, functioning human flesh;
Weave in Life communal sympathy, comradeship, brotherly love;
Tune Pulsing Life in with the Infinite;
Teach young and old to play Life's Play clean, square and consistently—
That is Life, Joy Exceeding, Glory Eternal.
Hattie Menzies.

TRACTS AND BOOKS

A Tract slipped into each friendly letter is direct—personal. Handed to a 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.

The following are priced to cover costs only, including postage. Some are priced to cover simply costs of mailing—wrapping and postage.

Order from, and make checks and money orders payable to **NATIOAL BIBLE INSTITUTION, Oregon, Illinois.**

20 cents per Dozen; \$1.25 per 100

What Must I Do to Be Saved?; Readings on Immortality; Spiritualism; The Rich Man and Lazarus; The Thief on the Cross; Miguel Servet.

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Life! Life! Eternal Life!; Obedience; Essential Truths; God's Promises; The Resurrection; How Much Do You Believe in the Lord Jesus Christ?; Where Do We Go When We Die?

Cost of Mailing—Single Copies 3 cents; 12 for 12 cents

The Resurrection; Where Are the Dead?; 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.
 A Letter to a Friend, 10c each; \$1.00 per dozen.

Death Reigned from Adam to Moses, Debate:	Each
Robison vs. Conner	\$.05
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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

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

THE RESTITUTION HERALD advocates: The soon coming of Christ, Acts 1:11, and life only through Him, Col. 3:3; the literal resurrection of the dead, John 5:28; the immortalization of those in Christ, 1 Cor. 15:53, 54; the final destruction of the wicked, 2 Thess. 1:9; the restoration of Israel as the kingdom of God under the kingship of Christ, Luke 1:32, the church being joint-heirs with Him, Rom. 8:17, and Israel to be made head over Gentile nations, Isa. 60:13; the "restitution of all things, which God hath spoken by the mouth of all His holy prophets since the world began", Acts 3:21. It also firmly advocates repentance and immersion in the name of Jesus Christ for the remission of sins, Acts 2:38, and a consecrated life as essential to salvation,

The Children's Page



PREPARED BY LOIS HUNT
1111 Blaine Ave., South Bend, Ind.

ELIJAH HEARS GOD'S VOICE

Did the Israelites continue to believe, "Jehovah, He is the God"?

God answered Elijah's request, and sent fire to consume his sacrifice. Then the many priests of Baal were all slain. Now, would God also send the badly needed rain?

Elijah told Ahab that there was the sound of much rain. So, while the king ate and drank, Elijah went to the top of Mt. Carmel to await the promised rain. His servant was set to watch for signs of clouds. He looked toward the sea many times; and at last a small cloud appeared. Elijah sent word to Ahab.

The king immediately entered his chariot, and drove as fast as he could to the court of Jezreel; but God helped Elijah, so that he reached Jezreel first. And then the rain came!

Of course, Ahab told Jezebel all about what had happened and she was more than angry when she heard about the death of her priests. The needed rain was as nothing in her sight, compared to the loss of her priests. She was so angry that she sent a dark threat to Elijah: "So let the gods do to me, and more also, if I make not thy life as the life of one of them by to-morrow about this time". In other words, "I'll have you killed by this time tomorrow."

Elijah knew that Ahab was again under the influence of Jezebel, and would not help him, so he became disheartened. The years of drouth, his prayers and work all seemed in vain. He felt sure all Israel would return to idol worship, now that their need of rain and food was supplied. He was so discouraged that he asked God to let him die. Instead, God sent an angel to give him food and drink, and told him to go to Mt. Horeb—many miles south.

It took Elijah forty days and forty nights to reach Mt. Horeb. Here he went into a cave and stayed there, utterly discouraged and said that he thought he, alone, was left to serve God. Then God showed Elijah that all great conquests are not won by noise and might. He told Elijah to go out and stand upon the mountain before the Lord.

Suddenly there broke forth a great storm. Elijah stood amid the furies of the wind that even broke the rocks,

but there came no message from God. Then there was an earthquake, but he found no message from God in it. Then there was the flashing lightning, but still no word came from God. Then there was a still small voice—not a great boisterous bluster but a soft question, "What doest thou here, Elijah?"

Elijah wrapped his face in his mantle and, standing in the entrance of the cave, replied, "I have been very jealous for the Lord God of hosts; because the children of Israel have forsaken thy covenant, thrown down thy altars, and slain thy prophets with the sword; and I, even I only, am left; and they seek my life, to take it away."

Then the Lord told the prophet that Israel would not be saved in a day. The reformation would need time and many men. He told him to anoint a new king of Syria, who should punish Israel, and a new king of Israel, who should destroy Baal worship, and a new prophet, who should take his place and punish all who might escape the kings.

And then what good news He imparted to Elijah! "Why you are not alone, as you suppose, for I have even now seven thousand people in Israel who have neither bowed their knees to worship Baal nor kissed him."

How encouraged Elijah was! He immediately arose and started to follow the commands God had given him. He had learned that God's plans cannot be overthrown, and that if God is with you, your life will not be a failure.

Now do you keep close to God? And do you ever hear the still small voice telling you what to do? And do you always listen and obey its promptings?

SOMETHING TO DO

1. Do you keep a notebook to jot down little Bible facts, and new ideas, verses, prayers etc.?

Better try it, for it will be invaluable to you. Start one right away!

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2. The middle book of the Old Testament is Proverbs.

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Joshua the promised land regained;
And then o'er Israel *Judges* reigned.
We have the direct line in *Ruth*
To David, the ruddy, goodly youth.
In *Samuel First*, Jews ask a king,
Which proved in Saul a wicked thing.
In *Samuel Second*, David succeeds,
The very king whom Israel needs.
First Kings gives Solomon's glorious reign,
And Israel's kingdom rent in twain.
In *Second Kings*, the double nation
Is brought to grief and desolation.
In *Chronicles First*, the lineal tree,

And David's reign once more we see.
While *Second Chronicles* doubly brings
Review of First and Second Kings.
Next *Ezra* captive Jews, recalls
And *Nehemiah* builds the walls.
Last *Esther* appears, in this connection,
Saves her race and ends this section.
The history, fall, return and fate
Of Abram's seed, these twelve relate.

PLEASURE, WORK, CHRISTIANITY

By F. L. Austin

Man is not a dual being. He cannot be Christian, true Christian, in thought, in mind, and, at the same time, be unchristian in aim, in activity. What man really is in mind, in intent, that he also is in action, in living.

Christianity, then, permeates every recess of man's nature. Christ is his guiding star, not only during the hour of worship, but during the hour of labor, during the hour of pleasure.

Not Called to Idleness

Those whom Christ calls unto Himself are not called out of labor into idleness. Rather, they are called possibly into increased labor—labor that should be at all times tempered, qualified, conditioned by the Christian's aim to be obedient unto Christ his Leader. Thus Christianity must of necessity regulate and characterize the Christian's manner of labor, his business activity, his life's profession. These must of necessity be so regulated as to reveal his character.

Not Called to Sorrow

He whom Christ calls unto Himself, He calls not out of pleasure and joy into sorrow and sadness. Rather, He calls them into higher joy, more gladness, more lasting pleasure. He is not called away from these. Rather, he is called to so accept of Christ, that in all of life's pleasure, he shall reveal the fact that he is therein guided and characterized by Christ Himself.

Both vocation and avocation continue for the Christian. Indeed they are intensified unto the Christian.

It is not labor that nullifies Christianity. Labor is honorable; it is godly. It is the wrong and greedy manner of labor that reveals the unchristian.

It is not pleasure and joy that deny one's Christianity. It is that inordinate and lustful manner of pleasure that reveals his alienation from Christ.

Standards

God who alone has authority, has established right standards of life. Man in his greedy ambition has repudiated God's standards and has gone about raising standards of his own. Man's standard of wealth, and the incitement to reach that standard, have caused the downfall of multitudes of otherwise high minded persons of godly ideals.

Man's standards of idleness and pleasure have been

the downfall of many who seek to alter God's standards. In trying to attain unto his self-raised ideals, man has introduced and carried forward many conditions injurious, yes, devastating to the best interests of himself.

Christ did not call man away from these activities of the natural life, but away from those methods and characteristics of activity that must of necessity be injurious to his own best good.

Youth

Happiness is the first thing after which youth reaches. Hunger banishes happiness; food reinstates it. Hatred destroys happiness; love restores it. The child seeks in the beginnings of life these and all means of happiness. The playtime of childhood and youth, when the child exercises in noble, pure, clean merriment, are not times of ungodliness. It is only so when those playtimes are altered by him who has some ulterior motive in view, contrary to the upbuild of child life.

Commercialized Pleasure

Man's principal ideal is to attain happiness. Realizing this, many a lustful, greedy, unprincipled man has gone into the business of selling happiness; the crowd surges to buy it. Impossible as this is, nevertheless, both seller and buyer devote life and strength thereto.

The commercializing of pleasure is to-day one of the greatest industries in the business world. There is possibly more human effort, more time, more money, more brains devoted to commercialized pleasure than to any other one business undertaking. The sad part of it is, that practically all commercialized pleasure tends to the destruction of Christian character, yes, to the destruction of high moral character, though not Christian. It tends to the development and increase of vice, sensuality and crime. He who deals therein, too often holds up the profit therefrom as his god. The destruction of life, or of that quality which gives man his real worth—noble character; the vicious, iniquitous conditions into which his commercial activities lead his customers: these are of little or no concern to him. The dollar gained is his one goal. He sacrifices all—his customers and himself—for this one end—*profit*.

It is safe to say that the larger portion of crime, iniquity and foulness in the world today, if not instigated by commercialized pleasure, is at least, encouraged and aggravated thereby.

The Christian Church

Christianity and the church are face to face with this wide condition. Pleasure, happiness are proper. God made man with ability and desire for them. Nor has God anywhere condemned them. But true joy, true pleasure can never be purchased; nor can they be given out like pennies tossed to scrambling boys upon the street. True pleasure is a secondary result of one's own actions, accomplishments.

The church, in inviting man unto Christ through the gospel, and in endeavoring to assist in building man up in Christian development, must also, of necessity, recog-

nize this great evil of pleasure that permeates practically all society. Just as Christianity ennobles and aggrandizes work, so Christianity should ennoble, beautify and enrich pleasure and happiness. The church properly teaches man that his vocation in life should be tempered and characterized—not discontinued—by the mind, teachings and principles set forth by Christ. This same rule is applicable to pleasure. It, too, should reveal communion with Christ and subservience to Him. It is resultant from true Christian activity.

Christian Protection

It is within the power of the Church to protect the purity of happiness, and the purity of the Christian child and adult in the enjoyment of happiness, if it will put its hand to the plow. And this is a part of Christianity—the protection of one's present life.

Pleasure is a necessary balancing of one's health and service, vital to one's own good. Youth and old age are attracted to the sweetness of pleasure, even when it is recognized to be adulterated with vicious iniquity. They play with fire, hoping to be kept from its burning.

The church passes its approval upon and extends its fellowship to man's labors. In like manner, the church should apply the test tube of God's word and reveal the poisoned product in this market. A "pure food" standard of pleasure is not more impossible than are other "pure food" standards; and God's word is the one test tube therefor.

It is not pleasure that is unchristian. It is the character of iniquity that so often is insidiously injected therein, that poisons life.

For the protection of the laughing child; for the inspiration of noble and promising youth; for the relief of care-tired adult: let the church recognize a constant duty in affording a proper measure of wholesome, beneficial recreation and amusement for pure Christian happiness.

OUT OF ADAM, INTO CHRIST

(Continued from front page)

that unlocks God's way to man. It then guides man in the pathway outlined by Heaven. Faith asks not how or why. Faith grasps the command and then, without question, hastens forward unto obedience thereof.

This is in complete harmony with the Savior's farewell instruction to man: "Go ye 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."

BAPTISM

Christ here commanded baptism. Faith accepts the command, not stopping to question why. He that believeth not, being unable to discern reason, refuses the law, rejects his Maker, and turns again to his own strength or labor for realization.

Paul taught, Galatians 3:27, "as many of you as have

been baptized into Christ have put on Christ." This was spoken to Christians. It was a confirmation of their standing. Had they been Jews, in Jewish standing? They were such no more. Had they been Gentiles, in Gentile standing? They were such no longer. Having been baptized into Christ they had put on Christ, with all that that inspired statement means. Peter taught the same in his public utterance after the ascension of our Savior, an utterance inspired by the Holy Spirit, Acts 2:38-41: "They that gladly received his word were baptized."

It is not proper to say that this baptism was intended only for Jewish people, to enlist them into a kingdom opportunity presented to them in the early days of the apostles. Had they accepted any such opportunity, and had they been rewarded with kingdom establishment, that establishment would have been Israelitish, Jewish in nature, in fact. But the relation into which the baptized believer stood before God, is clearly indicated when Paul explains, in Gal. 3:28, that those baptized into Christ are no longer Jew, in standing. Rather, as he says in 2 Cor. 5:17, "if any man be in Christ he is a new creature." He is a Christian, with Christian standing, Christian position, Christian prospect.

As Christ has been placed over all things, all nations, He has been exalted "above every name that is named". He who is in Christ, thus occupies with Him the greatest position and standing ever offered by God to man. This, in part, is something of the depth of meaning of the phrase, "baptized into Christ".

THE BOOK OF DANIEL

By George Johnston

Part 11

DANIEL'S VISION OF THE FOUR GREAT BEASTS Daniel 7

IN THE FIRST year of Belshazzar king of Babylon, Daniel had a dream and visions of his head upon his bed: then he wrote the dream, and told the sum of the matters. Daniel spake and said, 'I saw in my vision by night, and, behold, the four winds of the heaven strove upon the great sea. And four beasts came up from the sea, diverse one from another.'

The term "sea" when used symbolically, always denotes the particular territories which were embraced in the successive empires of Babylon, Medo-Persia, and Greece. "Here," says Chamber's Encyclopedia, "from the obscure era of Semiramis, about 2000 years B. C., to the time of Osman, about 1300 A. D., the greatest conquerors contended for supremacy; and here took place the wars of the Medes and Persians with the Scythians; of the Greeks with the Persians; of the Romans with the Mithradates and the Parthians; of the Arabs, Seljuks, Mongols, and Osmans with the weak Byzantine empire. It was here that Alexander the Great and the Romans suc-

cessively contended for the mastery of the civilized world." The term "beasts", as most people know, always denotes empires in which wickedness prevails, and there is therefore no difficulty in ascertaining the particular subject of Daniel's vision—the rise and fall of the four great empires of Europe and Western Asia.

"The first was like a lion, and had eagle's wings: I beheld till the wings thereof were plucked, and it was lifted up from the earth, and made to stand upon the feet as a man, and a man's heart was given to it." It is quite clear that this beast represented the empire of Babylon. The wings symbolized the various countries which were under Babylonian rule, and which were "plucked" by the Medes and Persians. The lion was made to stand upon the feet as a man, or, in other words, its great strength was taken from it, and the city of Babylon was reduced to the same level as those cities over which it had formerly towered.

"And behold, another beast, a second, like to a bear, and it raised up itself on one side, and it had three ribs in the mouth of it between the teeth of it: and they said thus unto it, 'Arise, devour much flesh.'" This beast symbolized the Medo-Persian empire, an empire whose resemblance to a bear was very marked. The bear is noted for its cruel disposition; and cruelty was a very prominent characteristic of the Persian rulers. Cambyses, the son and successor of Cyrus, was universally hated for his cruel actions; and the Ahasuerus who married Esther, signed without the slightest hesitation the decree drawn up by Haman, authorizing on a certain day, the wholesale slaughter of the Jews within his dominions. When he learned later that his wife and Mordecai were of that nation, he just as coolly decreed that the Jews might slay as many Medes and Persians as they could within a period of one day, and in his own city, two days. Many cruel actions were perpetrated by the Persian rulers, and we can therefore see how appropriate it was that their empire should be represented by a bear.

This bear had "three ribs in the mouth of it, between the teeth of it." As ribs form the outer framework of a body, so these ribs symbolized countries lying on the frontiers of the empire which the Persians erected, but which they never fully conquered. The first of these ribs was Egypt, which formed the south-western boundary of the empire. Egypt was subdued by Cambyses, but his cruel treatment of the Egyptian king, Psammetichus, and the ferocious manner in which he treated the nation, created so much hatred against the Persians, that it was only with the greatest difficulty that the former were kept in subjection. In the reign of Xerxes the Egyptians, who believed that they were strong enough to break the Persian yoke under king Amyrteus, they successfully revolted against Darius II, and for some sixty years maintained their freedom. They were again brought into subjection by Ochus, but not many years afterwards the Persian empire itself fell before the onslaughts of Alexander the Great.

The second "rib" was Ionia. The Ionians along with

the Lydians were brought under Persian rule by Cyrus nine years before the fall of Babylon, and according to the usual custom, were compelled to supply a military contingent whenever they should be called upon to do so by their conquerors. In accordance with this agreement when Xerxes marched against Greece he was joined by an Ionian army, but on the field of Mycale, B. C. 479, this army deserted to the Greeks, and assisted to defeat the Persians. Ionia maintained its freedom against the Persians until B. C. 387 when it again fell into their hands, and so remained until the fall of the empire.

The third "rib" was Thrace, which was partly subdued in the reign of Darius Hystaspis about the year B. C. 513, but which shook off the Persian yoke when Xerxes was defeated by the Greeks, B. C. 480.

"After this I beheld, and, lo, another, like a leopard, which had upon the back of it four wings of a fowl; the beast had also four heads; and dominion was given to it."

This third beast, a leopard, symbolized the Grecian empire founded by Alexander the Great. The leopard is exceedingly swift in its movements, and though small is very courageous, and will attack animals much larger and stronger than itself. It was thus a perfect symbol of Alexander himself, who with an army of some 40,000 men was not afraid to attack the Persian king, Darius Codomanus, at the head of an army numbering some 600,000. The rapidity with which Alexander was destined to conquer the Medes and Persians was indicated by the four wings of a fowl which appeared on the back of the leopard. The whole reign of Alexander lasted less than thirteen years, yet within this limited period he created the largest empire which had so far existed.

The four heads on the leopard denoted the four portions into which Alexander's empire was divided some twenty-two years after his death. These are the subjects of later prophecies, and will be examined in due course.

The statement that "dominion was given to it" plainly indicates that all power proceeds from God, and that man by his own efforts can obtain nothing. Man in this world has the power to do but one thing—to choose between good and evil. He can walk of his own free will in either of these paths; but no matter which he selects his actions therein will be entirely under Divine control.

Many live in their church; Christians live in Christ.

ANTI-SEMITISM WANING

The wave of anti-Semitism in central and eastern European countries, fanned by post-war hatreds, is on the wane, declared Judge Alfred M. Cohen, of Cincinnati, international president of the Independent Order B'nai Brith, who returned recently, after a three months' tour.

There are still several dark spots, notably in Germany and Austria, he said. The economic situation of the Jews in Europe is also improving, the judge asserted.—*The Philadelphia Inquirer*.

JERUSALEM'S WOE

Palestine's woe as a result of the recent earthquake is not, even yet, fully known or appreciated. The world is so accustomed to recitals of calamities, shipwrecks, and wholesale deaths, that only the greatest catastrophes arouse its attention and excite its sympathy.

The story of the earthquake which shook Palestine and Transjordan remains to be told. The country which is sacred to Christian, Greek and Mohammedan alike has suffered as never before in modern times.

Before me as I write is a personal letter from a native of Palestine and a citizen of Jerusalem, a high official in that city, a writer and a gentleman widely known among his own people.

Judge A. D. Khadder is a brother of the curate of the Protestant Episcopal Church at Joppa. He himself is a Judge of the Municipal Court of Jerusalem. His son, a recent graduate of the University at Beyrout, is also in Government service.

His letter was not written for publication, but the picture he paints is so vivid that it is worthy of reproduction.

"I am grieved to write you after such a long silence, of the sad news of which I presume you must have been fully aware, namely, the earthquake catastrophe which befell Palestine on July 11, last, and which played havoc, with untold damage and loss of life, throughout the country. Particularly was this the case in Jerusalem, Nablus, Lydda, Ramleh, and Transjordan. It almost confirmed the golden text by our Lord when on the Mount of Olives;

"There shall not be left one stone upon another that shall not be thrown down.' And the other 'Neither let him which is in the field return back to take his clothes.'

"The whole chapter has been literally fulfilled by the recent earthquake; 'But pray ye that your flight be not in the winter, neither on the Sabbath day.' Such was the case when the earthquake rocked the whole country on July 11, at 3.10 P. M. Everybody fled from their homes on that Monday which marked another milestone of woe in our history.

"At Nablus alone, 150 persons were removed from the dilapidated area and workmen were unable to approach the ruins fearing the cracked walls would fall upon them.

"An entire family consisting of thirteen persons was buried beneath the wreck of their home. This is but one instance of untold hundreds.

"The government had to resort to drastic measures, demolishing the remaining buildings with explosives to enable the workmen to remove the corpses.

"The people throughout have been rendered homeless and are compelled to take shelter in the campagna.

"This is all right so far, but the worst is to come in the approaching winter when the rest of the buildings are bound to collapse under the heavy showers of rain and drifts of snow which are expected."

It may be a surprise to read what Judge Khadder says about the heavy rains and snows that may complete the ruin of Palestinian towns and villages.

The rainy season in Palestine begins in the latter part of October and unusually heavy thunder storms are quite frequent. January is the worst month for these downpours. They are varied by frosts and snow storms. The snow sometimes heavy, usually melts rapidly.

On the heights of the Eastern range of mountains snow frequently lies all winter on the peaks, though severe snow storms in Jerusalem are rare.

The city of Nablus, referred to by Judge Khadder, is about thirty miles in a direct line north of Jerusalem on the Haifa-Jerusalem Railroad. It is one of the four largest cities in Palestine. It is the ancient Shechem of the Bible and has a population of about 21,500.

"The new 'Winter Palace Hotel' at Jericho collapsed entirely," continues Judge Khadder, "where a very sad incident occurred. Three East Indian lady tourists who were taking a rest after lunch were instantly killed when the walls fell.

"The husband of one, who is a District Commissioner at Bombay, with his secretary and dragoman, was out of the building when the earthquake occurred, and their lives were thus saved. The bodies of the victims were recovered from the ruins and brought up to Jerusalem to be buried.

"Suffering and misfortune are being reported every day. The Greek Orthodox Cathedral in the Church of the Holy Sepulchre has been closed to the public. The dome is so badly cracked it may fall any moment.

"My house at Ramleh was razed to the ground. It had been leased to the Government Hospital. My daughter, her husband and two children, who were living at the Government House on Mount of Olives, the residence of the High Commissioner at Palestine, had to run for their lives. Her Russian servant, who was not far from their home at the time, was killed instantly by the falling stones.

"Private and Governmental earthquake committees have been formed to raise the necessary funds to assist the injured and feed the hungry. Their work is proceeding very steadily, but whatever they collect will not cover a fraction of the loss and destruction involved.

"The estimated loss is about 4,000,000 pounds (about \$20,000,000), and this on top of the crisis existing at the present time.

"Commercial transactions are at a total standstill. Merchants are complaining of the market and decline to accept fresh orders. Several hundred houses and business places are vacant.

"At Tel-Aviv, the Jewish colony at Joppa, alone there are said to be hundreds of vacant houses and shops.

"Pray for the peace of Jerusalem."—George Nox McCain, in *The Evening Bulletin—Philadelphia*

(Another article next week)